AN APOLOGY FOR THE True Christian Divinity:

BEING AN

EXPLANATION and VINDICATION

OF THE

PRINCIPLES and DOCTRINES

Of the PEOPLE called

QUAKERS.

Written in LATIN and ENGLISH

By ROBERT BARCLAY,

And since translated into HIGH DUTCH, LOW DUTCH, FRENCH, and SPANISH, for the Information of Strangers.

The SEVENTH EDITION in ENGLISH.

LONDON:

Printed by W. RICHARDSON and S. CLARK.

AND

Sold by the BOOKSELLERS of LONDON and WESTMINSTER.

MDCC LXV.

BRITISH MUSEUM

TO

CHARLES II.

KING of GREAT BRITAIN, and the Dominions thereunto belonging:

ROBERT BARCLAY,

A Servant of JESUS CHRIST, called of GOD to the Diſpenſation of the Goſpel now again revealed, and, after a long and dark Night of Apoſtaſy, commanded to be preached to all NATIONS, wiſheth Health and Salvation.

AS the condition of kings and princes puts them in a ſtation more obvious to the view and obſervation of the world, than that of other men, of whom, as *Cicero* obſerves, neither any word or action can be obſcure; ſo are thoſe kings, during whoſe appearance upon the ſtage of this world it pleaſeth the GREAT KING of kings ſingularly to make known unto men the wonderful ſteps of his *unſearchable providence*, more ſignally obſerved, and their lives and actions more diligently remarked, and enquired into by poſterity; eſpecially if thoſe things be ſuch as not only relate to the outward tranſactions of this world, but alſo are ſignalized by the manifeſtation or revelation of the knowledge of God in matters ſpiritual and religious. Theſe are the things that rendered the lives

of *Cyrus*, *Auguſtus Cæſar*, and *Conſtantine* the Great in former times, and of *Charles* the Fifth, and ſome other modern princes in theſe laſt ages, ſo conſiderable.

But among all the tranſactions which it hath pleaſed God to permit, for the glory of his power, and the manifeſtation of his wiſdom and providence, no age furniſheth us with things ſo *ſtrange* and *marvellous*, whether with reſpect to matters civil or religious, as theſe that have fallen out within the compaſs of thy time; who, though thou be not yet arrived at the fiftieth year of thy age, haſt yet been a witneſs of ſtranger things than many ages before produced. So that whether we reſpect thoſe various troubles wherein thou foundeſt thyſelf engaged, while ſcarce got out of thy infancy; the many different afflictions wherewith men of thy circumſtances are often unacquainted; the ſtrange and unparalleled fortune that befel thy father; thy own narrow eſcape, and baniſhment following thereupon, with the great improbability of thy ever returning, at leaſt without very much pains and tedious combatings; or finally the incapacity thou wert under to accompliſh ſuch a deſign; conſidering the ſtrength of thoſe that had poſſeſſed themſelves of thy throne, and the terror they had inflicted upon foreign ſtates; and yet that, after all this, thou ſhouldeſt be reſtored without ſtroke of ſword, the help or aſſiſtance of foreign ſtates, or the contrivance and work of human policy; all theſe do ſufficiently declare that it is the *Lord's doing*; which, as it is marvellous in our eyes, ſo it will

will juſtly be a matter of wonder and aſtoniſhment to generations to come; and may ſufficiently ſerve, if rightly obſerved, to confute and confound that *Atheiſm* wherewith this age doth ſo much abound.

As the vindication of the *liberty of conſcience* (which thy father, by giving way to the importunate clamours of the *clergy*, the anſwering and fulfilling of whoſe unrighteous wills has often proved hurtful and pernicious to princes, ſought in ſome part to reſtrain) was a great occaſion of thoſe troubles and revolutions; ſo the pretence of *conſcience* was that which carried it on, and brought it to that pitch it came to. And though no doubt ſome that were engaged in that work deſigned good things, at leaſt in the beginning, albeit always wrong in the manner they took to accompliſh it, *viz.* by carnal weapons; yet ſo ſoon as they had taſted the ſweets of the poſſeſſions of them they had turned out, they quickly began to do thoſe things themſelves for which they had accuſed others. For their hands were found full of oppreſſion, and *they hated the reproof of inſtruction, which is the way of life*; and they evilly intreated the meſſengers of the Lord, and cauſed his prophets to be beaten and impriſoned, and perſecuted his people, whom he had called and gathered out from among them, whom he had made to beat their *ſwords into plough-ſhares, and their ſpears into pruning-hooks*, and not to learn *carnal war* any more: but he raiſed them up, and armed them with *ſpiritual weapons*, even with his own Spirit and power, whereby they teſtified in the ſtreets and

highways, and publick markets and ſynagogues, againſt the *pride*, *vanity*, *luſts*, and *hypocriſy* of that generation, who were righteous in their own eyes, though often cruelly intreated therefore: and they faithfully propheſied and foretold them of their judgment and downfal, which came upon them, as by ſeveral warnings and epiſtles delivered to *Oliver* and *Richard Cromwell*, the *parliament*, and other then *powers*, yet upon record, doth appear.

And after it pleaſed God to reſtore thee, what oppreſſions, what baniſhments, and evil intreatings they have met with, by men pretending thy authority, and cloaking their miſchief with thy name, is known to moſt men in this iſland; eſpecially in *England*, where there is ſcarce a priſon that hath not been filled with them, nor a judge before whom they have not been haled; *though they could never yet be found guilty* of any thing that might deſerve that uſage. Therefore the ſenſe of their innocency did no doubt greatly contribute to move thee, three years ago, to cauſe ſome hundreds of them to be ſet at liberty: for indeed their ſufferings are ſingular, and obviouſly diſtinguiſhable from all the reſt of ſuch as live under thee in theſe two reſpects.

Firſt, *In that among all the plots contrived by others againſt thee ſince thy return into* Britain, *there was never any, owned of that people, found or known to be guilty* (though many of them have been taken and impriſoned upon ſuch kind of jealouſies) *but were always found innocent and harmleſs*, as became

came the followers of Chriſt; *not coveting after, nor contending for, the kingdoms of this world, but ſubject to every ordinance of man, for conſcience ſake.*

Secondly, *In that in the hotteſt times of perſecution, and the moſt violent proſecution of thoſe laws made againſt meetings*, being cloathed with innocency, *they have boldly ſtood to their teſtimony for God, without creeping into holes or corners, or once hiding themſelves*, as all other Diſſenters have done; *but daily met, according to their cuſtom, in the publick places appointed for that end*; ſo that none of thy officers can ſay of them, *that they have ſurprized them in a corner, overtaken them in a private conventicle, or catched them lurking in their ſecret chambers; nor needed they to ſend out ſpies to get them, whom they were ſure daily to find in their open aſſemblies, teſtifying for God and his truth.*

By which thoſe who have an eye to ſee, may obſerve their Chriſtian patience and courage, conſtancy and ſuffering joined in one, more than in any other people that differ from them, or oppoſe them. And yet, in the midſt of thoſe troubles, thou canſt bear witneſs, that as on the one part they never ſought to detract from thee, or to render thee and thy government odious to the people, by nameleſs and ſcandalous pamphlets and libels; ſo on the other hand they have not ſpared to admoniſh, exhort, and reprove thee; and have faithfully diſcharged their conſciences towards thee, without flattering words, as ever the true prophets in ancient times uſed to do to thoſe kings and

princes, under whoſe power violence and oppreſſion was acted.

And although it is evident by experience to be moſt agreeable both to divine truth and human policy to allow every one to ſerve God according to their conſciences, nevertheleſs thoſe other ſects, who for the moſt part durſt not peep out in the times of perſecution, while theſe innocent people ſtood bold and faithful, do now combine in a joint confederacy, notwithſtanding all the former janglings and contentions among themſelves, to render us odious; ſeeking unjuſtly to wreſt our doctrine and words, as if they were both inconſiſtent with Chriſtianity and civil ſociety: ſo that to effectuate this their work of malice againſt us, they have not been aſhamed to take the help, and commend the labours, of ſome invidious *Socinians* againſt us. So do *Herod* and *Pontius Pilate* agree to crucify Chriſt.

But our practice, known to thee by good experience to be more conſiſtent with Chriſtianity and civil ſociety, and the peace and welfare of this iſland, than that of thoſe who thus accuſe us, doth ſufficiently guard us againſt this calumny; and we may indeed appeal to the teſtimony of thy conſcience, as a witneſs for us in the face of the nations.

Theſe things moved me to preſent the world with a brief, but true account of this people's principles, in ſome ſhort *theological propoſitions*; which, according to the will of God, proving ſucceſsful, beyond

beyond my expectation, to the ſatisfaction of ſeveral, and to the exciting in many a deſire of being farther informed concerning us, as being every where evil ſpoken of; and likewiſe meeting with publick oppoſition by ſome, as ſuch will always do, ſo long as the *devil rules in the children of diſobedience*; I was thereby farther engaged, in the liberty of the Lord, to preſent to the world this *apology* of the truth held by thoſe people: which, becauſe of thy intereſt in them, and theirs in thee, as having firſt appeared, and moſtly increaſed, in theſe nations under thy rule, I make bold to preſent unto thee.

Thou knoweſt, and haſt experienced *their faithfulneſs towards their God, their patience in ſuffering, their peaceableneſs towards the king, their honeſty, plainneſs and integrity in their faithful warnings and teſtimonies to thee*; and if thou wilt allow thyſelf ſo much time as to read this, thou may'ſt find *how conſonant their principles are both to ſcripture, truth, and right reaſon.* The ſimplicity of their behaviour, the generality of their condition, as being poor men and illiterate; the manner of their procedure, being without the wiſdom and policy of this world; hath made many conclude them fools and madmen, and neglect them, as not being capable of reaſon. But tho' it be to them as their crown, thus to be eſteemed of the wiſe, the great, and learned of this world, and tho' they rejoice to be accounted fools for Chriſt's ſake; yet of late ſome, even ſuch who in the world's account are eſteemed both wiſe and learned, begin to judge otherwiſe of them, and find that they hold forth things very agreeable both to ſcripture, reaſon, and true learning.

As

To the KING.

As it is inconſiſtent with the truth I bear, ſo it is far from me to uſe this epiſtle as an *engine* to *flatter* thee, the uſual deſign of ſuch works; and therefore I can neither dedicate it to thee, nor crave thy patronage, as if thereby I might have more confidence to preſent it to the world, or be more hopeful of its ſucceſs. To God alone I owe what I have, and that more immediately in matters ſpiritual; and therefore to him alone, and to the ſervice of his truth, I dedicate whatever work he brings forth in me; to whom only the praiſe and honour appertain, whoſe truth needs not the patronage of worldly princes; his arm and power being that alone by which it is propagated, eſtabliſhed, and confirmed. But I found it upon my ſpirit to take occaſion to preſent this book unto thee; that as thou haſt been often warned by ſeveral of that people, who are inhabitants of *England*; ſo thou may'ſt not want a ſeaſonable advertiſement from a member of thy ancient kingdom of *Scotland*; and that thou may'ſt know, which I hope thou wilt have no reaſon to be troubled at, that God is raiſing up and increaſing that people in this nation. And the nations ſhall alſo hereby know, that the *truth* we profeſs is not a work of darkneſs, nor propagated by ſtealth; and that we are not aſhamed of the *goſpel of Chriſt*, becauſe we know it to be *the power of God unto ſalvation*; and that we are no ways ſo inconſiſtent with government, nor ſuch diſturbers of the peace, as our enemies, by traducing us, have ſought to make the world believe we are: for which to thee I dare appeal, as a witneſs of our peaceableneſs and Chriſtian patience.

Generations to come ſhall not more admire that ſingular ſtep of Divine Providence, in reſtoring thee to thy throne, without outward bloodſhed, than they ſhall admire the increaſe and progreſs of this *truth*, without all outward help, and againſt ſo great oppoſition; which ſhall be none of the leaſt things rendering thy *memory* remarkable. God hath done great things for thee; he hath ſufficiently ſhewn thee, that it is *by him princes rule*, and that *he can pull down and ſet up at his pleaſure*. He hath often faithfully warned thee by his ſervants, ſince he reſtored thee to thy *royal dignity*, that thy heart might not wax wanton againſt him, to forget his mercies and providences towards thee; whereby he might permit thee to be ſoothed up, and lulled aſleep in thy ſins, by the flattering of *court-paraſites*, who, by their fawning, are the *ruin* of many *princes*.

There is no king in the world, who can ſo experimentally teſtify of God's providence and goodneſs; neither is there any who rules ſo many free people, ſo many true Chriſtians: which thing renders thy government more honourable, thyſelf more conſiderable, than the acceſſion of many nations, filled with ſlaviſh and ſuperſtitious ſouls.

Thou haſt taſted of proſperity and adverſity; thou knoweſt what it is to be baniſhed thy native country, to be over-ruled, as well as to rule, and ſit upon the throne; and being *oppreſſed*, thou haſt reaſon to know how *hateful* the *oppreſſor* is both to God and man: if after all theſe warnings and advertiſements, thou doſt not turn unto the Lord with

with all thy heart, but forget him, who remembered thee in thy diſtreſs, and give up thyſelf to follow luſt and vanity; ſurely great will be thy condemnation.

Againſt which ſnare, as well as the temptation of thoſe that may or do feed thee, and prompt thee to evil, the moſt excellent and prevalent remedy will be, to apply thyſelf to that *Light of Chriſt*, which *ſhineth in thy conſcience*, which neither can, nor will flatter thee, nor ſuffer thee to be at eaſe in thy ſins; but doth and will deal plainly and faithfully with thee, as thoſe that are followers thereof have alſo done.

GOD Almighty, who hath ſo ſignally hitherto viſited thee with his love, ſo touch and reach thy heart, ere the day of thy viſitation be expired, that thou mayeſt effectually turn to him, ſo as to improve thy place and ſtation for his name. So wiſheth, ſo prayeth,

Thy faithful friend and ſubject,

ROBERT BARCLAY.

From *Ury*, in my native country of *Scotland*, the 25th of the month called *November*, in the year MDCLXXV.

R. B.

R. B. Unto the Friendly Reader wiſheth Salvation.

FORASMUCH as that, which above all things I propoſe to myſelf, is to declare and defend the *truth*, for the ſervice whereof I have given up and devoted myſelf, and all that is mine; therefore there is nothing which for its ſake (by the help and aſſiſtance of God) I may not attempt. And in this confidence, I did ſome time ago publiſh certain propoſitions of divinity, comprehending briefly the chief principles and doctrines of *truth*; which appearing not unprofitable to ſome, and being beyond my expectation well received by many, though alſo oppoſed by ſome envious ones, did ſo far prevail, as in ſome part to remove that falſe and monſtrous opinion, which lying fame, and the malice of our adverſaries, had implanted in the minds of ſome, concerning us and our doctrines.

In this reſpect it ſeemed to me not fit to ſpare my pains and labour; and therefore, being actuated by the ſame Divine Spirit, and the like intention of propagating the truth, by which I publiſhed the propoſitions themſelves, I judged it meet to explain them ſomewhat more largely at this time, and defend them by certain arguments.

Perhaps my method of writing may ſeem not only different, but even contrary, to that which is commonly uſed by the men called *divines*, with which I am not concerned: inaſmuch as I confeſs myſelf to be not only no imitator and admirer of the *ſchool-*

men,

men, but an oppoſer and deſpiſer of them as ſuch, by whoſe labour I judge the *Chriſtian religion* to be ſo far from being bettered, that it is rather deſtroyed. Neither have I ſought to accommodate this my work to itching ears, who deſire rather to comprehend in their heads the ſublime notions of truth, than to embrace it in their hearts: for what I have written comes more from my heart than from my head; what I have heard with the ears of my ſoul, and ſeen with my inward eyes, and my hands have handled of the *Word of Life*, and what hath been inwardly manifeſted to me of the things of God, that do I declare; not ſo much regarding the eloquence and excellency of ſpeech, as deſiring to demonſtrate the efficacy and operation of truth; and if I err ſometimes in the former, it is no great matter; for I act not here the *Grammarian*, or the *Orator*, but the *Chriſtian*; and therefore in this I have followed the certain rule of the *Divine Light*, and of the *Holy Scriptures*.

And to make an end; what I have written, is written not to feed the *wiſdom* and *knowledge*, or rather *vain pride of this world*, but to ſtarve and oppoſe it, as the little preface prefixed to the *propoſitions* doth ſhew; which, with the title of them, is as followeth.

THESES

THESES THEOLOGICÆ.

TO THE

CLERGY,

OF WHAT SORT SOEVER,

Unto whoſe Hands theſe may come;

BUT MORE PARTICULARLY

To the DOCTORS, PROFESSORS, and STUDENTS of Divinity in the Univerſities and Schools of *Great Britain*, whether Prelatical, Preſbyterian, or any other;

ROBERT BARCLAY,

A Servant of the LORD GOD, and one of thoſe who in Deriſion are called QUAKERS, wiſheth unfeigned Repentance, unto the Acknowledgment of the Truth.

FRIENDS,

UNTO you theſe following propoſitions are offered; in which, they being read and conſidered in the fear of the Lord, you may perceive that ſimple, naked truth, which man by his wiſdom hath rendered ſo obſcure and myſterious, that the world is even burthened with the great and voluminous tractates which are made about it, and by their

their vain jangling and commentaries, by which it is rendered a hundred-fold more dark and intricate than of itſelf it is: which great learning (ſo accounted of) to wit, your *ſchool-divinity* (which taketh up almoſt a man's whole life-time to learn) brings not a whit nearer to God, neither makes any man leſs wicked, or more righteous than he was. Therefore hath God laid aſide the wiſe and learned, and the diſputers of this world; and hath choſen a few deſpicable and unlearned inſtruments (as to letter-learning) as he did fiſhermen of old, to publiſh his pure and naked *truth*, and to free it of thoſe miſts and fogs wherewith the *clergy* hath clouded it, that the people might admire and maintain them. And among ſeveral others, whom God hath choſen to make known theſe things (ſeeing I alſo have received, in meaſure, grace to be a diſpenſer of the ſame Goſpel) it ſeemed good unto me, according to my duty, to offer unto you theſe *propoſitions*; which, though ſhort, yet are weighty, comprehending much, and declaring what the true ground of knowledge is, even of that knowledge which leads to *Life Eternal*; which is here witneſſed of, and the teſtimony thereof left unto the *Light of Chriſt* in all your conſciences.

Farewell.

R. B.

The First Proposition.

Concerning the true Foundation of KNOWLEDGE.

SEEING the height of all happiness is placed in the true knowledge of God *(This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent)* the true and right understanding of this foundation and ground of knowledge is that which is most necessary to be known and believed in the first place. John 17. 3.

The Second Proposition.

Concerning IMMEDIATE REVELATION.

SEEING *no man knoweth the Father but the Son, and he to whom the Son revealeth him*; and seeing *the revelation of the Son is in and by the Spirit*; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own Spirit, he converted the *chaos* of this world into that wonderful order wherein it was in the beginning, and created man a living soul, to rule and govern it, so by the revelation of the same Spirit he hath manifested himself all along unto the sons of men, both patriarchs, prophets and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward *objective manifestations in the heart*, were of old the *formal object* of their faith, and remain yet so to be; *since the object of the saints faith is the same in all ages*, though set forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the scriptures, Mat. 11. 27.

tures, or right and ſound reaſon. Yet from hence it will not follow, that theſe divine revelations are to be ſubjected to the examination, either of the outward teſtimony of the ſcriptures, or of the natural reaſon of man, as to a more noble or certain rule or touchſtone: for this divine revelation, and inward illumination, is that which is evident and clear of itſelf, forcing, by its own evidence and clearneſs, the well-diſpoſed underſtanding to aſſent, irreſiſtibly moving the ſame thereunto; even as the common principles of natural *truths* move and incline the mind to a natural aſſent: as, that *the whole is greater than its part*; that *two contradictory ſayings cannot be both true, nor both falſe:* which is alſo manifeſt, according to our adverſaries principle, who (ſuppoſing the poſſibility of inward divine revelations) will nevertheleſs confeſs with us, that neither ſcripture nor ſound reaſon will contradict it: and yet it will not follow, according to them, that the ſcripture, or ſound reaſon, ſhould be ſubjected to the examination of the divine revelations in the heart.

The Third Propoſition.

Concerning the SCRIPTURES.

FROM theſe revelations of the Spirit of God to the ſaints, have proceeded the ſcriptures of truth, which contain, 1. A faithful hiſtorical account of the actings of God's people in divers ages, with many ſingular and remarkable providences attending them. 2. A prophetical account of ſeveral things, whereof ſome are already paſt, and ſome yet to come. 3. A full and ample account of all the chief principles of the doctrine of Chriſt, held forth in divers precious declarations, exhortations and ſentences, which, by the moving of God's Spirit, were at ſeveral times, and upon ſundry

ſundry occaſions, ſpoken and written unto ſome churches and their paſtors: nevertheleſs, becauſe they are only a declaration of the *fountain*, and not the *fountain* itſelf, therefore they are not to be eſteemed the principal ground of all truth and knowledge, nor yet the *adequate primary rule* of *faith and manners*. Nevertheleſs, as that which giveth a true and faithful teſtimony of the firſt foundation, they are and may be eſteemed a *ſecondary rule*, *ſubordinate* to the *Spirit*, from which they have all their excellency and certainty; for as by the inward teſtimony of the Spirit we do alone truly know them, ſo they teſtify, that the Spirit is that guide by which the ſaints are led into *all truth*: therefore, according to the ſcriptures, the Spirit is the firſt and principal leader. And ſeeing we do therefore receive and believe the ſcriptures, becauſe they proceeded from the Spirit; therefore alſo the Spirit is more originally and principally the rule, according to that received maxim in the ſchools, *Propter quod unumquodque eſt tale, illud ipſum eſt magis tale.* Engliſhed thus: *That for which a thing is ſuch, that thing itſelf is more ſuch.*

John 16. 13. Rom. 8. 14.

The Fourth Propoſition.

Concerning the Condition of MAN in the FALL.

ALL *Adam*'s poſterity (or mankind) both *Jews* and *Gentiles*, as to the firſt *Adam* or earthly man is fallen, degenerated, and dead, deprived of the ſenſation or feeling of this inward teſtimony or *ſeed of God*, and is ſubject unto the power, nature, and ſeed of the ſerpent, which he ſows in men's hearts, while they abide in this natural and corrupted ſtate; from whence it comes, that not their words and deeds only, but all their imaginations are evil perpetually in the ſight of God, as proceeding from this depraved and wicked ſeed.

Rom. 5. 12, 15.

tures, or right and ſound reaſon. Yet from hence it will not follow, that theſe divine revelations are to be ſubjected to the examination, either of the outward teſtimony of the ſcriptures, or of the natural reaſon of man, as to a more noble or certain rule or touchſtone: for this divine revelation, and inward illumination, is that which is evident and clear of itſelf, forcing, by its own evidence and clearneſs, the well-diſpoſed underſtanding to aſſent, irreſiſtibly moving the ſame thereunto; even as the common principles of natural *truths* move and incline the mind to a natural aſſent: as, that *the whole is greater than its part*; that *two contradictory ſayings cannot be both true, nor both falſe:* which is alſo manifeſt, according to our adverſaries principle, who (ſuppoſing the poſſibility of inward divine revelations) will nevertheleſs confeſs with us, that neither ſcripture nor ſound reaſon will contradict it: and yet it will not follow, according to them, that the ſcripture, or ſound reaſon, ſhould be ſubjected to the examination of the divine revelations in the heart.

The Third Propoſition.

Concerning the SCRIPTURES.

FROM theſe revelations of the Spirit of God to the ſaints, have proceeded the ſcriptures of truth, which contain, 1. A faithful hiſtorical account of the actings of God's people in divers ages, with many ſingular and remarkable providences attending them. 2. A prophetical account of ſeveral things, whereof ſome are already paſt, and ſome yet to come. 3. A full and ample account of all the chief principles of the doctrine of Chriſt, held forth in divers precious declarations, exhortations and ſentences, which, by the moving of God's Spirit, were at ſeveral times, and upon ſundry

ſundry occaſions, ſpoken and written unto ſome churches and their paſtors: nevertheleſs, becauſe they are only a declaration of the *fountain*, and not the *fountain* itſelf, therefore they are not to be eſteemed the principal ground of all truth and knowledge, nor yet the *adequate primary rule* of *faith and manners*. Nevertheleſs, as that which giveth a true and faithful teſtimony of the firſt foundation, they are and may be eſteemed a *ſecondary rule*, *ſubordinate* to the *Spirit*, from which they have all their excellency and certainty; for as by the inward teſtimony of the Spirit we do alone truly know them, ſo they teſtify, that the Spirit is that guide by which the ſaints are led into *all truth*: therefore, according to the ſcriptures, the Spirit is the firſt and principal leader. And ſeeing we do therefore receive and believe the ſcriptures, becauſe they proceeded from the Spirit; therefore alſo the Spirit is more originally and principally the rule, according to that received maxim in the ſchools, *Propter quod unumquodque eſt tale, illud ipſum eſt magis tale.* Engliſhed thus: *That for which a thing is ſuch, that thing itſelf is more ſuch.*

John 16. 13. Rom. 8. 14.

The Fourth Propoſition.

Concerning the Condition of MAN in the FALL.

ALL *Adam*'s poſterity (or mankind) both *Jews* and *Gentiles*, as to the firſt *Adam* or earthly man is fallen, degenerated, and dead, deprived of the ſenſation or feeling of this inward teſtimony or *ſeed of God*, and is ſubject unto the power, nature, and ſeed of the ſerpent, which he ſows in men's hearts, while they abide in this natural and corrupted ſtate; from whence it comes, that not their words and deeds only, but all their imaginations are evil perpetually in the ſight of God, as proceeding from this depraved and wicked ſeed.

Rom. 5. 12, 15.

Man therefore, as he is in this ſtate, can know nothing aright; yea, his thoughts and conceptions concerning God and things ſpiritual, until he be disjoined from this evil ſeed, and united to the *divine light*, are unprofitable both to himſelf and others: hence are rejected the *Socinian* and *Pelagian* errors, in exalting a natural light; as alſo of the *Papiſts*, and moſt *Proteſtants*, who affirm, *That man, without the true grace of God, may be a true miniſter of the goſpel.* Nevertheleſs, this ſeed is not imputed to infants, until by tranſgreſſion they
Eph. 2. 1. actually join themſelves therewith; for they are by nature the children of wrath, who walk according to the power of the prince of the air.

The Fifth and Sixth Propoſitions.

Concerning the Univerſal Redemption by Chriſt, and alſo the Saving and Spiritual Light, wherewith every man is enlightened.

The Fifth Propoſition.

Ezek. 18. 23. Iſa. 49. 6. John 3. 16. & 1. 9. Tit. 2. 11. Eph. 5. 13. Heb. 2. 9. GOD, out of his infinite love, *who delighteth not in the death of a ſinner, but that all ſhould live and be ſaved, hath ſo loved the world, that he hath given his only Son a light, that whoſoever believeth in him ſhould be ſaved; who enlighteneth every man that cometh into the world, and maketh manifeſt all things that are reproveable, and teacheth all temperance, righteouſneſs, and godlineſs:* and this light enlighteneth the hearts of all in a day*, in order to ſalvation, if not reſiſted: nor is it leſs univerſal than the ſeed of ſin, being the purchaſe of his
1 Cor. 15. 22. death, who *taſted death for every man; for as in* Adam *all die, even ſo in* Chriſt *ſhall all be made alive.*

The

* Pro tempore, for a time.

The Sixth Propoſition.

ACcording to which principle (or *hypotheſis*) all the objections againſt the univerſality of Chriſt's death are eaſily ſolved; neither is it needful to recur to the miniſtry of angels, and thoſe other miraculous means, which, they ſay, God makes uſe of, to manifeſt the doctrine and hiſtory of Chriſt's paſſion, unto ſuch who (living in thoſe places of the world where the outward preaching of the goſpel is unknown) have well improved the firſt and common grace; for hence it well follows, that as ſome of the old philoſophers might have been ſaved, ſo alſo may now ſome (who by providence are caſt into thoſe remote parts of the world, where the knowledge of the hiſtory is wanting) be made partakers of the divine myſtery, if they receive and reſiſt not that grace, *a manifeſtation whereof is given to every man to profit withal.* 1 Cor. 12. 7
This certain doctrine then being received *(to wit)* that there is an evangelical and ſaving light and grace in all, the univerſality of the love and mercy of God towards mankind (both in the death of his beloved Son, the Lord Jeſus Chriſt, and in the manifeſtation of the light in the heart) is eſtabliſhed and confirmed againſt all the objections of ſuch as deny it. Therefore *Chriſt hath taſted death for every man*; Heb. 2. 9.
not only *for all kinds of men*, as ſome vainly talk, but *for every one, of all kinds*; the benefit of whoſe offering is not only extended to ſuch, who have the diſtinct outward knowledge of his death and ſufferings, as the ſame is declared in the ſcriptures, but even unto thoſe who are neceſſarily excluded from the benefit of this knowledge by ſome inevitable accident; which knowledge we willingly confeſs to be very profitable and comfortable, but not abſolutely needful unto ſuch, from whom God himſelf hath with-held it; yet they may be made

partakers of the myſtery of his death (though ignorant of the hiſtory) if they ſuffer his ſeed and light (enlightening their hearts) to take place (in which light, communion with the Father and Son is enjoyed) ſo as of wicked men to become holy, and lovers of that power, by whoſe inward and ſecret touches they feel themſelves turned from the evil to the good, and learn *to do to others as they would be done by*; in which Chriſt himſelf affirms all to be included. As they then have falſly and erroneouſly taught, who have denied Chriſt to have died for all men; ſo neither have they ſufficiently taught the truth, who affirming him to have died for all, have added the abſolute neceſſity of the outward knowledge thereof, in order to the obtaining its ſaving effect; among whom the *Remonſtrants* of *Holland* have been chiefly wanting, and many other aſſertors of *Univerſal Redemption*, in that they have not placed the extent of this ſalvation in that divine and evangelical principle of light and life, wherewith Chriſt hath enlightened every man that comes into the world, which is excellently and evidently held forth in theſe ſcriptures, *Gen.* vi. 3. *Deut.* xxx. 14. *John* i. 7, 8, 9. *Rom.* x. 8. *Tit.* ii. 11.

The Seventh Propoſition.

Concerning JUSTIFICATION.

AS many as reſiſt not this light, but receive the ſame, in them is produced an holy, pure, and ſpiritual birth, bringing forth holineſs, righteouſneſs, purity, and all theſe other bleſſed fruits which are acceptable to God; by which holy birth (to wit, *Jeſus Chriſt* formed within us, and working his works in us) as we are ſanctified, ſo are we juſtified in the ſight of God, according to the apoſtle's words,

1 Cor. 6. 11. *But ye are waſhed, but ye are ſanctified, but ye are juſtified,*

juſtified, in the name of the Lord Jeſus, and by the Spirit of our God. Therefore it is not by our works wrought in our will, nor yet by good works, conſidered as of themſelves, but by Chriſt, who is both the gift and the giver, and the cauſe producing the effects in us; who, as he hath reconciled us while we were enemies, doth alſo in his wiſdom ſave us, and juſtify us after this manner, as ſaith the ſame apoſtle elſewhere, *According to his mercy he ſaved us, by the waſhing of regeneration, and the renewing of the Holy Ghoſt.* Tit. 3. 5.

The Eighth Propoſition.

Concerning PERFECTION.

IN whom this holy and pure birth is fully brought forth, the body of death and ſin comes to be crucified and removed, and their hearts united and ſubjected unto the truth, ſo as not to obey any ſuggeſtion or temptation of the evil one, but to be free from actual ſinning, and tranſgreſſing of the law of God, and in that reſpect perfect. Yet doth this perfection ſtill admit of a growth; and there remaineth a poſſibility of ſinning, where the mind doth not moſt diligently and watchfully attend unto the Lord. Rom. 6. 14. *Id.* 8. 13. *Id.* 6. 2, 18. 1 John 3. 6.

The Ninth Propoſition.

Concerning PERSEVERANCE, and the Poſſibility of FALLING from GRACE.

ALthough this gift, and inward grace of God, be ſufficient to work out ſalvation, yet in thoſe in whom it is reſiſted it both may and doth become their condemnation. Moreover, in whom it hath wrought in part, to purify and ſanctify them, in order to their further perfection, by diſobedience

ſuch may fall from it, and turn it to wantonneſs, making ſhipwreck of faith; and *after having taſted of the heavenly gift, and been made partakers of the Holy Ghoſt, again fall away.* Yet ſuch an increaſe and ſtability in the truth may in this life be attained, from which there cannot be a total apoſtaſy.

1 Tim. 1. 6. Heb. 6. 4, 5, 6.

The Tenth Propoſition.

Concerning the Ministry.

AS by this gift, or light of God, all true knowledge in things ſpiritual is received and revealed; ſo by the ſame, as it is manifeſted and received in the heart, by the ſtrength and power thereof, every true miniſter of the goſpel is ordained, prepared and ſupplied in the work of the miniſtry: and by the leading, moving, and drawing hereof, ought every evangeliſt and Chriſtian paſtor to be led and ordered in his labour and work of the goſpel, both as to the place where, as to the perſons to whom, and as to the times when he is to miniſter. Moreover, thoſe who have this authority may and ought to preach the goſpel, though without human commiſſion or literature; as on the other hand, thoſe who want the authority of this divine gift, however learned or authorized by the commiſſions of men and churches, are to be eſteemed but as deceivers, and not true *miniſters of the goſpel.* Alſo, who have received this holy and unſpotted gift, *as they have freely received, ſo are they freely to give,* without hire or bargaining, far leſs to uſe it as a trade to get money by it: yet if God hath called any from their employments, or trades, by which they acquire their livelihood, it may be lawful for ſuch (according to the liberty which they feel given them in the Lord) to receive ſuch temporals (to wit, what may be needful to them for meat and cloathing) as are freely given them by thoſe

Mat. 10. 8.

thoſe to whom they have communicated ſpirituals.

The Eleventh Propoſition.

Concerning Worship.

ALL true and acceptable worſhip to God is offered in the *inward* and *immediate* moving and drawing of his own Spirit, which is neither limited to places, times, or perſons; for though we be to worſhip him always, in that we are to fear before him, yet as to the outward ſignification thereof in prayers, praiſes, or preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the ſecret inſpirations of his Spirit in our hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himſelf is the alone proper judge. All other worſhip then, both praiſes, prayers and preachings, which man ſets about in his own will, and at his own appointment, which he can both begin and end at his pleaſure, do or leave undone as himſelf ſees meet, whether they be a preſcribed form, as a liturgy, or prayers conceived extemporarily, by the natural ſtrength and faculty of the mind, they are all but ſuperſtitions, will-worſhip, and abominable idolatry in the ſight of God; which are to be denied, rejected, and ſeparated from, in this day of his ſpiritual ariſing: however it might have pleaſed him (who winked at the times of ignorance, with reſpect to the ſimplicity and integrity of ſome, and of his own innocent ſeed, which lay as it were buried in the hearts of men, under the maſs of ſuperſtition) to blow upon the dead and dry bones, and to raiſe ſome breathings, and anſwer them, and that until the day ſhould more clearly dawn and break forth.

Ezek. 13. Mat. 10. 20. Acts 2. 4, 18. 5. John 3. 6. & 4. 21. Jude 19. Acts 17. 23.

The

The Twelfth Propoſition.

Concerning Baptism.

Eph. 4. 5. 1 Pet. 3. 21. Rom. 6. 4. Gal. 3. 27. Col. 2. 12. John 3. 30. AS there is *one Lord* and *one faith*, ſo there is *one baptiſm*; *which is not the putting away the filth of the fleſh, but the anſwer of a good conſcience before God, by the reſurrection of Jeſus Chriſt.* And this baptiſm is a pure and ſpiritual thing, to wit, the *baptiſm* of the *ſpirit* and *fire*, by which we are *buried with him*, that being waſhed and purged 1 Cor. 1. 17. from our ſins, we may *walk in newneſs of life*; of which the baptiſm of *John* was a figure, which was commanded for a time, and not to continue for ever. As to the baptiſm of infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the ſcripture.

The Thirteenth Propoſition.

Concerning the Communion, or Participation of the Body and Blood of Christ.

1 Cor. 10. 16, 17. THE *communion* of the body and blood of Chriſt is *inward* and *ſpiritual*, which is the participa-
John 6. 32, 33, 35. 1 Cor. 5. 8. tion of his fleſh and blood, by which the *inward man* is daily nouriſhed in the hearts of thoſe in whom Chriſt dwells; of which things the *breaking of bread* by Chriſt with his diſciples was a *figure*, which they even uſed in the church for a time, who had received the ſubſtance, for the cauſe of the weak; even as
Acts 15. 20. *abſtaining from things ſtrangled, and from blood*; the
John 13. 14. James 5. 14. *waſhing one another's feet*, and the *anointing of the ſick with oil*; all which are commanded with no leſs authority and ſolemnity than the former; yet ſeeing they are but the *ſhadows* of better things, they ceaſe in ſuch as have obtained the *ſubſtance*.

The

The Fourteenth Propoſition.

Concerning the POWER of the CIVIL MAGISTRATE, in Matters purely RELIGIOUS, and pertaining to the CONSCIENCE.

SINCE God hath aſſumed to himſelf the power and dominion of the conſcience, who alone can rightly inſtruct and govern it, therefore it is not lawful for any whatſoever, by virtue of any authority or principality they bear in the government of this world, to force the conſciences of others; and therefore all killing, baniſhing, fining, impriſoning, and other ſuch things, which men are afflicted with, for the alone exerciſe of their conſcience, or difference in worſhip or opinion, proceedeth from the ſpirit of *Cain*, the murderer, and is contrary to the truth; provided always, that no man, under the pretence of conſcience, prejudice his neighbour in his life or eſtate; or do any thing deſtructive to, or inconſiſtent with human ſociety; in which caſe the law is for the tranſgreſſor, and juſtice to be adminiſtered upon all, without reſpect of perſons.

Luke 9. 55, 56. Mat. 7. 12, 29. Tit. 3. 10.

The Fifteenth Propoſition.

Concerning SALUTATIONS and RECREATIONS, *&c.*

SEEING the chief end of all religion is to redeem man from the ſpirit and vain converſation of this world, and to lead into inward communion with God, before whom, if we fear always, we are accounted happy; therefore all the vain cuſtoms and habits thereof, both in word and deed, are to be rejected and forſaken by thoſe who come to this fear; ſuch as the taking off the hat to a man, the bowings and cringings of the body, and ſuch

Eph. 5. 11. 1 Pet. 1. 14. John 5. 44. Jer. 10. 3. Acts 10. 26. Mat. 15. 13. Col. 2. 8.

ſuch other ſalutations of that kind, with all the fooliſh and ſuperſtitious formalities attending them; all which man has invented in his degenerate ſtate, to feed his pride in the vain pomp and glory of this world; as alſo the unprofitable plays, frivolous recreations, ſportings and gamings, which are invented to paſs away the precious time, and divert the mind from the witneſs of God in the heart, and from the living ſenſe of his fear, and from that evangelical Spirit wherewith Chriſtians ought to be leavened, and which leads into ſobriety, gravity, and godly fear; in which, as we abide, the bleſſing of the Lord is felt to attend us in thoſe actions in which we are neceſſarily engaged, in order to the taking care for the ſuſtenance of the outward man.

AN

AN APOLOGY FOR THE True Chriſtian Divinity.

PROPOSITION I.

Concerning the true Foundation of KNOWLEDGE.

Seeing the height of all happineſs is placed in the true knowledge of God (*This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*) the true and right underſtanding of this foundation and ground of knowledge is that which is moſt neceſſary to be known and believed in the firſt place. John 17. 3.

HE that deſireth to acquire any art or ſcience, ſeeketh firſt thoſe means by which that art or ſcience is obtained. If we ought to do ſo in things natural and earthly, how much more then in ſpiritual? In this affair then ſhould our inquiry be the more diligent, becauſe he that errs in the entrance is not ſo eaſily brought back again into the right way; he that miſſeth his road from the beginning of his journey, and is deceived in his firſt marks, at his firſt ſetting forth, the greater his miſtake is, the more difficult will be his entrance into the right way.

Thus when a man firſt propoſeth to himſelf the knowledge of God, from a ſenſe of his own unworthineſs, and from the great wearineſs of his mind, occaſioned by the ſecret checks of his conſcience, The way to the true knowledge of God.

ſcience, and the tender, yet real glances of God's *light* upon his heart; the earneſt deſires he has to be redeemed from his preſent trouble, and the fervent breathings he has to be eaſed of his diſordered paſſions and luſts, and to find quietneſs and peace in the certain knowledge of God, and in the aſſurance of his love and good-will towards him, make his heart tender, and ready to receive any impreſſion; and ſo (not having then a diſtinct diſcerning) through forwardneſs embraceth any thing that brings preſent eaſe. If either through the reverence he bears to certain perſons, or from the ſecret inclination to what doth comply with his natural diſpoſition, he fall upon any principles or means, by which he apprehends he may come to know God, and ſo doth center himſelf, it will be hard to remove him thence again, how wrong ſoever they may be: for the firſt anguiſh being over, he becomes more hardy; and the enemy being near, creates a falſe peace, and a certain confidence, which is ſtrengthened by the mind's unwillingneſs to enter again into new doubtfulneſs, or the former anxiety of a ſearch.

Jewiſh Doctors and Phariſees reſiſt Chriſt.

This is ſufficiently verified in the example of the *Phariſees* and *Jewiſh Doctors*, who moſt of all reſiſted *Chriſt*, diſdaining to be eſteemed ignorant; for this vain opinion they had of their knowledge hindered them from the true knowledge; and the mean people, who were not ſo much pre-occupied with former principles, nor conceited of their own knowledge, did eaſily believe. Wherefore the *Phariſees* upbraid them, ſaying, *Have any of the Rulers or Phariſees believed on him? But this people, which know not the law, are accurſed.* This is alſo abundantly proved by the experience of all ſuch, as being ſecretly touched with the call of God's grace unto them, do apply themſelves to falſe teachers, where the remedy proves worſe than the diſeaſe; becauſe inſtead of knowing God, or the things relating to their

John 7, 48, 49.

their ſalvation aright, they drink in wrong opinions of him; from which it is harder to be diſintangled, than while the ſoul remains a blank, or *Tabula raſa*. For they that conceit themſelves wiſe, are worſe to deal with than they that are ſenſible of their ignorance. Nor hath it been leſs the device of the devil, the great enemy of mankind, to perſuade men into wrong notions of God, than to keep them altogether from acknowledging him; the latter taking with few, becauſe odious; but the other having been the conſtant ruin of the world: for there hath ſcarce been a nation found, but hath had ſome notions or other of religion; ſo that not from their denying any Deity, but from their miſtakes and miſapprehenſions of it, hath proceeded all the idolatry and ſuperſtition of the world; yea, hence even atheiſm itſelf hath proceeded: for theſe many and various opinions of God and religion, being ſo much mixed with the gueſſings and uncertain judgments of men, have begotten in many the opinion, That there is no God at all. This, and much more that might be ſaid, may ſhew how dangerous it is to miſs in this firſt ſtep: *All that come not in by the right door, are* accounted as *thieves and robbers.*

Again, How needful and deſirable that knowledge is, which brings *life eternal*, *Epictetus* ſheweth, ſaying excellently well, *cap.* 38. ἴσθι ὅτι τὸ Κυριώτατον, &c. *Know, that the main foundation of piety is this, To have* ὀρθὰς ὑπολήψεις, *right opinions and apprehenſions of God.* Epictetus.

This therefore I judged neceſſary, as a firſt principle, in the firſt place, to affirm; and I ſuppoſe will not need much farther explanation or defence, as being generally acknowledged by all (and in theſe things that are without controverſy I love to be brief) as that which will eaſily commend itſelf to every man's reaſon and conſcience; and therefore I ſhall proceed to the next propoſition; which, though

though it be nothing leſs certain, yet by the malice of ſatan, and ignorance of many, comes far more under debate.

PROPOSITION II.

Of Immediate Revelation.

Mat. 11. 27. Seeing *no man knoweth the Father but the Son, and he to whom the Son revealeth him*; and ſeeing *the revelation of the Son is* in *and* by *the Spirit*; therefore the teſtimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own Spirit, he diſpoſed the *chaos* of this world into that wonderful order in which it was in the beginning, and created man a living ſoul, to rule and govern it, ſo by the revelation of the ſame Spirit he hath manifeſted himſelf all along unto the ſons of men, both patriarchs, prophets and apoſtles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifeſtations in the heart, were of old the formal object of their faith, and remain yet ſo to be; ſince *the object of the ſaints faith is the ſame in all ages, though held forth under divers adminiſtrations.* Moreover, theſe divine inward revelations, which we make abſolutely neceſſary for the building up of true faith, neither do nor can ever contradict the outward teſtimony of the ſcriptures, or right and ſound reaſon. Yet from hence it will not follow, that theſe divine revelations are to be ſubjected to the teſt, either of the outward teſtimony of the ſcriptures, or of the natural reaſon of man, as to a more noble or certain rule and touchſtone; for this divine revelation, and inward illumination, is that which is evident and clear of itſelf, forcing,

forcing, by its own evidence and clearneſs, the well-diſpoſed underſtanding to aſſent, irreſiſtibly moving the ſame thereunto, even as the common principles of natural truths do move and incline the mind to a natural aſſent: as, *that the whole is greater than its part*; *that two contradictories can neither be both true, nor both falſe.*

§. I. IT is very probable, that many carnal and natural Chriſtians will oppoſe this propoſition; who being wholly unacquainted with the movings and actings of God's Spirit upon their hearts, judge the ſame nothing neceſſary; and ſome are apt to flout at it as ridiculous: yea, to that height are the generality of Chriſtians apoſtatized and degenerated, that though there be not any thing more plainly aſſerted, more ſeriouſly recommended, or more certainly atteſted, in all the writings of the holy ſcriptures, yet nothing is leſs minded and more rejected by all ſorts of Chriſtians, than *immediate and divine revelation*; inſomuch that once to lay claim to it is matter of reproach. Whereas of old none were ever judged Chriſtians, but ſuch as *had the Spirit of Chriſt*, Rom. viii. 9. But now many do boldly call themſelves *Chriſtians*, who make no difficulty of confeſſing they are without it, and laugh at ſuch as ſay they have it. Of old they were accounted *the ſons of God, who were led by the Spirit of God*, ibid. ver. 14. But now many aver themſelves ſons of God, who know nothing of this leader; and he that affirms himſelf ſo led, is, by the pretended orthodox of this age, preſently proclaimed an heretick. The reaſon hereof is very manifeſt, *viz.* Becauſe many in theſe days, under the name of *Chriſtians*, do experimentally find, that they are not acted nor led by God's Spirit; yea, many great *doctors*, *divines*, *teachers* and *biſhops* of Chriſtianity, (commonly ſo called) have wholly ſhut their ears from hearing,

Revelation rejected by apoſtate Chriſtians.

and their eyes from ſeeing, this *inward guide*, and ſo are become ſtrangers unto it; whence they are, by their own experience, brought to this ſtrait, either to confeſs that they are as yet ignorant of God, and have only the ſhadow of *knowledge*, and not the true *knowledge* of him, or that this *knowledge* is acquired without immediate revelation.

Knowledge ſpiritual and literal diſtinguiſhed.

For the better underſtanding then of this propoſition, we do diſtinguiſh betwixt the certain knowledge of God, and the uncertain; betwixt the ſpiritual knowledge, and the literal; the ſaving heart-knowledge, and the ſoaring, airy head-knowledge. The laſt, we confeſs, may be divers ways obtained; but the firſt, by no other way than the inward immediate manifeſtation and revelation of God's Spirit, ſhining in and upon the heart, enlightening and opening the underſtanding.

§. II. Having then propoſed to myſelf, in theſe propoſitions, to affirm thoſe things which relate to the true and effectual knowledge which brings life eternal with it, therefore I have truly affirmed, that this knowledge is no otherways attained, and that none have any true ground to believe they have attained it, who have it not by this revelation of God's Spirit.

The certainty of which truth is ſuch, that it hath been acknowledged by ſome of the moſt refined and famous of all ſorts of profeſſors of Chriſtianity in all ages; who being truly upright-hearted, and earneſt ſeekers of the Lord, (however ſtated under the diſadvantages and epidemical errors of their ſeveral ſects or ages) the true ſeed in them hath been anſwered by God's Love, who hath had regard to the good, and hath had of his elect ones among all; who finding a diſtaſte and diſguſt in all other outward means, even in the very principles and precepts more particularly relative to their own forms and ſocieties, have at laſt concluded, with *one voice*, that there was no true knowledge of God, but that which is

revealed inwardly by his own Spirit. Whereof take theſe following teſtimonies of the ancients.

1. "It is the inward maſter (ſaith *Auguſtine*) that teacheth, it is Chriſt that teacheth, it is inſpiration that teacheth: where this inſpiration and unction is wanting, it is in vain that words from without are beaten in." And thereafter: "For he that created us, and redeemed us, and called us by faith, and dwelleth in us by his Spirit, unleſs he ſpeaketh unto us inwardly, it is needleſs for us to cry out." Aug. ex Tract. Ep. Joh. 3.

2. "There is a difference (ſaith *Clemens Alexandrinus*) betwixt that which any one ſaith of the truth, and that which the truth itſelf, interpreting itſelf, ſaith. A conjecture of truth differeth from the truth itſelf; a ſimilitude of a thing differeth from the thing itſelf; it is one thing that is acquired by exerciſe and diſcipline; and another thing, which by power and faith." Laſtly, the ſame *Clemens* ſaith, "Truth is neither hard to be arrived at, nor is it impoſſible to apprehend it; for it is moſt nigh unto us, even in our houſes, as the moſt wiſe *Moſes* hath inſinuated." Clem. Alex. l. 1. Strom. Pædag.

3. "How is it (ſaith *Tertullian*) that ſince the devil always worketh, and ſtirreth up the mind to iniquity, that the work of God ſhould either ceaſe, or deſiſt to act? Since for this end the Lord did ſend the Comforter, that becauſe human weakneſs could not at once bear all things, knowledge might be by little and little directed, formed, and brought to perfection, by the holy Spirit, that vicar of the Lord. *I have many things yet* (ſaith he) *to ſpeak unto you, but ye cannot as yet bear them; but when that Spirit of truth ſhall come, he ſhall lead you into all truth, and ſhall teach you theſe things that are to come.* But of this his work we have ſpoken above. What is then the adminiſtration of the Comforter, but that diſcipline be directed, and the ſcriptures revealed? *&c.*" Tertullianus Lib. de veland. Virginibus, cap. 1.

4. "The law (ſaith *Hierom*) is ſpiritual, and there is need of a revelation to underſtand it." And in his Epiſtle 150. to *Hedibia*, Queſt. 11. he ſaith, "The Hieron. Ep. Paulin. 103.

whole Epiſtle to the *Romans* needs an interpretation, it being involved in ſo great obſcurities, that for the underſtanding thereof we need the help of the holy Spirit, who through the apoſtle dictated it."

Athanaſius de Incarn. Verbi Dei.

5. "So great things (ſaith *Athanaſius*) doth our Saviour daily: he draws unto piety, perſuades unto virtue, teaches immortality, excites to the deſire of heavenly things, reveals the knowledge of the Father, inſpires power againſt death, and ſhews himſelf unto every one."

Greg. Mag. Hom. 30. upon the Goſpel.

6. *Gregory* the Great, upon theſe words [*He ſhall teach you all things*] ſaith, "That unleſs the ſame Spirit is preſent in the heart of the hearer, in vain is the diſcourſe of the doctor; let no man then aſcribe unto the man that teacheth, what he underſtands from the mouth of him that ſpeaketh; for unleſs he that teacheth be within, the tongue of the doctor, that is without, laboureth in vain."

Cyril. Alex. in Theſauro lib. 13. c. 3.

7. *Cyrillus Alexandrinus* plainly affirmeth, "That men know that *Jeſus is the Lord by the holy Ghoſt*, no otherwiſe, than they who taſte honey know that it is ſweet, even by its proper quality."

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8. "Therefore (ſaith *Bernard*) we daily exhort you, brethren, that ye walk the ways of the heart, and that your ſouls be always in your hands, that ye may hear what the Lord ſaith in you." And again, upon theſe words of the apoſtle [*Let him that glorieth, glory in the Lord*] "With which threefold vice (ſaith he) all ſorts of religious men are leſs or more dangerouſly affected, becauſe they do not ſo diligently attend, with the ears of the heart, to what the Spirit of truth, which flatters none, inwardly ſpeaks."

This was the very baſis, and main foundation, upon which the primitive reformers built.

Luther. tom. 5. p. 76.

Luther, in his book to the nobility of *Germany*, ſaith, "This is certain, that no man can make himſelf a teacher of the holy ſcriptures, but the holy Spirit alone." And upon the *Magnificat* he ſaith,

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" No man can rightly know God, or underſtand the word of God, unleſs he immediately receive it from the Holy Spirit; neither can any one receive it from the Holy Spirit, except he find it by experience in himſelf; and in this experience the Holy Ghoſt teacheth, as in his proper ſchool; out of which ſchool nothing is taught but mere talk."

Phil. Melancthon.

Philip Melancthon, in his annotations upon *John* vi. " Thoſe who hear only an outward and bodily voice, hear the creature; but *God is a Spirit*, and is neither diſcerned, nor known, nor heard, but by the Spirit; and therefore to hear the voice of God, to ſee God, is to know and hear the Spirit. By the Spirit alone God is known and perceived. Which alſo the more ſerious to this day do acknowledge, even all ſuch who ſatisfy themſelves not with the ſuperficies of religion, and uſe it not as a cover or art. Yea, all thoſe who apply themſelves effectually to Chriſtianity, and are not ſatisfied until they have found its effectual work upon their hearts, redeeming them from ſin, do feel that no knowledge effectually prevails to the producing of this, but that which proceeds from the warm influence of God's Spirit upon the heart, and from the comfortable ſhining of his light upon their underſtanding."

By the Spirit alone God is known.

Dr. Smith of Cambridge, concerning book-divinity.

And therefore to this purpoſe a modern author, *viz.* Dr. *Smith* of *Cambridge*, in his ſelect diſcourſes, ſaith well; " To ſeek our divinity merely in books and writings, is to ſeek the living among the dead; we do but in vain many times ſeek God in theſe, where his truth is too often not ſo much enſhrined as entombed. *Intra te quære Deum, Seek God within thine own ſoul.* He is beſt diſcerned νοερᾷ ἐπαφῇ (as *Plotinus* phraſeth it) by an intellectual touch of him. We muſt *ſee with our eyes, and hear with our ears, and our hands muſt handle the word of life* (to expreſs it in St. *John*'s words) ἔστι καὶ ψυχῆς αἴσθησις τις, *&c.* The ſoul itſelf hath its ſenſe, as well as the body. And there-

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fore *David*, when he would teach us to know what the divine goodneſs is, calls not for ſpeculation, but ſenſation: *Taſte, and ſee how good the Lord is.* That is not the beſt and trueſt knowledge of God which is wrought out by the labour and ſweat of the brain, but that which is kindled within us, by an heavenly warmth in our hearts." And again: "There is a knowing of the *truth as it is in Jeſus*, as it is in a *Chriſt-like nature*; as it is in that ſweet, mild, humble, and loving Spirit of Jeſus, which ſpreads itſelf, like a *morning ſun*, upon the ſouls of good men, full of light and life. It profits little to know Chriſt himſelf after the fleſh; but he gives his Spirit to good men, *that ſearcheth the deep things of God.*" And again: "It is but a thin airy knowledge that is got by mere ſpeculation, which is uſhered in by ſyllogiſms and demonſtrations; but that which ſprings forth from true goodneſs, is θειότερόν τι πάσης ὑποδείξεως (as *Origen* ſpeaks) *It brings ſuch a divine light into the ſoul, as is more clear and convincing than any demonſtration.*"

Apoſtaſy and a falſe knowledge introduced.

§. III. That this certain and undoubted method of the true knowledge of God hath been brought out of uſe, hath been none of the leaſt devices of the devil, to ſecure mankind to his kingdom. For after the light and glory of the Chriſtian religion had prevailed over a good part of the world, and diſpelled the thick miſts of the heatheniſh doctrine of the plurality of gods, he that knew there was no probability of deluding the world any longer that way, did then puff man up with a falſe knowledge of the true God; ſetting him on work to ſeek God the wrong way, and perſuading him to be content with ſuch a knowledge as was of his own acquiring, and not of God's teaching. And this device hath proved the more ſucceſsful, becauſe accommodated to the natural and corrupt ſpirit and temper of man, who above all things affects to exalt himſelf; in which exaltation, as God is greatly

greatly diſhonoured, ſo therein the devil hath his end; who is not anxious how much God is acknowledged in words, provided himſelf be but always ſerved; he matters not how great and high ſpeculations the natural man entertains of God, ſo long as he ſerves his own luſts and paſſions, and is obedient to his evil ſuggeſtions and temptations. Thus *Chriſtianity* is become as it were an art, acquired by human ſcience and induſtry, like any other art or ſcience; and men have not only aſſumed the name of *Chriſtians*, but even have procured themſelves to be eſteemed as *maſters of* Chriſtianity, by certain artificial tricks, though altogether ſtrangers to the ſpirit and life of Jeſus. But if we make a right definition of a *Chriſtian*, according to the ſcripture, That *he is one who hath the Spirit, and is led by it*, how many *Chriſtians*, yea, and of theſe great *maſters* and *doctors* of *Chriſtianity*, ſo accounted, ſhall we juſtly diveſt of that noble title?

Chriſtianity is become an art, acquired by human ſcience and induſtry.

If thoſe therefore who have all the other means of knowledge, and are ſufficiently learned therein, whether it be the letter of the ſcripture, the traditions of churches, or the works of creation and providence, whence they are able to deduce ſtrong and undeniable arguments (which may be true in themſelves) are not yet to be eſteemed *Chriſtians*, according to the certain and infallible definition above-mentioned; and if the inward and immediate revelation of God's Spirit in the heart, in ſuch as have been altogether ignorant of ſome, and but very little ſkilled in others, of theſe means of attaining knowledge, hath brought them to ſalvation; then it will neceſſarily and evidently follow, that inward and immediate revelation is the only ſure and certain way to attain the true and ſaving knowledge of God.

By revelation is the true knowledge of God.

But the firſt is true: therefore the laſt.

Now as this argument doth very ſtrongly conclude for this way of knowledge, and againſt ſuch

as deny it, ſo in this reſpect it is the more to be regarded, as the propoſitions from which it is deduced are ſo clear, that our very adverſaries cannot deny them. For as to the firſt it is acknowledged, that many learned men may be, and have been, damned. And as to the ſecond, who will deny but many illiterate men may be, and are, ſaved? Nor dare any affirm, that none come to the knowledge of God and ſalvation by the inward revelation of the Spirit, without theſe other outward means, unleſs they be alſo ſo bold as to exclude *Abel*, *Seth*, *Noah*, *Abraham*, *Job*, and all the holy patriarchs from true knowledge and ſalvation.

Abel, Seth, Noah, &c. inſtanced.

§. IV. I would however not be underſtood, as if hereby I excluded thoſe other means of knowledge from any uſe or ſervice to man; it is far from me ſo to judge, as concerning the *ſcriptures*, in the next propoſition, will more plainly appear. The queſtion is not, what may be profitable or helpful, but what is abſolutely neceſſary. Many things may contribute to further a work, which yet are not the main thing that makes the work go on.

The ſum then of what is ſaid amounts to this: That where the true inward knowledge of God is, through the revelation of his Spirit, there is all; neither is there an abſolute neceſſity of any other. But where the beſt, higheſt, and moſt profound knowledge is, without this there is nothing, as to the obtaining the great end of ſalvation. This truth is very effectually confirmed by the firſt part of the propoſition itſelf, which in few words comprehendeth divers unqueſtionable arguments, which I ſhall in brief ſubſume.

I. Firſt, That there is no knowledge of the Father but by the Son.

II. Secondly, That there is no knowledge of the Son but by the Spirit.

III. Thirdly, That by the Spirit God hath always revealed himſelf to his children.

Fourthly,

Fourthly, That theſe revelations were the formal object of the ſaints faith. IV.

And Laſtly, That the ſame continueth to be the object of the ſaints faith to this day. V.

Of each of theſe I ſhall ſpeak a little particularly, and then proceed to the latter part.

§. V. As to the firſt, viz. That there is no knowledge of the Father but by the Son, it will eaſily be proved, being founded upon the plain words of ſcripture, and is therefore a fit *medium* from whence to deduce the reſt of our aſſertions. Aſſert. 1. proved.

For the infinite and moſt wiſe God, who is the *foundation*, *root* and *ſpring* of all *operation*, hath wrought all things by his eternal Word and Son. *This is that* WORD *that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made.* This is that *Jeſus Chriſt, by whom God created all things, by whom, and for whom, all things were created, that are in heaven and in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers*, Col. i. 16. who therefore is called, *The firſt born of every creature*, Col. i. 15. As then that infinite and incomprehenſible fountain of life and motion operateth in the creatures by his own eternal word and power, ſo no creature has acceſs again unto him but in and by the Son, according to his own expreſs words, *No man knoweth the Father, but the Son, and he to whom the Son will reveal him*, Mat. xi. 27. Luke x. 22. And again, he himſelf ſaith, *I am the way, the truth, and the life: no man cometh unto the Father but by me*, John xiv. 6. John 1. 1, 2, 3. Eph. 3. 9.

Hence he is fitly called, *The mediator betwixt God and man:* for having been with God from all eternity, being himſelf God, and alſo in time partaking of the nature of man, through him is the goodneſs and love of God conveyed to mankind, and by him again man receiveth and partaketh of theſe mercies.

Hence

Hence is eaſily deduced the proof of this firſt aſſertion, thus:

If no man knoweth the Father but the Son, and he to whom the Son will reveal him, then there is no knowledge of the Father but by the Son.

But, no man knoweth the Father but the Son:

Therefore, there is no knowledge of the Father but by the Son.

The firſt part of the antecedent are the plain words of ſcripture: the conſequence thereof is undeniable; except one would ſay, that he hath the knowledge of the Father, while yet he knows him not; which were an abſurd repugnance.

Again, If the Son be the way, the truth, and the life, and that no man cometh unto the Father, but by him; then there is no knowledge of the Father but by the Son.

But the firſt is true: therefore the laſt.

The antecedent are the very ſcripture words: the conſequence is very evident: for how can any know a thing, who uſeth not the way, without which it is not knowable? But it is already proved, that there is no other way but by the Son; ſo that whoſo uſes not that way, cannot know him, neither come unto him.

Aſſert. 2. proved.

§. VI. Having then laid down this firſt principle, I come to the ſecond, viz. That there is no knowledge of the Son but by the Spirit; or, That the revelation of the Son of God is by the Spirit.

Where it is to be noted, that I always ſpeak of the ſaving, certain and neceſſary knowledge of God; which that it cannot be acquired otherways than by the Spirit, doth alſo appear from many clear ſcriptures. For Jeſus Chriſt, in and by whom the Father is revealed, doth alſo reveal himſelf to his diſciples and friends in and by his Spirit. As his manifeſtation was outward, when he teſtified and witneſſed for the truth in this world, and approved himſelf faithful throughout, ſo being

ing now withdrawn, as to the outward man, he doth teach and inſtruct mankind inwardly by his own Spirit; *He ſtandeth at the door and knocketh, and whoſo heareth his voice and openeth, he comes in* to ſuch, *Rev.* iii. 20. Of this revelation of Chriſt in him *Paul* ſpeaketh, *Gal.* i. 16. in which he placeth the excellency of his miniſtry, and the certainty of his calling. And the promiſe of Chriſt to his diſciples, *Lo, I am with you to the end of the world*, confirmeth the ſame thing; for this is an inward and ſpiritual preſence, as all acknowledge: but what relates hereto will again occur. I ſhall deduce the proof of this propoſition from two manifeſt places of ſcripture: the firſt is, 1 *Cor.* i. 11, 12. *What man knoweth the things of a man, ſave the ſpirit of a man which is in him? Even ſo the things of God knoweth no man, but the Spirit of God. Now we have received not the ſpirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God.* The apoſtle, in the verſes before, ſpeaking of the wonderful things which are prepared for the ſaints, after he hath declared, that *the natural man cannot reach them*, adds, that *they are revealed by the Spirit of God*, ver. 9, 10. giving this reaſon, *For the Spirit ſearcheth all things, even the deep things of God.* And then he bringeth in the compariſon, in the verſes abovementioned, very apt, and anſwerable to our purpoſe and doctrine, that *as the things of a man are only known by the ſpirit of man, ſo the things of God are only known by the Spirit of God*; that is, that as nothing below the ſpirit of man (as the ſpirit of brutes, or any other creatures) can properly reach unto or comprehend the things of a man, as being of a nobler and higher nature, ſo neither can the ſpirit of man, or the natural man, as the apoſtle in the 14th verſe ſubſumes, receive nor diſcern the things of God, or the things that are ſpiritual, as being alſo of an higher nature; which the apoſtle himſelf

Proof 1.

The things of God are known by the Spirit of God.

himſelf gives for the reaſon, ſaying, *Neither can he know them, becauſe they are ſpiritually diſcerned.* So that the apoſtle's words, being reduced to an argument, do very well prove the matter under debate, thus:

If that which appertaineth properly to man, cannot be diſcerned by any lower or baſer principle than the ſpirit of man; then cannot thoſe things, that properly relate unto God and Chriſt, be known or diſcerned by any lower or baſer thing than the Spirit of God and Chriſt.

But the firſt is true: therefore alſo the ſecond.

The whole ſtrength of the argument is contained in the apoſtle's words before-mentioned; which therefore being granted, I ſhall proceed to deduce a ſecond argument, thus:

That which is ſpiritual can only be known and diſcerned by the Spirit of God.

But the revelation of Jeſus Chriſt, and the true and ſaving knowledge of him, is ſpiritual:

Therefore the revelation of Jeſus Chriſt, and the true and ſaving knowledge of him, can only be known and diſcerned by the Spirit of God.

Proof II.

No man can call Jeſus Lord, &c.

The other ſcripture is alſo a ſaying of the ſame apoſtle, 1 *Cor.* xii. 3. *No man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* This ſcripture, which is full of truth, and anſwereth full well to the enlightened underſtanding of the ſpiritual and real Chriſtian, may perhaps prove very ſtrange to the carnal and pretended follower of Chriſt, by whom perhaps it hath not been ſo diligently remarked. Here the apoſtle doth ſo much require the Holy Spirit in the things that relate to a Chriſtian, that he poſitively avers, we cannot ſo much as affirm *Jeſus to be the Lord without it*; which inſinuates no leſs, than that the ſpiritual truths of the goſpel are as lies in the mouths of carnal and unſpiritual men; for tho' in themſelves they be true, yet are they not true as to them, becauſe not known, nor uttered

Spiritual truths are lies ſpoken by carnal men.

uttered forth in and by that principle and ſpirit that ought to direct the mind and actuate it; in ſuch things they are no better than the counterfeit repreſentations of things in a comedy; neither can it be more truly and properly called a real and true knowledge of God and Chriſt, than the actions of *Alexander* the Great, and *Julius Cæſar*, &c. if now tranſacted upon a ſtage, might be called truly and really their doings, or the perſons repreſenting them might be ſaid truly and really to have conquered *Aſia*, overcome *Pompey*, &c.

This knowledge then of Chriſt, which is not by the revelation of his own Spirit in the heart, is no more properly the knowledge of Chriſt, than the pratling of a *parrot*, which has been taught a few words, may be ſaid to be the voice of a man; for as that, or ſome other bird, may be taught to ſound or utter forth a rational ſentence, as it hath learned it by the outward ear, and not from any living principle of reaſon actuating it; ſo juſt ſuch is that knowledge of the things of God, which the natural and carnal man hath gathered from the words or writings of ſpiritual men, which are not true to him, becauſe conceived in the natural ſpirit, and ſo brought forth by the wrong organ, and not proceeding from the ſpiritual principle; no more than the words of a man acquired by art, and brought forth by the mouth of a bird, not proceeding from a rational principle, are true with reſpect to the bird which utters them. Wherefore from this ſcripture I ſhall further add this argument:

Like the pratling of a parrot.

If no man can ſay *Jeſus is the Lord, but by the Holy Ghoſt*; then no man can know *Jeſus to be the Lord, but by the Holy Ghoſt.*

But the firſt is true: therefore the ſecond.

From this argument there may be another deduced, concluding in the very terms of this aſſertion: thus,

If no man can know *Jeſus to be the Lord, but by the Holy Ghoſt*, then there can be no certain knowledge or revelation of him but by the Spirit.

But the firſt is true: therefore the ſecond.

Aſſert. 3. proved.

§. VII. The third thing affirmed is, That by the Spirit God always revealed himſelf to his children.

For making the truth of this aſſertion appear, it will be but needful to conſider God's manifeſting himſelf towards and in relation to his creatures from the beginning, which reſolves itſelf always herein. The firſt ſtep of all is aſcribed hereunto by *Moſes*, Gen. i. 2. *And the Spirit of God moved upon the face of the waters.* I think it will not be denied, that God's converſe with man, all along from *Adam* to *Moſes*, was by the immediate manifeſtation of his Spirit: and afterwards, through the whole tract of the law, he ſpake to his children no otherways; which, as it naturally followeth from the principles above proved, ſo it cannot be denied by ſuch as acknowledge the ſcriptures of truth to have been written by the inſpiration of the Holy Ghoſt: for theſe writings, from *Moſes* to *Malachi*, do declare, that during all that time God revealed himſelf to his children by his Spirit.

That revelation is by the Spirit of God.

Object. But if any will object, That after the diſpenſation of the law God's method of ſpeaking was altered;

Anſw. I anſwer: Firſt, That God ſpake always immediately to the *Jews*, in that he ſpake always immediately to the *High-Prieſt* from betwixt the *Cherubims*; who, when he entered into the *Holy of Holies*, returning, did relate to the whole people the voice and will of God, there immediately revealed. So that this immediate ſpeaking never ceaſed in any age.

Sanctum Sanctorum.

Secondly, From this immediate fellowſhip were none ſhut out, who earneſtly ſought after and waited for it; in that many, beſides the *High-Prieſt*, who were not ſo much as of the kindred of *Levi*,

Levi, nor of the prophets, did receive it and ſpeak from it; as it is written, *Numb.* xi. 25. where the *Spirit* is ſaid to have *reſted upon the ſeventy elders*; which Spirit alſo reached unto two that were not in the tabernacle, but in the camp; whom when ſome would have forbidden, *Moſes* would not, but rejoiced, *wiſhing that all the Lord's people were prophets, and that he would put his Spirit upon them*, ver. 29. None ſhut out from this immediate fellowſhip.

This is alſo confirmed *Neh.* ix. where the elders of the people, after their return from captivity, when they began to ſanctify themſelves by faſting and prayer, numbering up the many mercies of God towards their fathers, ſay, verſe 20. *Thou gaveſt alſo thy good Spirit to inſtruct them*; and verſe 30. *Yet many years didſt thou forbear, and teſtify againſt them by thy Spirit in thy prophets.* Many are the ſayings of ſpiritual *David* to this purpoſe, as *Pſalm* li. 11, 12. *Take not thy holy Spirit from me; uphold me with thy free Spirit.* Pſal. cxxxix. 7. *Whither ſhall I go from thy Spirit?* Hereunto doth the prophet *Iſaiah* aſcribe the credit of his teſtimony, ſaying, chap. xlviii. 16. *And now the Lord God and his Spirit hath ſent me.* And that God revealed himſelf to his children under the New Teſtament, to wit, to the apoſtles, evangeliſts, and primitive diſciples, is confeſſed by all. How far now this yet continueth, and is to be expected, comes hereafter to be ſpoken to.

§. VIII. The fourth thing affirmed is, That theſe revelations were the object of the ſaints faith of old. Aſſert. 4.

This will eaſily appear by the definition of faith, and conſidering what its object is: for which we ſhall not dive into the curious and various notions of the ſchool-men, but ſtay in the plain and poſitive words of the apoſtle *Paul*, who, *Heb.* xi. deſcribes it two ways. *Faith* (ſaith he) *is the ſubſtance of things hoped for, and the evidence of things not ſeen*: which, as the apoſtle illuſtrateth it in the ſame chapter by many examples, is no other but a firm and Proved. What faith is?

and certain belief of the mind, whereby it *reſteth*, and in a ſenſe *poſſeſſeth* the ſubſtance of ſome things hoped for, through its confidence in the promiſe of God: and thus the ſoul hath a moſt firm evidence, by its faith, of things not yet ſeen nor come to paſs. The object of this faith is the *promiſe*, *word*, or *teſtimony of God*, ſpeaking in the mind. Hence it hath been generally affirmed, that the object of faith is *Deus loquens*, &c. that is, *God ſpeaking*, &c. which is alſo manifeſt from all thoſe examples deduced by the apoſtle throughout that whole chapter, whoſe faith was founded neither upon any outward teſtimony, nor upon the voice or writing of man, but upon the revelation of God's will, manifeſt unto them, and in them; as in the example of *Noah*, ver. 7. thus, *By faith* Noah, *being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith.* What was here the object of *Noah*'s *faith*, but God ſpeaking unto him? He had not the writings nor propheſyings of any going before, nor yet the concurrence of any church or people to ſtrengthen him; and yet his faith in the word, by which he contradicted the whole world, ſaved him and his houſe. Of which alſo *Abraham* is ſet forth as a ſingular example, being therefore called the Father of the Faithful, who is ſaid *againſt hope to have believed in hope*, in that he not only willingly forſook his father's country, not knowing whither he went; in that he believed concerning the coming of *Iſaac*, though contrary to natural probability; but above all, in that he refuſed not to offer him up, not doubting but God was able to raiſe him from the dead; of whom it is ſaid, that in *Iſaac ſhall thy ſeed be called.* And laſt of all, in that he reſted in the promiſe, that his ſeed ſhould poſſeſs the land, wherein he himſelf was but a pilgrim, and which to them was not to be fulfilled

The object of faith, Deus loquens.

Noah's faith.

Abraham's faith.

fulfilled while divers ages after. The object of *Abraham*'s faith in all this was no other but inward and immediate revelation, or God signifying his will unto him inwardly and immediately by his Spirit.

But because, in this part of the proposition, we made also mention of external voices, appearances, and dreams in the alternative, I think also fit to speak hereof, what in that respect may be objected; to wit,

That those who found their faith now upon immediate and objective revelation, ought to have also outward voices or visions, dreams or appearances for it. Object.

It is not denied, but God made use of the ministry of angels, who, in the appearance of men, spake outwardly to the saints of old, and that he did also reveal some things to them in dreams and visions; none of which we will affirm to be ceased, so as to limit the power and liberty of God in manifesting himself towards his children. But while we are considering the object of faith, we must not stick to that which is but circumstantially and accidentally so, but to that which is universally and substantially so. Answ. The ministry of angels speaking in the appearance of men to the saints of old.

Next again, we must distinguish betwixt that which in itself is subject to doubt and delusion, and therefore is received for and because of another; and that which is not subject to any doubt, but is received simply for and because of itself, as being *prima veritas*, the *very first* and *original* truth. Let us then consider how or how far these outward voices, appearances, and dreams were the object of the saints faith: was it because they were simply voices, appearances, or dreams? Nay, certainly; for they were not ignorant, that the devil might form a sound of words, convey it to the outward ear, and deceive the outward senses, by making things to appear that are not. Yea, do we not see by daily experience, that the *jugglers* Revelations by dreams and visions.

and *mountebanks* can do as much as all that by their *legerdemain?* God forbid then that the ſaints faith ſhould be founded upon ſo fallacious a foundation as man's outward and fallible ſenſes. What made them then give credit to theſe viſions? Certainly nothing elſe but the ſecret teſtimony of *God's Spirit* in their hearts, aſſuring them that the voices, dreams, and viſions were of and from God. *Abraham* believed the angels; but who told him that theſe men were angels? We muſt not think his faith then was built upon his outward ſenſes, but proceeded from the ſecret perſuaſion of God's Spirit in his heart. This then muſt needs be acknowledged to be originally and principally the object of the ſaints faith, without which there is no true and certain faith, and by which many times faith is begotten and ſtrengthened without any of theſe outward or viſible helps; as we may obſerve in many paſſages of the holy ſcripture, where it is only mentioned, *And God ſaid*, &c. And *the word of the Lord came* unto ſuch and ſuch, *ſaying*, &c.

Object. But if any one ſhould pertinaciouſly affirm, That this did import an outward audible voice to the carnal ear;

Anſw. I would gladly know what other argument ſuch an one could bring for this his affirmation, ſaving his own ſimple conjecture. It is ſaid indeed, *The Spirit witneſſeth with our Spirit*; but not to our outward ears, *Rom.* viii. 16. And ſeeing the Spirit of God is within us, and not without us only, it ſpeaks to our ſpiritual, and not to our bodily ear. Therefore I ſee no reaſon, where it is ſo often ſaid in ſcripture, *The Spirit ſaid, moved, hindered, called* ſuch or ſuch a one, to *do* or *forbear* ſuch or ſuch a thing, that any have to conclude, that this was not an inward voice to the ear of the ſoul, rather than an outward voice to the bodily ear. If any be otherwiſe minded, let them, if they can, produce their

The Spirit ſpeaks to the ſpiritual ear, not to the outward.

their arguments, and we may further consider of them.

From all therefore which is above declared, I shall deduce an argument to conclude the proof of this assertion, thus:

That which any one firmly believes, as the ground and foundation of his hope in God, and life eternal, is the formal object of his faith.

But the inward and immediate revelation of God's Spirit, speaking in and unto the saints, was by them believed as the ground and foundation of their hope in God, and life eternal.

Therefore these inward and immediate revelations were the formal object of their faith.

§. IX. That which now cometh under debate, is what we asserted in the last place, to wit, That the same continueth to be the object of the saints faith unto this day. Many will agree to what we have said before, who differ from us herein. Assert. 5. proved.

There is nevertheless a very firm argument, confirming the truth of this assertion, included in the proposition itself, to wit, That the object of the saints faith is the same in all ages, though held forth under divers administrations; which I shall reduce to an argument, and prove thus:

First, Where the faith is one, the object of the faith is one.

But the faith is one: Therefore, *&c.*

That the faith is one, is the express words of the apostle, *Eph.* iv. 5. who placeth the *one faith* with the *one God*; importing no less, than that to affirm *two faiths* is as absurd as to affirm *two gods*.

Moreover, if the *faith* of the ancients were not one and the same with ours, *i. e.* agreeing in *substance* therewith, and receiving the same definition, it had been impertinent for the apostle, *Heb.* xi. to have illustrated the definition of our faith by the examples of that of the ancients, or to go about to move us by the example of *Abraham*, if *Abraham*'s The faith of the saints of old the same with ours.

faith were different in nature from ours. Nor doth any difference ariſe hence, becauſe they believed in Chriſt with reſpect to his appearance outwardly as future, and we as already appeared: for neither did they then ſo believe in him to come, as not to feel him preſent with them, and witneſs him near; ſeeing the apoſtle ſaith, *They all drank of that ſpiritual rock which followed them, which rock was Chriſt*; nor do we ſo believe concerning his appearance paſt, as not alſo to feel and know him *preſent with us*, and to *feed upon him*; *except Chriſt* (ſaith the apoſtle) *be in you, ye are reprobates*; ſo that both our faith is one, terminating in one and the ſame thing. And as to the other part or conſequence of the antecedent, to wit, That the object is one where the faith is one, the apoſtle alſo proveth it in the fore-cited chapter, where he makes all the worthies of old examples to us. Now wherein are they imitable, but becauſe they believed in God? And what was the object of their faith, but inward and immediate revelation, as we have before proved? Their example can be no ways applicable to us, except we believe in God, as they did; that is, by the ſame object. The apoſtle clears this yet further by his own example, *Gal.* i. 16. where he ſaith, *So ſoon as Chriſt was revealed in him, he conſulted not with fleſh and blood, but forthwith believed and obeyed.* The ſame apoſtle, *Heb.* xiii. 7, 8. where he exhorteth the *Hebrews* to follow the faith of the elders, adds this reaſon, *Conſidering the end of their converſation, Jeſus Chriſt, the ſame to-day, yeſterday, and for ever:* Hereby notably inſinuating, that in the object there is no alteration.

Object. If any now object the *diverſity of adminiſtration*;

Anſw. I anſwer; That altereth not at all the *object*: for the ſame apoſtle mentioning this diverſity three times, 1 *Cor.* xii. 4, 5, 6. centereth always in the ſame object; the ſame Spirit, the ſame Lord, the ſame God.

But

But further; If the object of faith were not one and the same both to us and to them, then it would follow that we were to know God some other way than by the Spirit.

But this were absurd: Therefore, *&c.*

Lastly, This is most firmly proved from a common and received maxim of the school-men, to wit, *Omnis actus specificatur ab objecto*, Every act is specified from its object: from which, if it be true, as they acknowledge, (though for the sake of many I shall not recur to this argument, as being too nice and scholastick, neither lay I much stress upon those kind of things, as being that which commends not the simplicity of the gospel) it would follow, that if the object were different, then the faith would be different also.

Such as deny this proposition now-a-days use here a distinction; granting that God is to be known by his Spirit, but again denying that it is immediate or inward, but in and by the scriptures; in which the mind of the Spirit (as they say) being fully and amply expressed, we are thereby to know God, and be led in all things.

As to the negative of this assertion, That the scriptures are not sufficient, neither were ever appointed to be the adequate and only rule, nor yet can guide or direct a Christian in all those things that are needful for him to know, we shall leave that to the next proposition to be examined. What is proper in this place to be proved is, That Christians now are to be led inwardly and immediately by the Spirit of God, even in the same manner (though it befall not many to be led in the same measure) as the saints were of old.

Christians are now to be led by the Spirit, in the same manner as the saints of old.

§. X. I shall prove this by divers arguments, and first from the promise of Christ in these words, *John* xiv. 16. *And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever.* Ver. 17. *Even the Spirit of truth, whom*

the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you. Again, ver. 26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance.* And xvi. 13. *But when the Spirit of truth ſhall come, he ſhall lead you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear he ſhall ſpeak, and ſhall declare unto you things to come.* We have here firſt, who this is, and that is divers ways expreſſed, to wit, *The Comforter, the Spirit of truth, the Holy Ghoſt, the ſent of the Father in the name of Chriſt.* And hereby is ſufficiently proved the ſottiſhneſs of thoſe *Socinians*, and other carnal Chriſtians, who neither know nor acknowledge any internal Spirit or power but that which is merely natural; by which they ſufficiently declare themſelves to be of the world, who cannot receive the Spirit, becauſe they neither ſee him nor know him. Secondly, Where this Spirit is to be, *He dwelleth with you, and ſhall be in you.* And Thirdly, What his work is, *He ſhall teach you all things, and bring all things to your remembrance, and guide you into all truth,* ὁδηγήσει ὑμας εἰς πᾶσαν τ̃ ἀλήθειαν.

Query 1. Who is this Comforter?

As to the Firſt, Moſt do acknowledge that there is nothing elſe underſtood than what the plain words ſignify; which is alſo evident by many other places of ſcripture that will hereafter occur; neither do I ſee how ſuch as affirm otherways can avoid blaſphemy: for, if the *Comforter*, the *Holy Ghoſt*, and *Spirit of truth*, be all one with the ſcriptures, then it will follow that the ſcriptures are God, ſeeing it is true that the Holy Ghoſt is God.

Nonſenſical conſequences from the Socinians belief of the ſcriptures being the Spirit.

If theſe mens reaſoning might take place, whereever the *Spirit* is mentioned in relation to the ſaints, thereby might be truly and properly underſtood the *ſcriptures*; which, what a nonſenſical monſter it would make of the Chriſtian religion, will

will eaſily appear to all men. As where it is ſaid, *A manifeſtation of the Spirit is given to every man to profit withal*; it might be rendered thus, A manifeſtation of the *ſcriptures* is given to every man to profit withal; what notable ſenſe this would make, and what a curious interpretation, let us conſider by the ſequel of the ſame chapter, 1 *Cor.* xii. 9, 10, 11. *To another the gifts of healing, by the ſame Spirit; to another the working of miracles*, &c. *But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.* What would now theſe great maſters of reaſon, the *Socinians*, judge, if we ſhould place the *ſcriptures* here inſtead of the *Spirit?* Would it anſwer their reaſon, which is the great guide of their faith? Would it be good and ſound reaſon in their *logical ſchools*, to affirm that the ſcripture divideth ſeverally as it will, and giveth to ſome the *gift of healing, to others the working of miracles?* If then this Spirit, a manifeſtation whereof is given to every man to profit withal, be no other than that *Spirit of truth* before-mentioned *which guideth into all truth*, this Spirit of truth cannot be the ſcripture. I could infer an hundred more abſurdities of this kind upon this ſottiſh opinion, but what is ſaid may ſuffice. For even ſome of themſelves, being at times forgetful or aſhamed of their own doctrine, do acknowledge that the Spirit of God is another thing, and diſtinct from the ſcriptures, to guide and influence the ſaints.

Secondly, That this Spirit is inward, in my opinion needs no interpretation or commentary, *He dwelleth with you, and ſhall be in you.* This indwelling of the Spirit in the ſaints, as it is a thing moſt needful to be known and believed, ſo is it as poſitively aſſerted in the ſcripture as any thing elſe can be. *If ſo be that the Spirit of God dwell in you*, ſaith the apoſtle to the *Romans*, chap. viii. 9. And again, *Know ye not that your body is the temple of the*

Query 2. Where is his place?

Holy Ghoſt, 1 Cor. vi. 19. *And that the Spirit of God dwelleth in you?* 1 Cor. iii. 16. Without this the apoſtle reckoneth no man a Chriſtian. *If any man* (ſaith he) *have not the Spirit of Chriſt, he is none of his.* Theſe words immediately follow thoſe above-mentioned out of the epiſtle to the *Romans*, *But ye are not in the fleſh, but in the Spirit, if ſo be the Spirit of God dwell in you.* The context of which ſheweth, that the apoſtle reckoneth it the main token of a Chriſtian, both poſitively and negatively: for in the former verſes he ſheweth how the *carnal mind is enmity againſt God*, and that ſuch as are in the *fleſh cannot pleaſe him.* Where ſubſuming, he adds concerning the *Romans*, that they *are not in the fleſh*, if the *Spirit of God dwell in them.* What is this but to affirm, that they in whom the Spirit dwells are no longer in the fleſh, nor of thoſe who pleaſe not God, but are become Chriſtians indeed? Again, in the next verſe he concludes negatively, that *If any man have not the Spirit of Chriſt, he is none of his*; that is, he is no Chriſtian. He then that acknowledges himſelf ignorant and a ſtranger to the inward in-being of the Spirit of Chriſt in his heart, doth thereby acknowledge himſelf to be yet in the carnal mind, which is enmity to God; to be yet in the fleſh, where God cannot be pleaſed; and in ſhort, whatever he may otherways know or believe of Chriſt, or however much ſkilled or acquainted with the letter of the holy ſcripture, not yet to be, notwithſtanding all that, attained to the leaſt degree of a Chriſtian; yea, not once to have embraced the Chriſtian religion. For take but away the Spirit, and Chriſtianity remains no more Chriſtianity, than the dead carcaſe of a man, when the ſoul and ſpirit is departed, remains a man; which the living can no more abide, but do bury out of their ſight, as a noiſome and uſeleſs thing, however acceptable it hath been when actuated and moved by the ſoul. Laſtly, *Whatſoever is excellent*,

The Spirit within, the main token of a Chriſtian.

cellent, whatſoever is noble, whatſoever is worthy, whatſoever is deſirable in the Chriſtian faith, is aſcribed to this *Spirit*, without which it could no more ſubſiſt than the outward world without the ſun. Hereunto have all true Chriſtians, in all ages, attributed their ſtrength and life. It is by this Spirit that they avouch themſelves to have been converted to God, to have been redeemed from the world, to have been ſtrengthened in their weakneſs, comforted in their afflictions, confirmed in their temptations, imboldened in their ſufferings, and triumphed in the midſt of all their perſecutions. Yea, the writings of all true Chriſtians are full of the great and notable things which they all affirm themſelves to have done, by the power, and virtue, and efficacy of this Spirit of God working in them. *It is the Spirit that quickeneth*, John vi. 63. It was the *Spirit that gave them utterance*, Acts ii. 4. It was the *Spirit* by which *Stephen* ſpake, *That the Jews were not able to reſiſt*, Acts vi. 10. It is ſuch as *walk after the Spirit that receive no condemnation*, Rom. viii. 1. It is the *law of the Spirit that makes free*, ver. 2. It is by the *Spirit of God dwelling in us* that we are *redeemed from the fleſh, and from the carnal mind*, ver. 9. It is *the Spirit of Chriſt dwelling in us that quickeneth our mortal bodies*, ver. 11. It is through this *Spirit* that the deeds of the body are *mortified*, and life obtained, ver. 13. It is by this *Spirit* that we are *adopted*, and *cry ABBA Father*, ver. 15. It is this *Spirit that beareth witneſs with our ſpirit that we are the children of God*, ver. 16. It is this *Spirit that helpeth our infirmities, and maketh interceſſion for us, with groanings which cannot be uttered*, ver. 26. It is by this *Spirit* that the glorious things which God hath laid up for us, *which neither outward ear hath heard, nor outward eye hath ſeen, nor the heart of man conceived* by all his reaſonings, are revealed unto us, 1 *Cor.* ii. 9, 10. It is by this *Spirit* that both *wiſdom* and *knowledge*, and

The great and notable acts that have been and are performed by the Spirit in all ages.

and *faith*, and *miracles*, and *tongues*, and *prophecies*, are obtained, 1 *Cor.* xii. 8, 9, 10. It is by this *Spirit* that we are *all baptized into one body*, ver. 13. In ſhort, what thing relating to the ſalvation of the ſoul, and to the life of a Chriſtian, is rightly performed, or effectually obtained, without it? And what ſhall I ſay more? For the time would fail me to tell of all thoſe things which the holy men of old have declared, and the ſaints of this day do themſelves enjoy, by the virtue and power of this *Spirit dwelling in them*. Truly my paper could not contain the many teſtimonies whereby this truth is confirmed; wherefore, beſides what is above-mentioned out of the fathers, whom all pretend to reverence, and thoſe of *Luther* and *Melanchon*, I ſhall deduce yet one obſervable teſtimony out of *Calvin*, becauſe not a few of the followers of his doctrine do refuſe and deride (and that, as it is to be feared, becauſe of their own non-experience thereof) this way of the Spirit's in-dwelling, as uncertain and dangerous; that ſo, if neither the teſtimony of the ſcripture, nor the ſayings of others, nor right reaſon can move them, they may at leaſt be reproved by the words of their own maſter, who ſaith in the third book of his Inſtitutions, *cap.* 2. on this wiſe.

Calvin of the neceſſity of the Spirit's indwelling in us.

" But they allege, It is a bold preſumption for " any to pretend to an undoubted knowledge of " God's will; which (ſaith he) I ſhould grant unto " them, if we ſhould aſcribe ſo much to ourſelves " as to ſubject the incomprehenſible counſel of God " to the raſhneſs of our underſtandings. But while " we ſimply ſay with *Paul*, that *we have received* " *not the ſpirit of this world, but the Spirit which is* " *of God*, by whoſe teaching we know thoſe things " that are given us of God, what can they prate " againſt it without reproaching the Spirit of God? " For if it be an horrible ſacrilege to accuſe any re- " velation coming from him, either of a lie, of un-

" certainty or ambiguity, in aſſerting its certainty " wherein do we offend? But they cry out, That " it is not without great temerity that we dare ſo " boaſt of the Spirit of Chriſt. Who would believe " that the ſottiſhneſs of theſe men were ſo great, " who would be eſteemed the maſters of the world, " that they ſhould ſo fail in the firſt principles of " religion? Verily I could not believe it, if their " own writings did not teſtify ſo much. *Paul* ac- " counts thoſe the *Sons of God, who are actuated by* " *the Spirit of God*; but theſe will have the children " of God actuated by their own ſpirits without the " Spirit of God. He will have us call God *Father*, " the Spirit dictating that term unto us, which only " can witneſs to our ſpirits that we are the *Sons of* " *God.* Theſe, though they ceaſe not to call upon " God, do nevertheleſs diſmiſs the Spirit, by whoſe " guiding he is rightly to be called upon. He denies " them to be the *Sons of God*, or the *Servants of* " *Chriſt*, who are not led by his Spirit; but theſe " feign a Chriſtianity that needs not the Spirit of " Chriſt. He takes away the hope of a bleſſed *reſur-* " *rection*, unleſs we feel the Spirit reſiding in us; but " theſe feign a hope without any ſuch a feeling; but " perhaps they will anſwer, that they deny not but " that it is neceſſary to have it, only of modeſty and " humility we ought to deny and not acknowledge " it. What means he then, when he commands the " *Corinthians* to *try themſelves*, if they be in the " faith; to *examine themſelves*, whether they have " Chriſt, whom whoſoever acknowledges not dwell- " ing in him, is a reprobate? *By the Spirit which he* " *hath given us*, ſaith *John*, *we know that he abideth* " *in us.* And what do we then elſe but call in " queſtion Chriſt's promiſe, while we would be " eſteemed the ſervants of God without his Spirit, " which he declared he would *pour out upon all his?* " Seeing theſe things are the firſt grounds of piety, " it is miſerable blindneſs to accuſe Chriſtians of

" pride,

Without the Spirit's preſence, Chriſtianity muſt ceaſe.

" pride, becauſe they dare glory of the preſence " of the Spirit; without which glorying, Chriſti- " anity itſelf could not be. But by their example " they declare, how truly Chriſt ſpake, ſaying, That " his Spirit was unknown to the world, and that " thoſe only acknowledge it with whom it re- " mains." Thus far *Calvin.*

If therefore it be ſo, why ſhould any be ſo fooliſh as to deny, or ſo unwiſe as not to ſeek after this Spirit, which Chriſt hath promiſed ſhall dwell in his children? They then that do ſuppoſe the indwelling and leading of his Spirit to be ceaſed, muſt alſo ſuppoſe Chriſtianity to be ceaſed, which cannot ſubſiſt without it.

Query 3. What is the work of the Spirit? John 16. 13. and 14. 26.

Thirdly, What the work of this Spirit is, is partly before ſhewn, which Chriſt compriſeth in two or three things, *He will guide you into all truth*; *He will teach you all things, and bring all things to your remembrance.* Since Chriſt hath provided for us ſo good an inſtructor, why need we then lean ſo much to thoſe traditions and commandments of men wherewith ſo many *Chriſtians* have burthened themſelves? Why need we ſet up our own carnal and corrupt reaſon for a guide to us in matters ſpiritual, as ſome will needs do? May it not be complained of all ſuch, as the Lord did of old concerning *Iſrael* by the prophets, *Jer.* ii. 13. *For my people have committed two evils, they have forſaken me, the fountain of living waters, and hewed them out ciſterns, broken ciſterns, that can hold no water?* Have not many forſaken, do not many deride and reject, this inward and immediate guide, this Spirit that leads into all truth, and caſt up to themſelves other ways, broken ways indeed, which have not all this while brought them out of the fleſh, nor out of the world, nor from under the dominion of their own luſts and ſinful affections, whereby truth, which is only rightly learned by this Spirit, is ſo much a ſtranger in the earth?

The Spirit the guide.

From

From all then that hath been mentioned concerning this promiſe, and theſe words of Chriſt, it will follow, that Chriſtians are always to be led inwardly and immediately by the Spirit of God dwelling in them, and that the ſame is a ſtanding and perpetual ordinance, as well to the church in general in all ages, as to every individual member in particular, as appears from this argument:

A perpetual ordinance to God's church and people.

The *promiſes* of Chriſt to his children are *Yea* and *Amen*, and cannot fail, but muſt of neceſſity be fulfilled.

But Chriſt hath promiſed, that the *Comforter*, the *Holy Ghoſt*, the *Spirit of truth*, ſhall abide with his children for ever, ſhall dwell with them, ſhall be in them, ſhall lead them into all truth, ſhall teach them all things, and bring all things to their remembrance:

Therefore the *Comforter*, the *Holy Ghoſt*, the *Spirit of truth*, his abiding with his children, *&c.* is *Yea* and *Amen*, &c.

Again: No man is redeemed from the carnal mind, which is at enmity with God, which is not ſubject to the law of God, neither can be: no man is yet in the Spirit, but in the fleſh, and cannot pleaſe God, except he in whom the Spirit of God dwells.

But every true Chriſtian is in meaſure redeemed from the carnal mind, is gathered out of the enmity, and can be ſubject to the law of God; is out of the fleſh, and in the Spirit, the Spirit of God dwelling in him.

Therefore every true Chriſtian hath the Spirit of God dwelling in him.

Again: *Whoſoever hath not the Spirit of Chriſt, is none of his*; that is, no *child*, no *friend*, no *diſciple* of Chriſt.

But every true Chriſtian is a *child*, a *friend*, a *diſciple* of Chriſt:

Therefore every true Chriſtian hath the Spirit of Chriſt.

More-

Moreover: Whoſoever is the temple of the *Holy Ghoſt*, in him the Spirit of God dwelleth and abideth.

But every true Chriſtian is the temple of the *Holy Ghoſt:*

Therefore in every true Chriſtian the Spirit of God dwelleth and abideth.

But to conclude: He in whom the Spirit of God dwelleth, it is not in him a lazy, dumb, uſeleſs thing; but it moveth, actuateth, governeth, inſtructeth, and teacheth him all things whatſoever are needful for him to know; yea, bringeth all things to his remembrance.

But the Spirit of God dwelleth in every true Chriſtian:

Therefore the Spirit of God leadeth, inſtructeth, and teacheth every true Chriſtian whatſoever is needful for him to know.

Object. §. XI. But there are ſome that will confeſs, That the Spirit doth now lead and influence the ſaints, but that he doth it only ſubjectively, or in a blind manner, by enlightening their underſtandings, to underſtand and believe the truth delivered in the ſcriptures; but not at all by preſenting thoſe truths to the mind by way of object, and this they call *Medium incognitum aſſentiendi*, as that *of whoſe working a man is not ſenſible.*

Anſw. This opinion, though ſomewhat more tolerable than the former, is nevertheleſs not altogether according to truth, neither doth it reach the fulneſs of it.

Arg. 1. 1. Becauſe there be many truths, which, as they are applicable to particulars and individuals, and moſt needful to be known by them, are in no-wiſe to be found in the ſcripture, as in the following *propoſition* ſhall be ſhewn.

Beſides, the *arguments* already adduced do prove, that the Spirit doth not only *ſubjectively* help us to diſcern truths elſewhere delivered, but alſo *objectively*

tively preſent thoſe truths to our minds. For that which teacheth me all things, and is given me for that end, without doubt preſents thoſe things to my mind which it teacheth me. It is not ſaid, *It ſhall teach you how to underſtand thoſe things that are written*; but, *It ſhall teach you all things.* Again, That which brings all things to my remembrance, muſt needs preſent them by way of object; elſe it were improper to ſay, It brought them to my remembrance; but only, that it helpeth to remember the objects brought from elſewhere.

My ſecond argument ſhall be drawn from the nature of the *new covenant*; by which, and thoſe that follow, I ſhall prove that we are led by the Spirit both *immediately* and *objectively*. The nature of the new covenant is expreſſed in divers places; and Arg. 2.

Firſt, *Iſa.* lix. 21. *As for me, this is my covenant with them, ſaith the Lord; My Spirit that is upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.* By the latter part of this is ſufficiently expreſſed the perpetuity and continuance of this promiſe, *It ſhall not depart, ſaith the Lord, from henceforth and for ever.* In the former part is the promiſe itſelf, which is the Spirit of God being upon them, and the words of God being put into their mouths. Proof 1. The leadings of the Spirit.

Firſt, This was *immediate*, for there is no mention made of any *medium*; he ſaith not, I ſhall by the means of ſuch and ſuch writings or books, convey ſuch and ſuch words into your mouths; but *My words, I, even I, ſaith the Lord, have put into your mouths.* 1. Immediately.

Secondly, This muſt be *objectively*; for [*the words put into the mouth*] are the object preſented by him. He ſaith not, The words which ye ſhall ſee written, my Spirit ſhall only enlighten your underſtandings 2. Objectively.

to

to assent unto; but positively, *My words, which I have put into thy mouth*, &c. From whence I argue thus:

Upon whomsoever the Spirit remaineth always, and putteth words into his mouth, him doth the Spirit teach *immediately*, *objectively*, and *continually*.

But the Spirit is always upon the seed of the righteous, and putteth words into their mouths, neither departeth from them:

Therefore the Spirit teacheth the righteous *immediately*, *objectively*, and *continually*.

Proof 2. Secondly, The nature of the *new covenant* is yet more amply expressed, *Jer.* xxxi. 33. which is again repeated and re-asserted by the apostle, *Heb.* viii. 10, 11. in these words, *For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest.*

The object here is *God's law* placed in the heart, and written in the mind; from whence they become God's people, and are brought truly to know him.

The difference between the outward and inward law. In this then is the *law* distinguished from the *gospel*; the *law* before was outward, written in tables of stone, but now is inward, written in the heart: of old the people depended upon their priests for the knowledge of God, but now they have all a certain and sensible knowledge of Him; concerning which *Augustine* speaketh well, in his book *De Litera & Spiritu*; from whom *Aquinas* first of all seems to have taken occasion to move this question, *Whether the new law be a written law, or an implanted law? Lex scripta, vel lex indita?* Which he thus resolves, affirming, *That the new law, or gospel, is not properly a law written, as the old was, but*

Lex

Lex indita, *an implanted law*; and that the *old law was written without, but the new law is written within, on the table of the heart.*

How much then are they deceived, who, inſtead of making the goſpel preferable to the law, have made the condition of ſuch as are under the goſpel far worſe? For no doubt it is a far better and more deſirable thing to converſe with God *immediately*, than only *mediately*, as being an higher and more glorious diſpenſation: and yet theſe men acknowledge that many under the law had *immediate* converſe with God, whereas they now cry it is ceaſed.

The goſpel diſpenſation more glorious than that of the law.

Again: Under the law there was the holy of holies, into which the high prieſt did enter, and received the word of the Lord *immediately* from betwixt the cherubims, ſo that the people could then certainly know the mind of the Lord; but now, according to theſe men's judgment, we are in a far worſe condition, having nothing but the outward letter of the ſcripture to gueſs and divine from; concerning the ſenſe or meaning of one verſe of which ſcarce two can be found to agree. But Jeſus Chriſt hath promiſed us better things, though many are ſo unwiſe as not to believe him, even to guide us by his own unerring Spirit, and hath rent and removed the vail, whereby not only one, and that once a year, may enter; but all of us, at all times, have acceſs unto him, as often as we draw near unto him with pure hearts: he reveals his will to us by his Spirit, and writes his laws in our hearts. Theſe things then being thus premiſed, I argue,

Where the law of God is put into the mind, and written in the heart, there the object of faith, and revelation of the knowledge of God, is *inward*, *immediate*, and *objective*.

But the law of God is put into the mind, and written in the heart of every true Chriſtian, under the new covenant.

Therefore the object of faith, and revelation of the knowledge of God to every true Christian, is inward, immediate, and objective.

The *assumption* is the express words of scripture: the *proposition* then must needs be true, except that *which is put into the mind, and written in the heart*, were either not *inward*, not *immediate*, or not *objective*, which is most absurd.

Arg. 3. §. XII. The third argument is from these words of *John*, 1 *John* ii. ver. 27. *But the anointing, which ye have received of him, abideth in you, and ye need not that any man teach you: but the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.*

The anointing recommended, as

1. Common. First, This could not be any special, peculiar, or extraordinary privilege, but that which is common to all the saints, it being a general epistle, directed to all them of that age.

2. Certain. Secondly, The apostle proposeth this anointing in them, as a more certain touch-stone for them to discern and try seducers by, even than his own writings; for having in the former verse said, that he had written some things to them concerning such as seduced them, he begins the next verse, *But the anointing*, &c. *and ye need not that any man teach you*, &c. which infers, that having said to them what can be said, he refers them for all to the inward anointing, which teacheth all things, as the most firm, constant, and certain bulwark against all seducers.

3. Lasting. And Lastly, That it is a lasting and continuing thing; the anointing which abideth. If it had not been to abide in them, it could not have taught them all things, neither guarded them against all hazard. From which I argue thus,

He that hath an anointing abiding in him, which teacheth him all things, so that he needs no man to teach him, hath an inward and immediate teacher, and

and hath ſome things inwardly and immediately revealed unto him.

But the ſaints have ſuch an anointing:

Therefore, *&c.*

I could prove this doctrine from many more places of ſcripture, which for brevity's ſake I omit; and now come to the ſecond part of the propoſition, where the objections uſually formed againſt it are anſwered.

§. XIII. The moſt uſual is, That *theſe revelations are uncertain.* Object.

But this beſpeaketh much ignorance in the oppoſers; for we diſtinguiſh between the *theſis* and the *hypotheſis*; that is, between the *propoſition* and *ſuppoſition.* For it is one thing to affirm, *that the true and undoubted revelation of God's Spirit is certain and infallible*; and another thing to affirm, that this or that particular perſon or people is led infallibly by this revelation in what they ſpeak or write, becauſe they affirm themſelves to be ſo led by the inward and immediate revelation of the Spirit. The firſt is only aſſerted by us, the latter may be called in queſtion. The queſtion is not who are or are not ſo led? But whether all ought not or may not be ſo led? Anſw.

Seeing then we have already proved that Chriſt hath promiſed his Spirit to lead his children, and that every one of them both ought and may be led by it, if any depart from this certain guide in deeds, and yet in words pretend to be led by it into things that are not good, it will not from thence follow, that the true guidance of the Spirit is uncertain, or ought not to be followed; no more than it will follow that the ſun ſheweth not light, becauſe a blind man, or one who wilfully ſhuts his eyes, falls into a ditch at noon-day for want of light; or that no words are ſpoken, becauſe a deaf man hears them not; or that a garden full of fragrant flowers has no ſweet ſmell, becauſe he

The certainty of the Spirit's guidance proved.

that has loſt his ſmelling doth not ſmell it; the fault then is in the organ, and not in the object.

All theſe miſtakes therefore are to be aſcribed to the weakneſs or wickedneſs of men, and not to that Holy Spirit. Such as bend themſelves moſt againſt this certain and infallible teſtimony of the Spirit uſe commonly to alledge the example of the old *Gnoſticks*, and the late monſtrous and miſchievous actings of the *Anabaptiſts* of *Munſter*, all which toucheth us nothing at all, neither weakens a whit our moſt true doctrine. Wherefore, as a moſt ſure bulwark againſt ſuch kind of aſſaults, was ſubjoined that other part of our propoſition thus: *Moreover theſe divine and inward revelations, which we eſtabliſh as abſolutely neceſſary for the founding of the true faith, as they do not ſo neither can they at any time contradict the Scriptures teſtimony, or ſound reaſon.*

By experience. Beſides the intrinſick and undoubted truth of this aſſertion, we can boldly affirm it from our certain and bleſſed experience. For this Spirit never deceived us, never acted nor moved us to any thing that was amiſs; but is clear and manifeſt in its revelations, which are evidently diſcerned by us, as we wait in that *pure and undefiled light of God* (that proper and fit *organ*) in which they are received. Therefore if any reaſon after this manner,

(*That becauſe ſome wicked, ungodly, deviliſh men have committed wicked actions, and have yet more wickedly aſſerted, that they were led into theſe things by the Spirit of God*;

Therefore, *No man ought to lean to the Spirit of God, or ſeek to be led by it.*)

The abſurdity of the conſequence. I utterly deny the conſequence of this propoſition, which, were it to be received as true, then would all *faith in God* and *hope of ſalvation* become uncertain, and the *Chriſtian religion* be turned into mere *Scepticiſm*. For after the ſame manner I might reaſon thus:

Becauſe

Becauſe *Eve* was deceived by the *lying of the ſerpent*;

Therefore ſhe ought not to have truſted to the *promiſe of God.*

Becauſe the old world was deluded by *evil ſpirits*;

Therefore ought neither *Noah*, nor *Abraham*, nor *Moſes*, to have truſted the *Spirit of the Lord.*

Becauſe a lying ſpirit ſpake through the four hundred prophets, that perſuaded *Ahab* to go up and fight at *Ramoth Gilead*;

Therefore the teſtimony of the *true Spirit in Micaiah* was uncertain, and dangerous to be followed.

Becauſe there were *ſeducing ſpirits* crept into the church of old;

Therefore it was not good, or it is uncertain, to follow the *anointing*, which taught all things, and is truth, and is no lie.

Who dare ſay, that this is a neceſſary conſequence? Moreover, not only the faith of the ſaints, and church of God of old, is hereby rendered uncertain, but alſo the faith of all ſorts of Chriſtians now is liable to the like hazard, even of thoſe who ſeek a foundation for their faith elſewhere than from the Spirit. For I ſhall prove by an inevitable argument, *ab incommodo*, i. e. from the inconveniency of it, that if the Spirit be not to be followed upon that account, and that men may not depend upon it as their guide, becauſe ſome, while pretending thereunto, commit great evils; that then, neither tradition, nor the ſcriptures, nor reaſon, which the *Papiſts*, *Proteſtants* and *Socinians* do reſpectively make the rule of their faith, are any whit more certain. The *Romaniſts* reckon it an error to celebrate *Eaſter* any other ways than that church doth. This can only be decided by tradition. And yet the *Greek* church, which equally layeth claim to tradition with herſelf, doth it otherwiſe. Yea, ſo little effectual is tradition

1. Inſtances of tradition.

Euſeb. Hiſt. Eccleſ. lib. 5. c. 26.

to decide the caſe, that *Polycarpus*, the diſciple of *John*, and *Anicetus*, the biſhop of *Rome*, who immediately ſucceeded them, according to whoſe example both ſides concluded the queſtion ought to be decided, could not agree. Here of neceſſity one of them muſt err, and that following tradition. Would the *Papiſts* now judge we dealt fairly by them, if we ſhould thence aver, that tradition is not to be regarded? Beſides, in a matter of far greater importance the ſame difficulty will occur, to wit, in the primacy of the biſhop of *Rome*; for many do affirm, and that by tradition, that in the firſt ſix hundred years the *Roman prelates* never aſſumed the title of *Univerſal Shepherd*, nor were acknowledged as ſuch. And, as that which altogether overturneth this preſidency, there are that alledge, and that from tradition alſo, that *Peter* never ſaw *Rome*; and that therefore the biſhop of *Rome* cannot be his ſucceſſor. Would you *Romaniſts* think this ſound reaſoning, to ſay as you do?

Many have been deceived, and erred grievouſly, in truſting to tradition;

Therefore we ought to reject all traditions, yea, even thoſe by which we affirm the contrary, and, as we think, prove the truth.

* Conc. Flor. Seſſ. 5. decreto quodam Conc. Eph. Act. 6. Seſſ. 11. & 12. Conc. Flor. Seſſ. 18, 20. Conc. Flor. Seſſ. 21. p. 480. & ſeq.

Laſtly, In the * council of *Florence*, the chief doctors of the *Romiſh* and *Greek* churches did debate whole ſeſſions long concerning the interpretation of one ſentence of the council of *Epheſus*, and of *Epiphanius*, and *Baſilius*, neither could they ever agree about it.

Secondly, As to the ſcripture, the ſame difficulty occurreth: the *Lutherans* affirm they believe conſubſtantiation by the ſcripture; which the *Calviniſts* deny, as that which, they ſay, according to the ſame ſcripture, is a groſs error. The *Calviniſts* again affirm *abſolute predeſtination*, which the *Armiſtians* deny, affirming the contrary; wherein both

affirm

affirm themſelves to be ruled by the ſcripture and reaſon in the matter. Should I argue thus then to the *Calviniſts?*

Here the *Lutherans* and *Arminians* groſly err, by following the ſcripture;

Therefore the ſcripture is not a good nor certain rule; and *è contrario.*

Would either of them accept of this reaſoning as good and ſound? What ſhall I ſay of the *Epiſcopalians*, *Preſbyterians*, *Independents*, and *Anabaptiſts* of *Great Britain*, who are continually buffeting one another with the ſcripture? To whom the ſame argument might be alledged, though they do all unanimouſly acknowledge it to be the rule.

And Thirdly, As to reaſon, I ſhall not need to ſay much; for whence come all the controverſies, contentions and debates in the world, but becauſe every man thinks he follows right reaſon? Hence of old came the jangles between the *Stoicks*, *Platoniſts*, *Peripateticks*, *Pythagoreans*, and *Cynicks*, as of late betwixt the *Ariſtotelians*, *Carteſians*, and other naturaliſts: Can it be thence inferred, or will the *Socinians*, thoſe great reaſoners, allow us to conclude, becauſe many, and thoſe very wiſe men, have erred, by following, as they ſuppoſed, their reaſon, and that with what diligence, care and induſtry they could, to find out the truth, that therefore no man ought to make uſe of it at all, nor be poſitive in what he knows certainly to be rational? And thus far as to opinions; the ſame uncertainty is no leſs incident unto thoſe other principles.

3. Of reaſon.

The debates hence ariſing betwixt the old and late philoſophers.

§. XIV. But if we come to practices, though I confeſs I do with my whole heart abhor and deteſt thoſe wild practices which are written concerning the *Anabaptiſts* of *Munſter*; I am bold to ſay, as bad, if not worſe things, have been committed by thoſe that lean to tradition, ſcripture, and reaſon: wherein alſo they have averred themſelves to have been

Anabaptiſts for their wild practices, and Proteſtants and Papiſts for their wars and bloodſhed, each pretending ſcripture for it.

been authorized by theſe rules. I need but mention all the tumults, ſeditions, and horrible bloodſhed, wherewith *Europe* hath been afflicted theſe divers ages; in which *Papiſts* againſt *Papiſts*, *Calviniſts* againſt *Calviniſts*, *Lutherans* againſt *Lutherans*, and *Papiſts*, aſſiſted by *Proteſtants*, againſt other *Proteſtants* aſſiſted by *Papiſts*, have miſerably ſhed one another's blood, hiring and forcing men to kill each other, who were ignorant of the quarrel, and ſtrangers one to another: all, mean while, pretending reaſon for ſo doing, and pleading the lawfulneſs of it from ſcripture.

Tradition, ſcripture, and reaſon, made a cover for perſecution and murder.

For what have the *Papiſts* pretended for their many *maſſacres*, acted as well in *France* as elſewhere, but *tradition*, *ſcripture*, and *reaſon?* Did they not ſay, that *reaſon* perſuaded them, *tradition* allowed them, and *ſcripture* commanded them, to perſecute, deſtroy, and burn *hereticks*, ſuch as denied this plain ſcripture, *Hoc eſt corpus meum*, *This is my body?* And are not the *Proteſtants* aſſenting to this bloodſhed, who aſſert the ſame thing, and encourage them, by burning and baniſhing, while their brethren are ſo treated for the ſame cauſe? Are not the iſlands of *Great Britain* and *Ireland*, yea, and all the Chriſtian world, a lively example hereof, which were divers years together as a theatre of blood; where many loſt their lives, and numbers of families were utterly deſtroyed and ruined? For all which no other cauſe was principally given, than the precepts of the ſcripture. If we then compare theſe actings with thoſe of *Munſter*, we ſhall not find great difference; for both affirmed and pretended they were called, and that it was lawful to kill, burn, and deſtroy the wicked. *We muſt kill all the wicked*, ſaid thoſe *Anabaptiſts*, *that we*, *that are the ſaints*, *may poſſeſs the earth*. *We muſt burn obſtinate hereticks*, ſay the *Papiſts*, *that the* holy church of Rome *may be purged of rotten members*, *and may live*

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in peace. We muſt cut off ſeducing ſeparatiſts, ſay the *Prelatical Proteſtants*, *who trouble the peace of the church, and refuſe the* divine hierarchy, *and* religious ceremonies *thereof. We muſt kill*, ſay the *Calviniſtick Preſbyterians*, *the Prophane Malignants, who accuſe the* Holy Conſiſtorial *and* Preſbyterian government, *and ſeek to defend the* Popiſh *and* Prelatick hierarchy; *as alſo thoſe other* ſectaries *that trouble the peace of our church.* What difference I pray thee, impartial reader, ſeeſt thou betwixt theſe?

If it be ſaid, *The* Anabaptiſts *went without, and againſt the authority of the* magiſtrate; *ſo did not the other*; Object.

I might eaſily refute it, by alledging the mutual teſtimonies of theſe *ſects* againſt one another. The behaviour of the *Papiſts* towards *Henry* the third and fourth of *France*; their deſigns upon *James* the ſixth in the gunpowder treaſon; as alſo their principle of the *Pope*'s power to depoſe kings for the cauſe of *hereſy*, and to abſolve their ſubjects from their *oath*, and give them to others, proves it againſt them. Anſw. Examples of Popiſh cruelties.

And as to the *Proteſtants*, how much their actions differ from thoſe other above-mentioned, may be ſeen by the many conſpiracies and tumults which they have been active in, both in *Scotland* and *England*, and which they have acted within theſe hundred years in divers towns and provinces of the *Netherlands*. Have they not oftentimes ſought, not only from the *Popiſh magiſtrates*, but even from thoſe that had begun to reform, or that had given them ſome liberty of exerciſing their religion, that they might only be permitted, without trouble or hindrance, to exerciſe their religion, promiſing they would not hinder or moleſt the *Papiſts* in the exerciſe of theirs? And yet did they not on the contrary, ſo ſoon as they had power, trouble and abuſe thoſe fellow-citizens, and turn them out of the Proteſtant violences and perſecutions in Scotland, England, and Holland.

the city, and, which is worſe, even ſuch who together with them had forſaken the Popiſh religion? Did they not theſe things in many places againſt the mind of the magiſtrates? Have they not publickly, with contumelious ſpeeches, aſſaulted their magiſtrates, from whom they had but juſt before ſought and obtained the free exerciſe of their religion? Repreſenting them, ſo ſoon as they oppoſed themſelves to their *hierarchy*, as if they regarded neither God nor religion? Have they not by violent hands poſſeſſed themſelves of the *Popiſh churches*, ſo called, or by force, againſt the magiſtrates mind, taken them away? Have they not turned out of their office and authority whole councils of magiſtrates, under pretence that they were addicted to *Popery?* Which *Popiſh magiſtrates* nevertheleſs they did but a little before acknowledge to be ordained by God; affirming themſelves obliged to yield them obedience and ſubjection, not only for fear, but for conſcience ſake; to whom moreover the very preachers and overſeers of the reformed church had willingly ſworn fidelity; and yet afterwards have they not ſaid, that the people are bound to force a wicked prince to the obſervation of God's word? There are many other inſtances of this kind to be found in their *hiſtories*, not to mention many worſe things, which we know to have been acted in our time, and which for brevity's ſake I paſs by.

Lutheran ſeditions againſt the reformed teachers, and aſſault upon the Marquis of Brandenburg, &c. in Germany.

I might ſay much of the *Lutherans*, whoſe tumultuous actions againſt their magiſtrates not profeſſing the *Lutheran profeſſion*, are teſtified of by ſeveral hiſtorians worthy of credit. Among others, I ſhall propoſe only one example to the reader's conſideration, which fell out at *Berlin* in the year 1615. "Where the ſeditious multitude of the *Lutheran* citizens, being ſtirred up by the daily clamours of their preachers, did not only with violence break into the houſes of the reformed

teachers, overturn their libraries, and ſpoil their furniture; but alſo with reproachful words, yea, and with ſtones, aſſaulted the Marquis of *Brandenburg*, the Elector's brother, while he ſought by ſmooth words to quiet the fury of the multitude; they killed ten of his guard, ſcarcely ſparing himſelf, who at laſt by flight eſcaped out of their hands." All which ſufficiently declares, that the concurrence of the magiſtrate doth not alter their principles, but only their method of procedure. So that for my own part, I ſee no difference betwixt the actings of thoſe of *Munſter*, and theſe others, (whereof the one pretended to be led by the *Spirit*, the other by *tradition*, *ſcripture*, and *reaſon*) ſave this, that the former were raſh, heady, and fooliſh, in their proceedings, and therefore were the ſooner brought to nothing, and ſo into contempt and deriſion: but the other, being more politick and wiſe in their generation, held it out longer, and ſo have authorized their wickedneſs more, with the ſeeming authority of law and reaſon. But both their actings being equally evil, the difference appears to me to be only like that which is between a ſimple ſilly thief, that is eaſily catched, and hanged without any more ado; and a company of reſolute bold robbers, who being better guarded, though their offence be nothing leſs, yet by violence do, to ſhun the danger, force their maſters to give them good terms.

From all which then it evidently follows, that they argue very ill, who deſpiſe and reject any principle becauſe men pretending to be led by it do evil; in caſe it be not the natural and conſequential tendency of that principle to lead unto thoſe things that are evil.

Again: It doth follow from what is above aſſerted, that if the Spirit be to be rejected upon this account, all thoſe other principles ought on the ſame

ſame account to be rejected. And for my part, as I have never a whit the lower eſteem of the bleſſed teſtimony of the holy ſcriptures, nor do the leſs reſpect any ſolid tradition, that is anſwerable and according to truth; neither at all deſpiſe reaſon, that noble and excellent faculty of the mind, becauſe wicked men have abuſed the name of them, to cover their wickedneſs, and deceive the ſimple; ſo would I not have any reject or doubt the certainty of that unerring Spirit which God hath given his children, as that which can alone guide them into all truth, becauſe ſome have falſely pretended to it.

Let none reject the certainty of the unerring Spirit of God, becauſe of falſe pretenders to it.

§. XV. And becauſe the Spirit of God is the fountain of all truth and ſound reaſon, therefore we have well ſaid, That *it cannot contradict either the teſtimony of the ſcripture, or right reaſon:* "Yet (as the propoſition itſelf concludeth, to the laſt part of which I now come) it will not from thence follow, that theſe divine revelations are to be ſubjected to the examination either of the outward teſtimony of ſcripture, or of the human or natural reaſon of man, as to a more noble and certain rule or touchſtone; for the divine revelation, and inward illumination, is that which is evident by itſelf, forcing the well-diſpoſed underſtanding, and irreſiſtibly moving it to aſſent by its own evidence and clearneſs, even as the common principles of natural truths do bend the mind to a natural aſſent."

He that denies this part of the propoſition muſt needs affirm, that the Spirit of God neither can, nor ever hath manifeſted itſelf to man without the ſcripture, or a diſtinct diſcuſſion of reaſon; or that the efficacy of this ſupernatural principle, working upon the ſouls of men, is leſs evident than natural principles in their common operations; both which are falſe.

For, Firſt, Through all the ſcriptures we may obſerve, that the manifeſtation and revelation of God

God by his Spirit to the patriarchs, prophets, and apoſtles, was *immediate* and *objective*, as is above proved; which they did not examine by any other principle, but their own evidence and clearneſs.

Secondly, To ſay that the Spirit of God has leſs evidence upon the mind of man than natural principles have, is to have too mean and too low thoughts of it. How comes *David* to invite us to *taſte and ſee that God is good*, if this cannot be felt and taſted? This were enough to overturn the faith and aſſurance of all the ſaints, both now and of old. How came *Paul* to be perſuaded, that *nothing could ſeparate him from the love of God*, but by that evidence and clearneſs which the Spirit of God gave him? The apoſtle *John*, who knew well wherein the certainty of faith conſiſted, judged it no ways abſurd, without further argument, to aſcribe his knowledge and aſſurance, and that of all the ſaints, hereunto in theſe words, *Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit*, 1 John iv. 13. And again, ver. 6. It is *the Spirit that beareth witneſs, becauſe the Spirit is truth.*

The ſelf-evidence of the Spirit.

Obſerve the reaſon brought by him, *Becauſe the Spirit is truth*; of whoſe certainty and infallibility I have heretofore ſpoken. We then truſt to and confide in this Spirit, becauſe we know, and certainly believe, that it can only lead us aright, and never miſlead us; and from this certain confidence it is that we affirm, that no revelation coming from it can ever contradict the ſcripture's teſtimony nor right reaſon: not as making this a more certain rule to ourſelves, but as condeſcending to ſuch, who not diſcerning the revelations of the Spirit, as they proceed purely from God, will try them by theſe *mediums*. Yet thoſe that have their ſpiritual ſenſes, and can ſavour the things of the Spirit, as it were *in prima inſtantia*, i. e. at the firſt bluſh, can diſcern them without, or before they apply them

The Spirit contradicts not ſcripture nor right reaſon.

Natural demonſtrations from aſtronomy and geometry.

them either to ſcripture or reaſon: juſt as a good *aſtronomer* can calculate an eclipſe infallibly, by which he can conclude (if the order of nature continue, and ſome ſtrange and unnatural revolution intervene not) there will be an eclipſe of the ſun or moon ſuch a day, and ſuch an hour; yet can he not perſuade an ignorant ruſtick of this, until he viſibly ſee it. So alſo a *mathematician* can infallibly know, by the rules of art, that the three angles of a right triangle are equal to two right angles; yea, can know them more certainly than any man by meaſure. And ſome *geometrical demonſtrations* are by all acknowledged to be infallible, which can be ſcarcely diſcerned or proved by the ſenſes; yet if a *geometer* be at the pains to certify ſome ignorant man concerning the certainty of his art, by condeſcending to meaſure it, and make it obvious to his ſenſes, it will not thence follow, that that meaſuring is ſo certain as the demonſtration itſelf, or that the demonſtration would be uncertain without it.

§. XVI. But to make an end, I ſhall add one argument to prove, that this inward, immediate, objective revelation, which we have pleaded for all along, is the only ſure, certain, and unmoveable foundation of all *Chriſtian faith*; which argument, when well weighed, I hope will have weight with all ſorts of Chriſtians, and it is this:

Immediate revelation the immoveable foundation of all Chriſtian faith.

That which all profeſſors of *Chriſtianity*, of what kind ſoever, are forced ultimately to recur unto, when preſſed to the laſt; that for and becauſe of which all other foundations are recommended, and accounted worthy to be believed, and without which they are granted to be of no weight at all, muſt needs be the only moſt true, certain, and unmoveable foundation of all Chriſtian faith.

But inward, immediate, objective revelation by the Spirit, is that which all profeſſors of *Chriſtianity*, of what kind ſoever, are forced ultimately to recur unto, *&c.*

Therefore, *&c.*

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The propoſition is ſo evident, that it will not be denied; the aſſumption ſhall be proved by parts.

And Firſt, As to the *Papiſts*, they place their foundation in the judgment of the *church* and *tradition*. If we preſs them to ſay, Why they believe as the *church* doth? Their anſwer is, *Becauſe the church is always led by the infallible Spirit.* So here the *leading of the Spirit* is the utmoſt foundation. Again, if we aſk them, Why we ought to truſt *tradition?* They anſwer, *Becauſe theſe traditions were delivered us by the doctors and fathers of the church; which doctors and fathers, by the revelation of the Holy Ghoſt, commanded the church to obſerve them.* Here again all ends in the revelation of the Spirit.

Papiſts foundation their church and tradition, why?

And for the *Proteſtants* and *Socinians*, both which acknowledge the ſcriptures to be the foundation and rule of their faith; the one as ſubjectively influenced by the Spirit of God to uſe them, the other as managing them with and by their own reaſon; aſk both, or either of them, Why they truſt in the *ſcriptures*, and take them to be their rule? Their anſwer is, *Becauſe we have in them the mind of God delivered unto us by thoſe to whom theſe things were inwardly, immediately, and objectively revealed by the Spirit of God*; and not becauſe this or that man wrote them, but becauſe the *Spirit of God* dictated them.

Proteſtants and Socinians make the ſcriptures their ground and foundation, why?

It is ſtrange then that men ſhould render that ſo uncertain and dangerous to follow, upon which alone the certain ground and foundation of their own faith is built; or that they ſhould ſhut themſelves out from that holy fellowſhip with God, which only is enjoyed in the Spirit, in which we are commanded both to walk and live.

Chriſtians by name, and not by nature, hold revelation ceaſed contrary to ſcripture.

If any reading theſe things find themſelves moved, by the ſtrength of theſe ſcripture-arguments, to aſſent and believe ſuch revelations neceſſary, and yet

yet find themſelves ſtrangers to them, which, as I obſerved in the beginning, is the cauſe that this is ſo much gainſaid and contradicted, let them know, that it is not becauſe it is ceaſed to become the privilege of every true Chriſtian that they do not feel it, but rather becauſe they are not ſo much Chriſtians by nature as by name; and let ſuch know, that the ſecret *light* which ſhines in the heart, and reproves unrighteouſneſs, is the ſmall beginning of the revelation of God's Spirit, which was firſt ſent into the world to reprove it of ſin, *John* xvi. 8. And as by forſaking iniquity thou comeſt to be acquainted with that heavenly voice in thy heart, thou ſhalt feel, as the old man, or the natural man, that ſavoureth not the things of God's kingdom, is put off, with his evil and corrupt affections and luſts; I ſay, thou ſhalt feel the new man, or the ſpiritual birth and babe raiſed, which hath its ſpiritual ſenſes, and can ſee, feel, taſte, handle, and ſmell the things of the Spirit; but till then the knowledge of things ſpiritual is but as an hiſtorical faith. But as the deſcription of the light of the ſun, or of curious colours to a blind man, who, though of the largeſt capacity, cannot ſo well underſtand it by the moſt acute and lively deſcription, as a child can by ſeeing them; ſo neither can the natural man, of the largeſt capacity, by the beſt words, even ſcripture-words, ſo well underſtand the *myſteries of God's kingdom*, as the leaſt and weakeſt child who taſteth them, by having them revealed *inwardly* and *objectively* by the Spirit.

Who wants his ſight ſees not the light.

Wait then for this in the ſmall revelation of that pure light which firſt reveals things more known; and as thou becomeſt fitted for it, thou ſhalt receive more and more, and by a living experience eaſily refute their ignorance, who aſk, How doſt thou know that thou art actuated by the Spirit of God? Which will appear to thee a queſtion

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no leſs ridiculous, than to aſk one whoſe eyes are open, How he knows the ſun ſhines at noon-day? And though this be the ſureſt and certaineſt way to anſwer all objections; yet by what is above written it may appear, that the mouths of all ſuch oppoſers as deny this doctrine may be ſhut, by unqueſtionable and unanſwerable reaſons.

PROPOSITION III.

Concerning the SCRIPTURES.

From theſe revelations of the Spirit of God to the ſaints have proceeded the Scriptures of Truth, which contain,

I. A faithful hiſtorical account of the actings of God's people in divers ages; with many ſingular and remarkable providences attending them.

II. A prophetical account of ſeveral things, whereof ſome are already paſt, and ſome yet to come.

III. A full and ample account of all the chief principles of the doctrine of *Chriſt*, held forth in divers precious declarations, exhortations, and ſentences, which, by the moving of God's Spirit, were at ſeveral times, and upon ſundry occaſions, ſpoken and written unto ſome churches and their paſtors.

Nevertheleſs, becauſe they are only a declaration of the fountain, and not the fountain itſelf, therefore they are not to be eſteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet becauſe they give a true and faithful teſtimony of the firſt foundation, they are and may be eſteemed a ſecondary rule, ſubordinate to the Spirit, from which they have all their excellency and certainty: for as by the inward teſtimony of the Spirit we do alone truly know them, ſo they teſtify, That the Spirit is that Guide by which the ſaints are

John 16. 13. Rom. 8. 14.

led into all Truth; therefore, according to the ſcriptures, the *Spirit* is the firſt and principal leader. Seeing then that we do therefore receive and believe the ſcriptures becauſe they proceeded from the Spirit, for the very ſame reaſon is the Spirit more originally and principally the rule, according to the received maxim in the ſchools, *Propter quod unumquodque eſt tale, illud ipſum eſt magis tale:* That for which a thing is ſuch, that thing it ſelf is more ſuch.

§. I. THE former part of this propoſition, though it needs no apology for itſelf, yet it is a good apology for us, and will help to ſweep away that, among many other calumnies, wherewith we are often loaded, as if we were vilifiers and deniers of the ſcriptures; for in that which we affirm of them, it doth appear at what high rate we value them, accounting them, without all deceit or equivocation, the moſt excellent writings in the world; to which not only no other writings are to be preferred, but even in divers reſpects not comparable thereto. For as we freely acknowledge that their authority doth not depend upon the approbation or canons of any church or aſſembly; ſo neither can we ſubject them to the fallen, corrupt, and defiled reaſon of man: and therein as we do freely agree with the *Proteſtants* againſt the error of the *Romaniſts*, ſo on the other hand, we cannot go the length of ſuch *Proteſtants* as make their authority to depend upon any virtue or power that is in the writings themſelves; but we deſire to aſcribe all to that Spirit from which they proceeded.

The holy ſcriptures the moſt excellent writings in the world.

We confeſs indeed there wants not a majeſty in the ſtyle, a coherence in the parts, a good ſcope in the whole; but ſeeing theſe things are not diſcerned by the natural, but only by the ſpiritual man, it is the Spirit of God that muſt give us the belief

of

of the ſcriptures which may ſatisfy our conſciences; therefore ſome of the chief among *Proteſtants*, both in their particular writings and publick confeſſions, are forced to acknowledge this.

Calvin's teſtimony that the Scripture certainly is from the Spirit.

Hence *Calvin*, though he ſaith he is able to prove that if there be a God in heaven, theſe writings have proceeded from him, yet he concludes another knowledge to be neceſſary. *Inſtit. lib.* 1. *cap.* 7. *Sect.* 4. "But if (ſaith he) we reſpect the conſciences, "that they be not daily moleſted with doubts, and "heſitate not at every ſcruple, it is requiſite that "this perſuaſion which we ſpeak of be taken higher "than human reaſon, judgment, or conjecture; to "wit, from the ſecret teſtimony of the Spirit." And again, "To thoſe who aſk, that *we prove unto them*, "*by reaſon, that* Moſes *and the* prophets *were in-*"*ſpired of God to ſpeak*, I anſwer, That the teſti-"mony of the Holy Spirit is more excellent than "all reaſon." And again, "Let this remain a "firm truth, that he only whom the Holy Spirit "hath perſuaded, can repoſe himſelf on the ſcrip-"ture with a true certainty." And laſtly, "This "then is a judgment which cannot be begotten "but by an heavenly revelation, *&c.*"

The confeſſion of the French churches.

The ſame is alſo affirmed in the firſt publick confeſſion of the *French* churches, publiſhed in the year 1559. *Art.* 4. "We know theſe books to be "canonical, and the moſt certain rule of our faith, "not ſo much by the common accord and conſent "of the church, as by the teſtimony and inward "perſuaſion of the Holy Spirit."

Churches of Holland aſſert the ſame.

Thus alſo in the 5th article of the confeſſion of faith, of the churches of *Holland*, confirmed by the Synod of *Dort*. "We receive theſe books only "for holy and canonical,—not ſo much becauſe "the church receives and approves them, as be-"cauſe the Spirit of God doth witneſs in our "hearts that they are of God."

Weſtminſter confeſſion the ſame.

And laſtly, The *divines*, ſo called, at *Weſtminſter*, who began to be afraid of, and guard againſt the teſtimony of the Spirit, becauſe they perceived a diſpenſation beyond that which they were under beginning to dawn, and to eclipſe them; yet could they not get by this, though they have laid it down neither ſo clearly, diſtinctly, nor honeſtly as they that went before. It is in theſe words, Chap. 1. Sect. 5. "Nevertheleſs our full "perſuaſion and aſſurance of the infallible truth "thereof, is from the inward work of the Holy "Spirit, bearing witneſs by and with the Word in "our hearts."

By all which it appeareth how neceſſary it is to ſeek the certainty of the ſcriptures from the Spirit, and no where elſe. The infinite janglings and endleſs conteſts of thoſe that ſeek their authority elſewhere, do witneſs to the truth hereof.

Apocrypha.

Conc. Laod. Can. 58. in Cod. Ec 163. Conc. Laod. held in the year 364. excluded from the canon Eccl. the Wiſdom of Solomon, Judith, Tobias, the Maccabees, which the council of Carthage, held in the year 399. received.

For the ancients themſelves, even of the firſt centuries, were not agreed among themſelves concerning them; while ſome of them rejected books which we approve, and others of them approved thoſe which ſome of us reject. It is not unknown to ſuch as are in the leaſt acquainted with antiquity, what great conteſts are concerning the ſecond epiſtle of *Peter*, that of *James*, the ſecond and third of *John*, and the *Revelations*, which many, even very ancient, deny to have been written by the beloved diſciple and brother of *James*, but by another of that name. What ſhould then become of Chriſtians, if they had not received that Spirit, and thoſe ſpiritual ſenſes, by which they know how to diſcern the *true* from the *falſe?* It is the privilege of Chriſt's ſheep indeed that they hear his voice, and refuſe that of a ſtranger; which privilege being taken away, we are left a prey to all manner of wolves.

§. II.

§. II. Though then we do acknowledge the ſcriptures to be very heavenly and divine writings, the uſe of them to be very comfortable and neceſſary to the church of Chriſt, and that we alſo admire and give praiſe to the Lord, for his wonderful providence in preſerving theſe writings ſo pure and uncorrupted as we have them, through ſo long a night of apoſtaſy, to be a teſtimony of his truth againſt the wickedneſs and abominations even of thoſe whom he made inſtrumental in preſerving them, ſo that they have kept them to be a witneſs againſt themſelves; yet we may not call them the principal fountain of all truth and knowledge, nor yet the firſt adequate rule of faith and manners; becauſe the principal fountain of truth muſt be the Truth itſelf; *i. e.* that whoſe certainty and authority depends not upon another. When we doubt of the ſtreams of any river or flood, we recur to the fountain itſelf; and having found it, there we deſiſt, we can go no farther, becauſe there it ſprings out of the bowels of the earth, which are inſcrutable. Even ſo the writings and ſayings of all men we muſt bring to the Word of God, I mean the Eternal Word, and if they agree hereunto, we ſtand there. For this Word always proceedeth, and doth eternally proceed from God, in and by which the unſearchable wiſdom of God, and unſearchable counſel and will conceived in the heart of God, is revealed unto us. That then the ſcripture is not the principal ground of faith and knowledge, as it appears by what is above ſpoken, ſo it is proved in the latter part of the propoſition; which being reduced to an argument, runs thus:

The Scriptures are not the principal ground of truth.

That whereof the certainty and authority depends upon another, and which is received as truth becauſe of its proceeding from another, is not to be accounted the principal ground and origin of all truth and knowledge:

But the ſcriptures authority and certainty depend upon the Spirit by which they were dictated; and the reaſon why they were received as truth is, becauſe they proceeded from the Spirit:

Therefore they are not the principal ground of truth.

To confirm this argument, I added the ſchool maxim, *Propter quod unumquodque eſt tale, illud ipſum magis eſt tale.* Which maxim, though I confeſs it doth not hold univerſally in all things, yet in this it doth and will very well hold, as by applying it, as we have above intimated, will appear.

Neither are they the primary rule of faith and manners.

The ſame argument will hold as to the other branch of the propoſition, *That it is not the primary adequate rule of faith and manners*; thus,

That which is not the rule of my faith in believing the ſcriptures themſelves, is not the primary adequate rule of faith and manners:

But the ſcripture is not, nor can it be the rule of that faith by which I believe them, *&c.*

Therefore, *&c.*

That the Spirit is the rule.

But as to this part, we ſhall produce divers arguments hereafter. As to what is affirmed, that the *Spirit*, and *not the ſcriptures*, *is the rule*, it is largely handled in the former propoſition; the ſum whereof I ſhall ſubſume in one argument, thus,

If by the Spirit we can only come to the true knowledge of God; if by the Spirit we are to be led into all truth, and ſo be taught of all things; then the Spirit, and not the ſcriptures, is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners:

But the firſt is true, therefore alſo the laſt.

Next, the very nature of the goſpel itſelf declareth that the ſcriptures cannot be the *only* and *chief rule* of *Chriſtians*, elſe there ſhould be no difference betwixt the *law* and the *goſpel*; as from the nature of the new covenant, by divers

ſcriptures

ſcriptures deſcribed in the former propoſition, is proved.

But beſides theſe which are before mentioned, herein doth the *law* and the *goſpel* differ, in that the *law*, being outwardly written, brings under *condemnation*, but hath *not life* in it to *ſave*; whereas the *goſpel*, as it declares and makes manifeſt the evil, ſo, being an inward powerful thing, it gives power alſo to obey, and deliver from the evil. Hence it is called Εὐαγγέλιον, which is *glad tidings*. The *law* or *letter*, which is without us, *kills*; but the *goſpel*, which is the *inward* ſpiritual *law*, gives *life*; for it conſiſts not ſo much in words as in virtue. Wherefore ſuch as come to know it, and be acquainted with it, come to feel greater power over their iniquities than all outward laws or rules can give them. Hence the apoſtle concludes, *Rom.* vi. 14. *Sin ſhall not have dominion over you: for ye are not under the law, but under grace.* This grace then that is *inward*, and not an *outward* law, is to be the rule of Chriſtians. Hereunto the apoſtle commends the elders of the church, ſaying, *Acts* xx. 32. *And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.* He doth not commend them here to outward laws or writings, but to the *word of grace*, which is inward; even the *ſpiritual law*, which makes free, as he elſewhere affirms, *Rom.* viii. 2. *The law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.* This ſpiritual law is that which the apoſtle declares he preached and directed people unto, which was not outward, as by *Rom.* x. 8. is manifeſt; where diſtinguiſhing it from the law, he ſaith, *The word is nigh thee, in thy heart, and in thy mouth; and this is the word of faith which we preach.* From what is above ſaid I argue thus:

Wherein the law and goſpel differ.

The principal rule of *Chriſtians* under the goſpel is not an outward letter, nor law outwardly written and delivered, but an inward ſpiritual law, *engraven in the heart, the law of the Spirit of life, the word that is nigh in the heart and in the mouth*.

But the letter of the ſcripture is outward, of itſelf a dead thing, a mere declaration of good things, but not the things themſelves:

Therefore it is not, nor can be, the chief or principal rule of Chriſtians.

The ſcripture not the rule.

§. III. Thirdly, That which is given to *Chriſtians* for a rule and guide, muſt needs be ſo full, that it may clearly and diſtinctly guide and order them in all things and occurrences that may fall out.

But in that there are numberleſs things, with regard to their circumſtances, which particular Chriſtians may be concerned in, for which there can be no particular rule had in the ſcriptures;

Therefore the ſcriptures cannot be a rule to them.

I ſhall give an inſtance in two or three particulars to prove this propoſition. It is not to be doubted but ſome men are particularly called to ſome particular ſervices; their being not found in which, though the act be no general poſitive duty, yet in ſo far as it may be required of them, is a great ſin to omit; foraſmuch as God is zealous of his glory, and every act of diſobedience to his will manifeſted, is enough not only to hinder one greatly from that comfort and inward peace which otherwiſe he might have, but alſo bringeth condemnation.

As for inſtance, Some are called to the miniſtry of the word: *Paul* ſaith, *There was a neceſſity upon him to preach the goſpel; wo unto me, if I preach not.*

If it be neceſſary that there be now miniſters of the church, as well as then, then there is the ſame neceſſity upon ſome, more than upon others to occupy this place; which neceſſity, as it may be incumbent

cumbent upon particular perſons, the ſcripture neither doth nor can declare.

If it be ſaid, *That the qualifications of a miniſter are found in the ſcripture, and by applying theſe qualifications to myſelf, I may know whether I be fit for ſuch a place or not*; Object.

I anſwer, The qualifications of a *biſhop*, or *miniſter*, as they are mentioned both in the epiſtle to *Timothy* and *Titus*, are ſuch as may be found in a private Chriſtian; yea, which ought in ſome meaſure to be in every true Chriſtian: ſo that this giveth a man no certainty. Every capacity to an office giveth me not a ſufficient call to it. Anſw.

Next again, By what rule ſhall I judge if I be ſo qualified? How do I know that I am *ſober*, *meek*, *holy*, *harmleſs?* Is it not the teſtimony of the Spirit in my *conſcience* that muſt aſſure me hereof? And ſuppoſe that I was qualified and called, yet what ſcripture-rule ſhall inform me, Whether it be my duty to preach in this or that place, in *France* or *England*, *Holland* or *Germany?* Whether I ſhall take up my time in confirming the faithful, reclaiming hereticks, or converting infidels, as alſo in writing epiſtles to this or that church?

The general rules of the ſcripture, viz. *To be diligent in my duty, to do all to the glory of God, and for the good of his church*, can give me no light in this thing. Seeing two different things may both have a reſpect to that way, yet may I commit a great error and offence in doing the one, when I am called to the other. If *Paul*, when his face was turned by the Lord toward *Jeruſalem*, had gone back to *Achaia*, or *Macedonia*, he might have ſuppoſed he could have done God more acceptable ſervice, in preaching and confirming the churches, than in being ſhut up in priſon in *Judea*; but would God have been pleaſed herewith? Nay certainly. *Obedience is better than ſacrifice*; and it is not our doing that which is good ſimply that pleaſeth God, but that good

good which he willeth us to do. Every member hath its particular place in the body, as the Apoſtle ſheweth, 1 *Cor.* xii. If then, I being the foot, ſhould offer to exerciſe the office of the hand; or being the hand, that of the tongue; my ſervice would be troubleſome, and not acceptable; and inſtead of helping the body, I ſhould make a *ſchiſm* in it. So that that which is good for another to do, may be ſinful to me: for as maſters will have their ſervants to obey them, according to their good pleaſure, and not only in blindly doing that which may ſeem to them to tend to their maſter's profit, whereby it may chance (the maſter having buſineſs both in the field and in the houſe) that the ſervant that knows not his maſter's will may go to the field, when it is the mind of the maſter he ſhould ſtay and do the buſineſs of the houſe, would not this ſervant then deſerve a reproof, for not anſwering his maſter's mind? And what maſter is ſo ſottiſh and careleſs, as, having many ſervants, to leave them in ſuch diſorder as not to aſſign each his particular ſtation, and not only the general terms of doing that which is profitable? which would leave them in various doubts, and no doubt end in confuſion.

That which is good for one to do, may be ſinful to another.

Shall we then dare to aſcribe unto Chriſt, in the ordering of his church and ſervants, that which in man might juſtly be accounted diſorder and confuſion? The apoſtle ſheweth this diſtinction well, Rom. xii. 6, 7, 8. *Having then gifts differing according to the grace that is given to us; whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation.* Now what ſcripture-rule ſheweth me that I ought to exhort, rather than propheſy? or to miniſter, rather than teach? Surely none at all. Many more difficulties of this kind occur in the life of a Chriſtian.

Diverſities of gifts.

Moreover,

Moreover, that which of all things is moſt needful for him to know, to wit, whether he really be in the faith, and an heir of ſalvation, or not, the ſcripture can give him no certainty in, neither can it be a rule to him. That this knowledge is exceeding deſirable and comfortable all do unanimouſly acknowledge; beſides that it is eſpecially commanded, 2 *Cor.* xiii. 5. *Examine yourſelves, whether ye be in the faith, prove yourſelves; know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* And 2 *Pet.* i. 10. *Wherefore the rather, brethren, give all diligence to make your calling and election ſure.* Now I ſay, What ſcripture-rule can aſſure me that I have true faith? That my calling and election is ſure?

Of faith and ſalvation can the ſcripture aſſure thee?

If it be ſaid, *By comparing the ſcripture-marks of true faith with mine:*

I demand, Wherewith ſhall I make this obſervation? What ſhall aſcertain me that I am not miſtaken? It cannot be the ſcripture: that is the matter under debate.

If it be ſaid, *My own heart:*

How unfit a Judge is it in its own caſe? And how like to be partial, eſpecially if it be yet unrenewed? Doth not the ſcripture ſay, that *it is deceitful above all things?* I find the promiſes, I find the threatnings, in the ſcripture; but who telleth me that the one belongs to me more than the other? The ſcripture gives me a mere declaration of theſe things, but makes no application; ſo that the aſſumption muſt be of my own making, thus; as for example: I find this propoſition in ſcripture;

The heart of man deceitful.

He that believes, ſhall be ſaved: thence I draw the aſſumption.

But I, *Robert, believe*;

Therefore, *I ſhall be ſaved.*

The *minor* is of my own making, not expreſſed in the ſcripture; and ſo a human concluſion, not a divine poſition; ſo that my faith and aſſurance here

here is not built upon a ſcripture propoſition, but upon an human principle; which, unleſs I be ſure of elſewhere, the ſcripture gives me no certainty in the matter.

Again, If I ſhould purſue the argument further, and ſeek a new *medium* out of the ſcripture, the ſame difficulty would occur: thus,

He that hath the true and certain marks of true faith, hath true faith:

But I have thoſe marks:

Therefore I have true faith.

For the aſſumption is ſtill here of my own making, and is not found in the ſcriptures; and by conſequence the concluſion can be no better, ſince it ſtill followeth the weaker propoſition. This is indeed ſo pungent, that the beſt of *Proteſtants*, who plead for this aſſurance, aſcribe it to the inward teſtimony of the Spirit; as *Calvin*, in that large citation, cited in the former propoſition. So that, not to ſeek farther into the writings of the primitive *Proteſtants*, which are full of ſuch expreſſions, even the *Weſtminſter* confeſſion of faith affirmeth, *Chap.* 18. *Sect.* 12. "This certainty is "not a bare conjecture and probable perſuaſion, "grounded upon fallible hope, but an infallible aſ"ſurance of faith, founded upon the divine truth of "the promiſe of ſalvation; the inward evidences of "theſe graces, unto which theſe promiſes are made; "the teſtimony of the Spirit of adoption, witneſſing "to our ſpirits that we are the children of God; "which Spirit is the *earneſt* of our *inheritance*, "*whereby we are ſealed to the day of redemption.*"

The inward teſtimony of the Spirit the ſeal of ſcripture-promiſes.

Moreover, the ſcripture itſelf, wherein we are ſo earneſtly preſſed to ſeek after this aſſurance, doth not at all affirm itſelf a rule ſufficient to give it, but wholly aſcribeth it to the Spirit, as *Rom.* viii. 16. *The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God.* 1 John iv 13. *Hereby know we that we dwell in him, and he in us, be-*

cauſe

cauſe he hath given us of his Spirit; and chap. v. 6. *And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.*

§. IV. Laſtly, That cannot be the only, principal, nor chief rule, which doth not univerſally reach every individual that needeth it to produce the neceſſary effect; and from the uſe of which, either by ſome innocent and ſinleſs defect, or natural yet harmleſs and blameleſs imperfection, many who are within the compaſs of the viſible church, and may, without abſurdity, yea, with great probability, be accounted of the elect, are neceſſarily excluded, and that either wholly, or at leaſt from the immediate uſe thereof. But it ſo falls out frequently concerning the ſcriptures, in the caſe of deaf people, children, and ideots, who can by no means have the benefit of the ſcriptures. Shall we then affirm, that they are without any rule to Godward, or that they are all damned? As ſuch an opinion is in it ſelf very abſurd, and inconſiſtent both with the juſtice and mercy of God, ſo I know no ſound reaſon can be alledged for it. Now if we may ſuppoſe any ſuch to be under the *new covenant diſpenſation*, as I know none will deny but that we may ſuppoſe it without any abſurdity, we cannot ſuppoſe them without ſome rule and means of knowledge; ſeeing it is expreſly affirmed, *They ſhall all be taught of God*, John vi. 45. *And they ſhall all know me from the leaſt to the greateſt*, Heb. viii. 11. But ſecondly, Though we were rid of this difficulty, how many illiterate and yet good men are there in the church of God, who cannot read a letter in their own mother tongue? Which imperfection, though it be inconvenient, I cannot tell whether we may ſafely affirm it to be ſinful. Theſe can have no immediate knowledge of the rule of their faith; ſo their faith muſt needs depend upon the credit of other mens reading or relating it unto them; where either the altering, adding, or omitting of a little

That the ſcriptures are not the chief rule.

1. Deaf people, children, and ideots inſtanced.

little word may be a foundation in the poor hearer of a very dangerous miſtake, whereby he may either continue in ſome iniquity ignorantly, or believe a lye confidently. As for example, The *Papiſts* in all their catechiſms, and publick exerciſes of examinations towards the people, have boldly cut away the ſecond command, becauſe it ſeems ſo expreſly to ſtrike againſt their adoration and uſe of images; whereas many of theſe people, in whom by this omiſſion this falſe opinion is foſtered, are under a ſimple impoſſibility, or at leaſt a very great difficulty, to be outwardly informed of this abuſe. But further; ſuppoſe all could read the ſcriptures in their own language; where is there one of a thouſand that hath that thorough knowledge of the original languages in which they are written, ſo as in that reſpect immediately to receive the benefit of them? Muſt not all theſe here depend upon the honeſty and faithfulneſs of the interpreters? Which how uncertain it is for a man to build his faith upon, the many corrections, amendments, and various eſſays, which even among *Proteſtants* have been uſed (whereof the latter have conſtantly blamed and corrected the former, as guilty of defects and errors) doth ſufficiently declare. And that even the laſt tranſlators in the vulgar languages need to be corrected (as I could prove at large, were it proper in this place) learned men do confeſs.

2. Papiſts conceal the ſecond commandment from the people.

3. The uncertainty of the interpreters of the ſcripture, and their adulterating it.

But laſt of all, there is no leſs difficulty occurs even to thoſe ſkilled in the original languages, who cannot ſo immediately receive the mind of the authors in theſe writings, as that their faith doth not at leaſt obliquely depend upon the honeſty and credit of the tranſcribers, ſince the original copies are granted by all not to be now extant. Of which tranſcribers *Jerom* in his time complained, ſaying, *That they wrote not what they found, but what they underſtood.* And *Epiphanius* ſaith, *That*

Hieron. Epiſt. 28. ad Lucin. p. 247.

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in the good and correct copies of Luke *it was written, that* Christ wept, *and that* Irenæus *doth cite it; but that the* Catholicks *blotted it out, fearing lest hereticks should have abused it.* Other fathers also declare, *That whole verses were taken out of* Mark, *because of the* Manichees. Epiph. in Anachor. tom. oper.

But further, the various readings of the *Hebrew character* by reason of the *points*, which some plead for, as coæval with the first writings, which others, with no less probability, alledge to be a later invention; the disagreement of divers citations of Christ and the apostles with those passages in the Old Testament they appeal to; the great controversy among the fathers, whereof some highly approve the *Greek Septuagint*, decrying and rendering very doubtful the *Hebrew copy*, as in many places vitiated, and altered by the *Jews*; other some, and particularly *Jerom*, exalting the certainty of the *Hebrew*, and rejecting, yea even deriding the history of the *Septuagint*, which the primitive church chiefly made use of; and some fathers that lived centuries before him, affirmed to be a most certain thing; and the many various readings in divers copies of the *Greek*, and the great altercations among the fathers of the first three centuries, who had greater opportunity to be better informed than we can now lay claim to, concerning the books to be admitted or rejected, as is above observed; I say, all these and much more which might be alledged, puts the minds even of the learned into infinite doubts, scruples, and inextricable difficulties: whence we may very safely conclude, that Jesus Christ, who promised to be *always* with his children, to lead them into *all truth*, to guard them against the devices of the enemy, and to establish their faith upon an *unmoveable rock*, left them not to be principally ruled by that, which was subject in itself to many uncertainties: and therefore he gave them his *Spirit*, as their principal The various readings of the Hebrew character, &c.

principal guide, which neither moths nor time can wear out, nor tranſcribers nor tranſlators corrupt; which none are ſo young, none ſo illiterate, none in ſo remote a place, but they may come to be reached, and rightly informed by it.

Through and by the clearneſs which that Spirit gives us it is that we are only beſt rid of thoſe difficulties that occur to us concerning the ſcriptures. The real and undoubted experience whereof I myſelf have been a witneſs of, with great admiration of the love of God to his children in theſe latter days: for I have known ſome of my friends, who profeſs the ſame faith with me, faithful ſervants of the Moſt High God, and full of divine knowledge of his truth, as it was immediately and inwardly revealed to them by the Spirit, from a true and living experience, who not only were ignorant of the *Greek* and *Hebrew*, but even ſome of them could not read their own vulgar language, who being preſſed by their adverſaries with ſome citations out of the *Engliſh* tranſlation, and finding them to diſagree with the manifeſtation of truth in their own hearts, have boldly affirmed the Spirit of God never ſaid ſo, and that it was certainly wrong; for they did not believe that any of the holy prophets or apoſtles had ever written ſo; which when I on this account ſeriouſly examined, I really found to be errors and corruptions of the tranſlators; who (as in moſt tranſlations) do not ſo much give us the genuine ſignification of the words, as ſtrain them to expreſs that which comes neareſt to that opinion and notion they have of truth. And this ſeemed to me to ſuit very well with that ſaying of *Auguſtine*, *Epiſt.* 19. *ad Hier. Tom.* ii. fol. 14. after he has ſaid, "That he gives only that honour to thoſe "books which are called *canonical*, as to believe "that the authors thereof did in writing not err," he adds, "And if I ſhall meet with any thing in "theſe

Wrong tranſlations of ſcripture diſcerned in the Spirit by the unlearned in letters.

theſe writings that ſeemeth repugnant to truth, I ſhall not doubt to ſay, that either the volume is faulty or erroneous; that the expounder hath not reached what was ſaid; or that I have in no wiſe underſtood it." So that he ſuppoſes that in the tranſcription and tranſlation there may be errors.

§. V. If it be then aſked me, *Whether I think hereby to render the ſcriptures altogether uncertain, or uſeleſs?* Object.

I anſwer; Not at all. The propoſition itſelf declares how much I eſteem them; and provided that to the Spirit from which they came be but granted that place the ſcriptures themſelves give it, I do freely concede to the ſcriptures the ſecond place, even whatſoever they ſay of themſelves; which the apoſtle *Paul* chiefly mentions in two places, *Rom.* xv. 4. *Whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the ſcriptures might have hope.* 2 Tim. iii. 15, 16, 17. *The holy ſcriptures are able to make wiſe unto ſalvation, through faith which is in Jeſus Chriſt. All ſcripture given by inſpiration of God, is profitable for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, throughly furniſhed unto every good work.* Anſw.

For tho' God doth principally and chiefly lead us by his Spirit, yet he ſometimes conveys his comfort and conſolation to us through his children, whom he raiſes up and inſpires to ſpeak or write a word in ſeaſon, whereby the ſaints are made inſtruments in the hand of the Lord to ſtrengthen and encourage one another, which doth alſo tend to perfect and make them wiſe unto ſalvation; and ſuch as are led by the Spirit cannot neglect, but do naturally love, and are wonderfully cheriſhed by, that which proceedeth from the ſame Spirit in another; becauſe ſuch mutual emanations of the heavenly life tend to quicken the mind,

The ſaints mutual comfort is the ſame Spirit in all.

when at any time it is overtaken with heavineſs. *Peter* himſelf declares this to have been the end of his writing, 2 *Pet.* i. 12, 13. *Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth; yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance.*

God is teacher of his people himſelf; and there is nothing more expreſs, than that ſuch as are under the new covenant, *need no man to teach them:* yet it was a fruit of Chriſt's aſcenſion to ſend teachers and paſtors for perfecting of the ſaints. So that the ſame work is aſcribed to the ſcriptures as to teachers; the one to make the man of God perfect, the other for the perfection of the ſaints.

As then teachers are not to go before the teaching of God himſelf under the new covenant, but to follow after it; neither are they to rob us of that great privilege which Chriſt hath purchaſed unto us by his blood; ſo neither is the ſcripture to go before the teaching of the Spirit, or to rob us of it.

Anſ. 2. The ſcriptures a looking-glaſs.

Secondly, God hath ſeen meet that herein we ſhould, as in a looking-glaſs, ſee the conditions and experiences of the ſaints of old; that finding our experience anſwer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the ſame end ſtrengthened; that obſerving the providences attending them, ſeeing the ſnares they were liable to, and beholding their deliverances, we may thereby be made wiſe unto ſalvation, and ſeaſonably reproved and inſtructed in righteouſneſs.

The ſcriptures work and ſervice.

This is the great work of the ſcriptures, and their ſervice to us, that we may witneſs them fulfilled in us, and ſo diſcern the ſtamp of God's Spirit and ways upon them, by the inward acquaintance

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we have with the ſame Spirit and work in our hearts. The prophecies of the ſcriptures are alſo very comfortable and profitable unto us, as the ſame Spirit enlightens us to obſerve them fulfilled, and to be fulfilled; for in all this it is to be obſerved, that it is only the ſpiritual man that can make a right uſe of them: they are able to make the man of God perfect (ſo it is not the natural man) and whatſoever was written aforetime, was written for *our comfort*, [*our*] that are the believers, [*our*] that are the ſaints; concerning ſuch the apoſtle ſpeaks: for as for the others, the apoſtle *Peter* plainly declares, that the *unſtable and unlearned wreſt them to their own deſtruction:* theſe were they that were unlearned in the divine and heavenly learning of the Spirit, not in human and ſchool literature; in which we may ſafely preſume that *Peter* himſelf, being a fiſherman, had no ſkill; for it may with great probability, yea certainty, be affirmed, that he had no knowledge of *Ariſtotle*'s logick, which both *Papiſts* and *Proteſtants* now, * degenerating from the ſimplicity of truth, make the handmaid of divinity, as they call it, and a neceſſary introduction to their carnal, natural, and human miniſtry. By the infinite obſcure labours of which kind of men, intermixing their heatheniſh ſtuff, the ſcripture is rendered at this day of ſo little ſervice to the ſimple people: whereof if *Jerome* complained in his time, now twelve hundred years ago, *Hierom.* Epiſt. 134. *ad Cypr.* Tom. 3. ſaying, *It is wont to befal the moſt part of learned men, that it is harder to underſtand their expoſitions, than the things which they go about to expound*; what may we ſay then, conſidering thoſe great heaps of commentaries ſince, in ages yet far more corrupted?

Logick.

* 1675.

§. VI. In this reſpect above-mentioned then we have ſhewn what ſervice and uſe the holy ſcriptures, as managed in and by the Spirit, are of to

The ſcriptures a ſecondary rule.

the church of God; wherefore we do account them a ſecondary rule. Moreover, becauſe they are commonly acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be ſuppoſed by the injury of times to have ſlipt in, are not ſuch but that there is a ſufficient clear teſtimony left to all the eſſentials of the Chriſtian faith; we do look upon them as the only fit outward judge of controverſies among Chriſtians; and that whatſoever doctrine is contrary unto their teſtimony, may therefore juſtly be rejected as falſe. And for our parts, we are very willing that all our doctrines and practices be tried by them; which we never refuſed, nor ever ſhall, in all controverſies with our adverſaries, as the judge and teſt. We ſhall alſo be very willing to admit it as a poſitive certain maxim, *That whatſoever any do, pretending to the Spirit, which is contrary to the ſcriptures, be accounted and reckoned a deluſion of the devil.* For as we never lay claim to the Spirit's leadings, that we may cover ourſelves in any thing that is evil; ſo we know, that as every evil contradicts the ſcriptures, ſo it doth alſo the Spirit in the firſt place, from which the ſcriptures came, and whoſe motions can never contradict one another, though they may appear ſometimes to be contradictory to the blind eye of the natural man, as *Paul* and *James* ſeem to contradict one another.

Thus far we have ſhewn both what we believe, and what we believe not, concerning the holy ſcriptures, hoping we have given them their due place. But ſince they that will needs have them to be the only, certain, and principal rule, want not ſome ſhew of arguments, even from the ſcripture itſelf (though it no where calls itſelf ſo) by which they labour to prove their doctrine; I ſhall briefly lay them down by way of objections, and anſwer them, before I make an end of this matter.

§. VII.

§. VII. Their first objection is usually drawn from *Isaiah* viii. 20. *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.* Now this *law*, *testimony*, and *word*, they plead to be the scriptures. Obj. 1.

To which I answer; That that is to beg the thing in question, and remains yet unproved. Nor do I know for what reason we may not safely affirm this *law* and *word* to be *inward*: but suppose it was *outward*, it proves not the case at all for them, neither makes it against us; for it may be confessed, without any prejudice to our cause, that the outward law was more particularly to the *Jews* a rule, and more principally than to us; seeing their law was outward and literal, but ours, under the new covenant (as hath been already said) is expresly affirmed to be *inward* and *spiritual*; so that this scripture is so far from making against us, that it makes for us. For if the *Jews* were directed to try all things by their law, which was without them, written in tables of stone; then if we will have this advice of the prophet to reach us, we must make it hold parallel to that dispensation of the gospel which we are under: so that we are to try all things, in the first place, by that *word of faith* which is preached unto us, which the apostle saith is *in the heart*; and by that law which God hath given us, which the apostle saith also expresly *is written and placed in the mind.* Answ. To try all things, by what?

Lastly, If we look to this place according to the *Greek* interpretation of the *Septuagint*, our adversaries shall have nothing from thence to carp; yea, it will favour us much; for there it is said, that *the law is given us for an help*; which very well agrees with what is above asserted.

Their second objection is from *John* v. 39. *Search the scriptures*, &c. Obj. 2.

Here, ſay they, *we are commanded*, by Chriſt himſelf, *to ſearch the ſcriptures*.

Anſw. 1. I anſwer, Firſt, That the ſcriptures ought to be ſearched, we do not at all deny; but are very willing to be tried by them, as hath been above declared: but the queſtion is, *Whether they be the only and principal rule?* Which this is ſo far from proving, that it proveth the contrary; for Chriſt checks them here for too high an eſteem of the ſcriptures, and neglecting of him that was to be preferred before them, and to whom they bore witneſs, as the following words declare; *for in them ye think ye have eternal life, and they are they which teſtify of me: and ye will not come unto me, that ye might have life.* This ſhews, that while they thought they had eternal life in the ſcriptures, they neglected to come unto Chriſt to have life, of which the ſcriptures bore witneſs. This anſwers well to our purpoſe, ſince our adverſaries now do alſo exalt the ſcriptures, and think to have life in them; which is no more than to look upon them as the only principal rule and way to life, and yet refuſe to come unto the Spirit of which they teſtify, even the inward ſpiritual law, which could give them life: ſo that the cauſe of this people's ignorance and unbelief was not their want of reſpect to the ſcriptures, which though they knew, and had an high eſteem of, yet Chriſt teſtifies in the former verſes, that they had neither *ſeen the Father, nor heard his voice at any time; neither had his word abiding in them*; which had they then had, then they had believed in the Son. Moreover, that place may be taken in the indicative mood, *Ye ſearch the ſcriptures*; which interpretation the *Greek* word will bear, and ſo *Paſor* tranſlateth it: which by the reproof following ſeemeth alſo to be the more genuine interpretation, as *Cyrillus* long ago hath obſerved.

Search the ſcriptures, &c.

Anſw. 2.

§. VIII.

§. VIII. Their third objection is from theſe words, *Acts* xvii. 11. *Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.* Obj. 3.

Here, ſay they, *the* Bereans *are commended for ſearching the ſcriptures, and making them the rule.*

I anſwer; That the ſcriptures either are the principal or only rule, will not at all follow from this; neither will their ſearching the ſcriptures, or being commended for it, infer any ſuch thing: for we recommend and approve the uſe of them in that reſpect as much as any; yet will it not follow, that we affirm them to be the principal and only rule. Anſ. 1.

Secondly, It is to be obſerved that theſe were the *Jews* of *Berea*, to whom theſe ſcriptures, which were the law and the prophets, were more particularly a rule; and the thing under examination was, whether the birth, life, works, and ſufferings of Chriſt, did anſwer to the prophecies that went before of him; ſo that it was moſt proper for them, being *Jews*, to examine the apoſtles doctrine by the ſcriptures; ſeeing he pleaded it to be a fulfilling of them. It is ſaid nevertheleſs, in the firſt place, That *they received the word with chearfulneſs*; and in the ſecond place, *They ſearched the ſcriptures*: not that they ſearched the ſcriptures, and then received the word; for then could they not have prevailed to convert them, had they not firſt minded the *word abiding in them*, which opened their underſtandings; no more than the *Scribes* and *Phariſees*, who (as in the former objection we obſerved) ſearched the ſcriptures, and exalted them, and yet remained in their unbelief, becauſe they had not the *word abiding in them*. Anſ. 2.

Tha Bereans ſearching the ſcriptures, makes them not the only rule to try doctrines.

But laſtly, If this commendation of the *Jewiſh Bereans* might infer that the ſcriptures were the only and principal rule to try the apoſtles doctrine by, Anſ. 3.

by, what ſhould have become of the *Gentiles*? How ſhould they ever have come to have received the faith of Chriſt, who neither knew the ſcriptures, nor believed them? We ſee in the end of the ſame chapter, how the apoſtle, preaching to the *Athenians*, took another method, and directed them to ſomewhat of *God within* themſelves, that they might *feel after him*. He did not go about to proſelyte them to the *Jewiſh religion*, and to the belief of the *law* and the *prophets*, and from thence to prove the coming of Chriſt; nay, he took a nearer way. Now certainly the principal and only rule is not different; one to the *Jews*, and another to the *Gentiles*; but is *univerſal*, reaching both: though ſecondary and ſubordinate rules and means may be various, and diverſly ſuited, according as the people they are uſed to are ſtated and circumſtantiated: even ſo we ſee that the apoſtle to the *Athenians* uſed a teſtimony of one of their own poets, which he judged would have credit with them; and no doubt ſuch teſtimonies, whoſe authors they eſteemed, had more weight with them than all the ſayings of *Moſes* and the *prophets*, whom they neither knew nor would have cared for. Now becauſe the apoſtle uſed the teſtimony of a poet to the *Athenians*, will it therefore follow he made that the principal or only rule to try his doctrine by? So neither will it follow, that though he made uſe of the ſcriptures to the *Jews*, as being a principle already believed by them, to try his doctrine, that from thence the ſcriptures may be accounted the principal or only rule.

The Athenians inſtanced.

§. IX. The laſt, and that which at firſt view ſeems to be the greateſt objection, is this:

Obj. 4. *If the ſcripture be not the adequate, principal, and only rule, then it would follow that the ſcripture is not complete, nor the canon filled; that if men be now immediately led and ruled by the Spirit, they may add new*

new ſcriptures of equal authority with the old; whereas every one that adds is curſed: yea, what aſſurance have we, but at this rate every one may bring in a new goſpel according to his fancy?

The dangerous conſequences inſinuated in this objection were fully anſwered in the latter part of the laſt propoſition, in what was ſaid a little before, offering freely to diſclaim all pretended revelations contrary to the ſcriptures. Anſw.

But if it be urged, *That it is not enough to deny theſe conſequences, if they naturally follow from your doctrine of immediate revelation, and denying the ſcripture to be the only rule*; Obj. 1.

I anſwer; We have proved both theſe doctrines to be true and neceſſary, according to the ſcriptures themſelves; and therefore to faſten evil conſequences upon them, which we make appear do not follow, is not to accuſe us, but Chriſt and his apoſtles, who preached them. Anſ. 1.

But Secondly, We have ſhut the door upon all ſuch doctrine in this very poſition; affirming, *That the ſcriptures give a full and ample teſtimony to all the principal doctrines of the Chriſtian faith.* For we do firmly believe that there is no other goſpel or doctrine to be preached, but that which was delivered by the apoſtles; and do freely ſubſcribe to that ſaying, *Let him that preacheth any other goſpel, than that which hath been already preached by the apoſtles, and according to the ſcriptures, be accurſed.* Anſ. 2. Gal. 1. 8.

So we diſtinguiſh betwixt a revelation of a *new goſpel*, and *new doctrines*, and a *new revelation* of the *good old goſpel* and *doctrines*; the laſt we plead for, but the firſt we utterly deny. For we firmly believe, That *no other foundation can any man lay, than that which is laid already.* But that this revelation is neceſſary we have already proved; and this diſtinction doth ſufficiently guard us againſt the hazard inſinuated in the objection. A new revelation is not a new goſpel.

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Books canonical. As to the *ſcriptures* being a *filled canon*, I ſee no neceſſity of believing it. And if theſe men, that believe the ſcriptures to be the only rule, will be conſiſtent with their own doctrine, they muſt needs be of my judgment; ſeeing it is ſimply impoſſible to prove the canon by the ſcriptures. For it cannot be found in any book of the ſcriptures, that theſe books, and juſt theſe, and no other, are canonical, as all are forced to acknowledge; how can they then evite this argument?

That which cannot be proved by ſcripture is no neceſſary article of faith.

But the canon of the ſcripture; to wit, that there are ſo many books preciſely, neither more or leſs, cannot be proved by ſcripture:

Therefore, it is no neceſſary article of faith.

Obj. 2. If they ſhould allege; *That the admitting of any other books to be now written by the ſame Spirit might infer the admiſſion of new doctrines*;

I deny that conſequence; for the principal or fundamental doctrines of the Chriſtian religion are contained in the tenth part of the ſcripture; but it will not follow thence that the reſt are impertinent or uſeleſs. If it ſhould pleaſe God to bring to us any of thoſe books, which by the injury of time are loſt, which are mentioned in the ſcripBooks loſt. ture; as, *The Prophecy of* Enoch; *the Book of* Nathan, *&c.* or, *the Third Epiſtle of* Paul *to the* Corinthians; I ſee no reaſon why we ought not to receive them, and place them with the reſt. That which diſpleaſeth me is, that men ſhould firſt affirm that the ſcripture is the only and principal rule, and yet make a great article of faith of that which the ſcripture can give us no light in.

As for inſtance: How ſhall a *Proteſtant* prove by ſcripture, to ſuch as deny the Epiſtle of *James* to be authentick, that it ought to be received?

Firſt, If he would ſay, *Becauſe it contradicts not the reſt*, (beſides that there is no mention of it in any

any of the reſt) perhaps theſe men think it doth contradict *Paul* in relation to *faith* and *works*. But, if that ſhould be granted, it would as well follow, that every writer that contradicts not the ſcripture, ſhould be put into the canon; and by this means theſe men fall into a greater abſurdity than they fix upon us: for thus they would equal every one the writings of their own ſect with the ſcriptures; for I ſuppoſe they judge their own confeſſion of faith doth not contradict the ſcriptures: Will it therefore follow that it ſhould be bound up with the bible? And yet it ſeems impoſſible, according to their principles, to bring any better argument to prove the Epiſtle of *James* to be authentick. There is then this unavoidable neceſſity to ſay, We know it by the ſame Spirit from which it was written; or otherwiſe to ſtep back to *Rome*, and ſay, We know by tradition that the church hath declared it to be canonical; and the church is infallible. Let them find a mean, if they can. So that out of this objection we ſhall draw an unanſwerable argument *ad hominem*, to our purpoſe.

Whether the Epiſtle of James be authentick, and how to know it?

That which cannot aſſure me concerning an article of faith neceſſary to be believed, is not the primary, adequate, only rule of faith, *&c.*

Therefore, *&c.*

I prove the aſſumption thus:

That which cannot aſſure me concerning the canon of the ſcripture, to wit, that ſuch books are only to be admitted, and the *Apocrypha* excluded, cannot aſſure me of this.

Therefore, *&c.*

And Laſtly, As to theſe words, *Rev.* xxii. 18. *That if any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book*; I deſire they will ſhew me how it relates to any thing elſe than to that particular prophecy. It ſaith not, *Now the canon of the ſcripture is filled up, no man is*

Obj. 3.

Anſw.

to

to write more from the Spirit; yea, do not all confeſs that there have been prophecies and true prophets ſince? The *Papiſts* deny it not. And do not the *Proteſtants* affirm, that *John Hus* propheſied of the *reformation?* Was he therefore curſed? Or did he therein evil? I could give many other examples, confeſſed by themſelves. But, moreover, the ſame was in effect commanded long before, *Prov.* xxx. 6. *Add thou not unto his words, leſt he reprove thee, and thou be found a liar:* Yet how many books of the prophets were written after? And the ſame was ſaid by *Moſes*, Deut. iv. 2. *Ye ſhall not add unto the word which I command you; neither ſhall ye diminiſh aught from it.* So that, though we ſhould extend that of the *revelation* beyond the particular prophecy of that book, it cannot be underſtood but of a new goſpel, or new doctrines, or of reſtraining man's ſpirit, that he mix not his human words with the divine; and not of *a new revelation of the old*, as we have ſaid before.

What it means to add to the ſcriptures.

PROPOSITION IV.

Concerning the Condition of MAN in the FALL.

All *Adam*'s poſterity, or mankind, both *Jews* and *Gentiles*, as to the firſt *Adam*, or earthly man, is fallen, degenerated, and dead; deprived of the ſenſation or feeling of this *inward teſtimony* or ſeed of God; and is ſubject unto the power, nature, and ſeed of the ſerpent, which he ſoweth in mens hearts, while they abide in this natural and corrupted eſtate: from whence it comes, that not only their words and deeds, but all their imaginations, are evil perpetually in the ſight of God, as proceeding from this depraved and wicked ſeed. Man therefore, as he is in this ſtate, can know nothing aright; yea, his thoughts and conceptions

Rom. 5, 12, 15.

tions concerning *God* and things *ſpiritual*, until he be disjoined from this evil ſeed, and united to the *Divine Light*, are unprofitable both to himſelf and others. Hence are rejected the *Socinian* and *Pelagian* errors, in exalting a natural light; as alſo of the *Papiſts*, and moſt *Proteſtants*, who affirm, *That man, without the true grace of God, may be a true miniſter of the goſpel.* Nevertheleſs, this ſeed is not imputed to infants, until by tranſgreſſion they actually join themſelves therewith; for they are by nature *the children of wrath*, who walk according to the *power of the prince of the air, the ſpirit that now worketh in the children of diſobedience*, having their converſation in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of the mind. Eph. 2.

§. I. HITHERTO we have diſcourſed how the true knowledge of God is attained and preſerved; alſo of what uſe and ſervice the holy ſcripture is to the ſaints.

We come now to examine *the ſtate and condition of man as he ſtands in the fall; what his capacity and power is; and how far he is able, as of himſelf, to advance in relation to the things of God.* Of this we touched a little in the beginning of the ſecond propoſition; but the full, right, and thorough underſtanding of it is of great uſe and ſervice; becauſe from the ignorance and altercations that have been about it, there have ariſen great and dangerous errors, both on the one hand and on the other. While ſome do ſo far exalt the light of nature, or the faculty of the natural man, as capable of himſelf, by virtue of the inward will, faculty, light and power, that pertains to his nature, to follow that which is good, and make real progreſs towards heaven. And of theſe are the *Pelagians*, and *Semi-Pelagians* of old; and of late the *Socinians*, and divers others among the *Papiſts*. Others again will

Auguſtine's zeal againſt Pelagius.

will needs run into another extreme, (to whom *Auguſtine*, among the ancients, firſt made way in his declining age, through the heat of his zeal againſt *Pelagius*) not only confeſſing man uncapable of himſelf to do good, and prone to evil; but that in his very mother's womb, and before he commits any actual tranſgreſſion, he is contaminate with a real guilt, whereby he deſerves eternal death: in which reſpect they are not afraid to affirm, *That many poor infants are eternally damned, and for ever endure the torments of hell.* Therefore the God of truth, having now again revealed his truth (that good and even way) by his own Spirit, hath taught us to avoid both theſe extreams.

That then which our propoſition leads to treat of is,

I. Firſt, *What the condition of man is in the fall; and how far uncapable to meddle in the things of God.*

II. And Secondly, *That God doth not impute this evil to infants, until they actually join with it:* that ſo, by eſtabliſhing the truth, we may overturn the errors on both parts.

III. And as for that Third thing included in the propoſition itſelf concerning theſe *teachers* which *want the grace of God*, we ſhall refer that to the tenth propoſition, where the matter is more particularly handled.

Part I.

Adam's fall.

§. II. As to the firſt, not to dive into the many curious notions which many have concerning the *condition of* Adam *before the fall*, all agree in this, That thereby he came to a very great loſs, not only in the things which related to the outward man, but in regard of that true fellowſhip and communion he had with God. This loſs was ſignified unto him in the command, *For in the day thou eateſt thereof, thou ſhalt ſurely die*, Gen. ii. 17. This death could not be an outward death, or the diſſolution of the outward man; for as to

that, he did not die yet many hundred years after; ſo that it muſt needs reſpect his ſpiritual life and communion with God. The conſequence of this fall, beſides that which relates to the fruits of the earth, is alſo expreſſed, *Gen.* iii. 24. *So he drove out the man, and he placed at the eaſt of the garden of Eden cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.* Now whatſoever literal ſignification this may have, we may ſafely aſcribe to this paradiſe a myſtical ſignification, and truly account it that ſpiritual communion and fellowſhip, which the ſaints obtain with God by Jeſus Chriſt; to whom only theſe cherubims give way, and unto as many as enter by him, who calls himſelf the *Door*. So that, though we do not aſcribe any whit of *Adam*'s guilt to men, until they make it theirs by the like acts of diſobedience; yet we cannot ſuppoſe that men, who are come of *Adam* naturally, can have any good thing in their nature, as belonging to it; which he, from whom they derive their nature, had not himſelf to communicate unto them.

Guilt not aſcribed to Adam's poſterity.

If then we may affirm, that *Adam* did not retain in his nature (as belonging thereunto) any will or light capable to give him knowledge in ſpiritual things, then neither can his poſterity: for whatſoever real good any man doth, it proceedeth not from his nature, as he is man, or the ſon of *Adam*; but from the *ſeed of God in him*, as a new viſitation of life, in order to bring him out of this natural condition: ſo that, though it be *in him*, yet it is not *of him*; and this the Lord himſelf witneſſed, *Gen.* vi. 5. where it is ſaid, he *ſaw that every imagination of the thoughts of his heart was only evil continually:* which words as they are very poſitive, ſo are they very comprehenſive. Obſerve the emphaſis of them; Firſt, There is *every imagination of the thoughts of his heart*; ſo that this admits of

Every imagination of the natural man is evil.

no

no exception of any imagination of the thoughts of his heart. Secondly, *Is only evil continually*; it is neither in *ſome part evil continually*, nor yet *only* evil *at ſome times*; but both *only* evil, and *always* and *continually* evil; which certainly excludes any good, as a proper effect of man's heart, naturally: for that which is only evil, and that always, cannot of its own nature produce any good thing. The Lord expreſſed this again a little after, chap. viii. 21. *The imagination of man's heart is evil from his youth.* Thus inferring how natural and proper it is unto him; from which I thus argue:

If the thoughts of man's heart be not only evil, but always evil; then are they, as they ſimply proceed from his heart, neither good in part, nor at any time.

But the firſt is true; therefore the laſt.

Again,

If man's thoughts be always and only evil, then are they altogether uſeleſs and ineffectual to him in the things of God.

But the firſt is true; therefore the laſt.

The heart of man deceitful.

Secondly, This appears clearly from that ſaying of the prophet *Jeremiah*, chap. xvii. 9. *The heart is deceitful above all things, and deſperately wicked.* For who can with any colour of reaſon imagine, that that which is ſo hath any power of itſelf, or is in any wiſe fit, to lead a man to righteouſneſs, whereunto it is of its own nature directly oppoſite? This is as contrary to reaſon, as it is impoſſible in nature that a ſtone, of its own nature and proper motion, ſhould fly upwards: for as a ſtone of its own nature inclineth and is prone to move downwards towards the center, ſo the heart of man is naturally prone and inclined to evil, ſome to one, and ſome to another. From this then I alſo thus argue:

That

That which is *deceitful above all things, and deſperately wicked*, is not fit, neither can it lead a man aright in things that are good and honeſt.

But the heart of man is ſuch:

Therefore, *&c.*

But the apoſtle *Paul* deſcribeth the condition of men in the fall at large, taking it out of the *Pſalmiſt*. *There is none righteous, no not one: there is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doth good, no not one. Their throat is an open ſepulchre, with their tongues they have uſed deceit, the poiſon of aſps is under their lips: whoſe mouths are full of curſing and bitterneſs. Their feet are ſwift to ſhed blood; deſtruction and miſery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes.* What more poſitive can be ſpoken? He ſeemeth to be particularly careful to avoid that any good ſhould be aſcribed to the natural man; he ſhews how he is polluted in all his ways; he ſhews how he is void of righteouſneſs, of underſtanding, of the knowledge of God; how he is out of the way, and in ſhort unprofitable; than which nothing can be more fully ſaid to confirm our judgment: for if this be the condition of the natural man, or of the man as he ſtands in the fall, he is unfit to make one right ſtep to heaven.

Rom. 3. 10. Pſa. 14. 3. & 53. 2, &c.

Man's eſtate in the fall.

If it be ſaid, *That is not ſpoken of the condition of man in general; but only of ſome particulars, or at the leaſt that it comprehends not all*;

Object.

The text ſheweth the clear contrary in the foregoing verſes, where the apoſtle takes in himſelf, as he ſtood in his natural condition. *What then? Are we better than they? No, in no wiſe; for we have before proved both* Jews *and* Gentiles, *that they are all under ſin, as it is written:* and ſo he goes on; by which it is manifeſt that he ſpeaks of mankind in general.

Anſw.

Object. If they object that which the ſame apoſtle ſaith in the foregoing chapter, ver. 14. to wit, That *the* Gentiles *do by nature the things contained in the law, and ſo conſequently do by nature that which is good and acceptable in the ſight of God*;

Anſw. 1. I anſwer; This nature muſt not, neither can be underſtood of *man's own nature*, which is corrupt and fallen; but of the *ſpiritual nature*, which proceedeth from the *ſeed of God in man*, as it receiveth a new viſitation of God's love, and is quickened by it: which clearly appears by the following words, where he ſaith, *Theſe not having a law* (i. e.) outwardly, *are a law unto themſelves; which ſhews the work of the law written in their hearts.* Theſe acts of theirs then are an effect of the law written in their hearts; but the ſcripture declareth, that the writing of the law in the heart is a part, yea and a great part too, of the new covenant diſpenſation, and ſo no conſequence nor part of man's nature.

By what nature the Gentiles did do the things of the law.

Anſw. 2. Secondly, If this nature here ſpoken of could be underſtood of man's own nature, which he hath as he is a man, then would the apoſtle unavoidably contradict himſelf; ſince he elſewhere poſitively declares, *That the natural man diſcerneth not the things of God, nor can.* Now I hope the law of God is among the things of God, eſpecially as it is written in the heart. The apoſtle, in the viith chap. of the ſame epiſtle, ſaith, verſe 12. that *the law is holy, juſt, and good*; and verſe 14. the *law is ſpiritual, but he is carnal.* Now in what reſpect is he carnal, but as he ſtands in the fall unregenerate? Now what inconſiſtency would here be, to ſay, That he is carnal, and yet not ſo of his own nature, ſeeing it is from his nature that he is ſo denominated? We ſee the apoſtle contradiſtinguiſheth the law as ſpiritual, from man's nature as carnal and ſinful. Wherefore, as Chriſt ſaith, There can no grapes be expected from thorns, nor

The natural man diſcerneth not, &c.

Mat. 7. 16.

nor figs of thiſtles; ſo neither can the fulfilling of the law, which is ſpiritual, holy, and juſt, be expected from that nature which is corrupt, fallen, and unregenerate. Whence we conclude, with good reaſon, that the nature here ſpoken of, by which the *Gentiles* are ſaid to have done the *things contained in the law*, is not the *common nature of men*; but that *ſpiritual nature* that ariſeth from the works of the righteous and ſpiritual law that is written in the heart. I confeſs they of the other extreme, when they are preſſed with this teſtimony by the *Socinians* and *Pelagians*, as well as by us when we uſe this ſcripture, to ſhew them how ſome of the heathens, by the light of Chriſt in their heart, came to be ſaved, are very far to ſeek; giving this anſwer, That *there were ſome reliques of the heavenly image left in* Adam, *by which the* heathens *could do ſome good things*. Which, as it is in itſelf without proof, ſo it contradicts their own aſſertions elſewhere, and gives away their cauſe. For if theſe reliques were of force to enable them to fulfil the righteous law of God, it takes away the neceſſity of Chriſt's coming; or at leaſt leaves them a way to be ſaved without him; unleſs they will ſay (which is worſt of all) *That though they really fulfilled the righteous law of God, yet God damned them, becauſe of the want of that particular knowledge, while he himſelf with-held all means of their coming to him from them*; but of this hereafter.

The Gentiles ſpiritual nature in doing the law.

§. III. I might alſo here uſe another argument from theſe words of the apoſtle, 1 *Cor.* ii. where he ſo poſitively excludes the natural man from an underſtanding in the things of God; but becauſe I have ſpoken of *that ſcripture* in the beginning of the ſecond propoſition, I will here avoid to repeat what is there mentioned, referring thereunto: yet becauſe the *Socinians* and others, who exalt the light of the natural man, or a natural light in man, do object

Socinians exalting the light of the natural man.

object againſt this ſcripture, I ſhall remove it before I proceed*.

*Antequam progrediar.

Object. They ſay, *The* Greek *word* ψυχικὸς *ought to be tranſlated* animal, *and not* natural; *elſe*, ſay they, *it would have been* φυσικὸς. From which they ſeek to infer, *that it is only the animal man, and not the rational, that is excluded here from diſcerning the things of God.* Which *ſhift*, without diſputing about the word, is eaſily refuted; neither is it anywiſe conſiſtent with the ſcope of the place. For

Anſw. 1. The animal man is the ſame with natural. Firſt, The *animal life* is no other than that which man hath in common with other living creatures; for as he is a mere man, he differs no otherwiſe from beaſts than by the *rational property.* Now the apoſtle deduceth his argument in the foregoing verſes from this *ſimile*; That *as the things of a man cannot be known but by the ſpirit of a man, ſo the things of God no man knoweth but by the Spirit of God.* But I hope theſe men will confeſs unto me, that the things of a man are not known by the *animal ſpirit* only, *i. e.* by that which he hath in common with the beaſts, but by the *rational*; ſo that it muſt be the *rational* that is here underſtood. Again, the aſſumption ſhews clearly that the apoſtle had no ſuch intent as theſe mens gloſs would make him have, viz. *So the things of God knoweth no man, but the Spirit of God.* According to their judgment he ſhould have ſaid, *The things of God knoweth no man by his animal ſpirit, but by his rational ſpirit:* for to ſay, *the Spirit of God*, here ſpoken of, is no other than the *rational ſpirit of man*, would border upon blaſphemy, ſince they are ſo often contra-diſtinguiſhed. Again, going on, he ſaith not that they are *rationally*, but *ſpiritually diſcerned.*

Anſw. 2. Secondly, The apoſtle throughout this chapter ſhews how the wiſdom of man is unfit to judge of the things of God, and ignorant of them. Now I aſk theſe men, whether a man be called a *wiſe man*

man from his *animal property*, or from his *rational?* If from his *rational*, then it is not only the *animal*, but alſo the *rational*, as he is yet in the natural ſtate, which the apoſtle excludes here, and whom he contra-diſtinguiſheth from the ſpiritual, verſe 15. *But the ſpiritual man judgeth all things.* This cannot be ſaid of any man merely becauſe *rational*, or as he is a man, ſeeing the men of the greateſt reaſon, if we may ſo eſteem men, whom the ſcripture calls *wiſe*, as were the *Greeks* of old, not only may be, but often are enemies to the kingdom of God; while both the *preaching of Chriſt* is ſaid to be *fooliſhneſs with the wiſe men of the world*, and the *wiſdom of the world* is ſaid to be *fooliſhneſs with God.* Now whether it be any ways probable that either theſe wiſe men that are ſaid to account the *goſpel fooliſhneſs*, are only ſo called with reſpect to their *animal property*, and not their *rational*; or that the *wiſdom* that is fooliſhneſs with God is not meant of the *rational*, but only the *animal property*, any rational man, laying aſide intereſt, may eaſily judge.

The rational man in the natural ſtate excluded from diſcerning the things of God.

§. IV. I come now to the other part, to wit, That *this evil and corrupted ſeed is not imputed to infants, until they actually join with it.* For this there is a reaſon given in the end of the propoſition itſelf, drawn from *Eph.* ii. For theſe *are by nature children of wrath, who walk according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.* Here the apoſtle gives their evil walking, and not any thing that is not reduced to act, as a reaſon of their being *children of wrath.* And this is ſuitable to the whole ſtrain of the goſpel, where no man is ever threatened or judged for what iniquity he hath not actually wrought: ſuch indeed as continue in iniquity, and ſo do allow the ſins of their fathers, God will viſit the iniquity of the fathers upon the children.

Infants, no ſin imputed to them.

Is it not ſtrange then that men ſhould entertain an opinion ſo abſurd in itſelf, and ſo cruel and contrary to the nature as well of God's mercy as juſtice, concerning which the ſcripture is altogether ſilent? But it is manifeſt that man hath invented this opinion out of ſelf-love, and from that bitter root from which all errors ſpring; for the moſt part of *Proteſtants* that hold this, having, as they fancy, the *abſolute decree of election* to ſecure them and their children, ſo as they cannot miſs of ſalvation, they make no difficulty to ſend all others, both old and young, to hell. For whereas ſelf-love, which is always apt to believe that which it deſires, poſſeſſeth them with an hope that their part is ſecure, they are not ſolicitous how they leave their neighbours, which are the far greater part of mankind, in theſe inextricable difficulties. The *Papiſts* again uſe this opinion as an art to augment the eſteem of their church, and reverence of its ſacraments, ſeeing they pretend it is waſhed away by baptiſm; only in this they appear to be a little more merciful, in that they ſend not theſe unbaptized infants to hell, but to a certain *limbus*, concerning which the ſcriptures are as ſilent as of the other. This then is not only not authorized in the ſcriptures, but contrary to the expreſs tenor of them. The apoſtle ſaith plainly, *Rom.* iv. 15. *Where no law is, there is no tranſgreſſion.* And again, v. 13. *But ſin is not imputed, where there is no law.* Than which teſtimonies there is nothing more poſitive; ſince to infants there is no law, ſeeing as ſuch they are utterly uncapable of it; the law cannot reach any but ſuch as have in ſome meaſure leſs or more the exerciſe of their underſtanding, which infants have not. So that from thence I thus argue:

The abſolute decree of election ſprings from ſelf-love.

To infants there is no law, ſo no tranſgreſſion.

Sin is imputed to none, where there is no law.
But to infants there is no law:
Therefore ſin is not imputed to them.

The

The *propoſition* is the apoſtle's own words; the *aſſumption* is thus proved:

Thoſe who are under a phyſical impoſſibility of either hearing, knowing, or underſtanding any law, where the impoſſibility is not brought upon them by any act of their own, but is according to the very order of nature appointed by God; to ſuch there is no law.

But infants are under this phyſical impoſſibility:

Therefore, *&c.*

Secondly, What can be more poſitive than that of *Ezek.* xviii. 20. *The ſoul that ſinneth, it ſhall die: the ſon ſhall not bear the father's iniquity?* For the prophet here firſt ſheweth what is the cauſe of man's eternal death, which he ſaith is his *ſinning*; and then, as if he purpoſed expreſly to ſhut out ſuch an opinion, he aſſures us, *The ſon ſhall not bear the father's iniquity.* From which I thus argue:

Infants bear not Adam's tranſgreſſion.

If the ſon bear not the iniquity of his father, or of his immediate parents, far leſs ſhall he bear the iniquity of *Adam.*

But the ſon ſhall not bear the iniquity of his father:

Therefore, *&c.*

§. V. Having thus far ſhewn how abſurd this opinion is, I ſhall briefly examine the reaſons its authors bring for it.

Obj. 1. Firſt, They ſay, Adam *was a publick perſon, and therefore all men ſinned in him, as being in his loins.* And for this they alledge that of *Rom.* v. 12. *Wherefore as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned,* &c. *Theſe laſt words,* ſay they, *may be tranſlated, In whom all have ſinned.*

Anſw. To this I anſwer: That *Adam* is a publick perſon is not denied; and that through him there is a ſeed of ſin propagated to all men, which in its own nature is ſinful, and inclines men to iniquity; yet will not follow from thence, that

Infants, who join not with this ſeed, are guilty. As for theſe words in the *Romans*, the reaſon of the guilt there alledged is, *For that all have ſinned.* Now no man is ſaid to ſin, unleſs he actually ſin in his own perſon; for the *Greek* words ἐφ' ᾧ may very well relate to θάνατος, which is the neareſt antecedent; ſo that they hold forth, how that *Adam*, by his ſin, gave an entrance to ſin in the world: *and ſo death entered by ſin,* ἐφ' ᾧ i. e. *upon which* [viz. occaſion] or, *in which* [viz. death] *all* others *have ſinned*; that is, actually in their own perſons; to wit, all that were capable of ſinning: of which number that infants could not be, the apoſtle clearly ſhews by the following verſe, *Sin is not imputed, where there is no law:* and ſince, as is above proved, there is no law to infants, they cannot be here included.

Obj. 2. Their ſecond objection is from *Pſalm* li. 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me. Hence,* they ſay, *it appears that infants from their conception are guilty.*

Anſw. How they infer this conſequence, for my part I ſee not. The iniquity and ſin here appears to be far more aſcribable to the parents than to the child. It is ſaid indeed, *In ſin did my mother conceive me*; not *my mother did conceive me a ſinner.* Beſides that, ſo interpreted, contradicts expreſly the ſcripture before-mentioned, in making children guilty of the ſins of their immediate parents, (for of *Adam* there is not here any mention) contrary to the plain words, *the ſon ſhall not bear the father's iniquity.*

Conceived in ſin anſwered.

Obj. 3. Thirdly, They object, *That the wages of ſin is death; and that ſeeing children are ſubject to diſeaſes and death, therefore they muſt be guilty of ſin.*

Anſw. I anſwer, That theſe things are a conſequence of the fall, and of *Adam*'s ſin, is confeſſed; but that that infers neceſſarily a guilt in all others that are ſubject to them is denied. For though the

Death the wages of ſin anſwered.

the whole outward creation ſuffered a decay by *Adam*'s fall, which groans under vanity; according to which it is ſaid in *Job*, that *the heavens are not clean in the ſight of God*; yet will it not from thence follow, that the herbs, earth, and trees are ſinners.

Next, death, though a conſequent of the fall, incident to man's earthly nature, is not the wages of ſin in the ſaints, but rather a ſleep, by which they paſs from death to life; which is ſo far from being troubleſome and painful to them, as all real puniſhments for ſin are, that the apoſtle counts it gain: *To me*, ſaith he, *to die is gain*, Philip. i. 21.

Some are ſo fooliſh as to make an objection far- Obj. 4.
ther, ſaying, *That if Adam's ſin be not imputed to thoſe who actually have not ſinned, then it would follow that all infants are ſaved.*

But we are willing that this ſuppoſed abſurdity Anſw.
ſhould be the conſequence of our doctrine, rather than that which it ſeems our adverſaries reckon not abſurd, though the undoubted and unavoidable conſequence of theirs, *viz.* That *many infants eternally periſh, not for any ſin of their own, but only for* Adam's *iniquity*; where we are willing to let the controverſy ſtop, commending both to the illuminated underſtanding of the *Chriſtian reader.*

This error of our adverſaries is both denied and refuted by *Zuinglius*, that eminent founder of the *Proteſtant churches* of *Switzerland*, in his book *De Baptiſmo*, for which he is anathematized by the council of *Trent*, in the *fifth Seſſion.* We ſhall only add this information: That we confeſs then that a ſeed of ſin is tranſmitted to all men from *Adam*, although imputed to none, until by ſinning they actually join with it; in which ſeed he gave occaſion to all to ſin, and it is the origin of all evil actions and thoughts in mens hearts, ἐφ' ᾧ to wit, θανάτῳ, as it is in *Rom.* v. i. e. *In which death all*

have ſinned. For this ſeed of ſin is frequently called *death* in the ſcripture, and *the body of death*; ſeeing indeed it is a *death* to the life of righteouſneſs and holineſs: therefore its ſeed and its product is called the *old man*, the *old Adam*, in which all ſin is; for which we uſe this name to expreſs this ſin, and not that of *original ſin*; of which phraſe the ſcripture makes no mention, and under which invented and unſcriptural barbariſm this notion of *imputed ſin to infants* took place among Chriſtians.

Original ſin no ſcripture phraſe.

PROPOSITIONS V. & VI.

Concerning the UNIVERSAL REDEMPTION by CHRIST, and alſo the SAVING and SPIRITUAL LIGHT, wherewith every Man is enlightened.

PROPOSITION V.

Ezek. 18. 32. & 33. 11.

GOD, out of his infinite love, *who delighteth not in the death of a ſinner, but that all ſhould live and be ſaved, hath ſo loved the world, that he hath given his only Son a* LIGHT, *that whoſoever believeth in him ſhall be ſaved*, John iii. 16. *who enlighteneth* EVERY *man that cometh into the world*, John i. 9. *and maketh manifeſt all things that are reproveable*, Epheſ. v. 13. and teacheth all temperance, righteouſneſs, and godlineſs; and this *Light* enlighteneth the hearts of all for a time, in order to ſalvation; and this is it which reproves the ſin of all individuals, and would work out the ſalvation of all, if not reſiſted. Nor is it leſs *univerſal* than the ſeed of ſin, being the purchaſe of his death, *who taſted death for every man: for as in* Adam *all die, even ſo in* Chriſt *all ſhall be made alive*, 1 *Cor.* XV. 22.

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PROPOSITION VI.

According to which principle or hypotheſis all the objections againſt the *univerſality* of *Chriſt's death* are eaſily ſolved; neither is it needful to recur to the miniſtry of angels, and thoſe other miraculous means which they ſay God uſeth to manifeſt the doctrine and hiſtory of *Chriſt's paſſion* unto ſuch, who, living in parts of the world where the outward preaching of the goſpel is unknown, have well improved the firſt and common grace. For as hence it well follows that ſome of the old *philoſophers* might have been ſaved, ſo alſo may ſome, who by providence are caſt into thoſe remote parts of the world where the knowledge of the hiſtory is wanting, be made partakers of the divine myſtery, if they receive and reſiſt not that grace, *a manifeſtation whereof is given to every man to profit withal.* 1 Cor. 12. 7. This moſt certain doctrine being then received, that there is an *evangelical* and *ſaving light and grace in all*, the univerſality of the love and mercy of God towards makind, both in the death of his beloved Son the *Lord Jeſus Chriſt*, and in the manifeſtation of the *light* in the heart, is eſtabliſhed and confirmed, againſt all the objections of ſuch as deny it. Therefore *Chriſt hath taſted death for every man*; not only Heb. 2. 9. for *all kinds of men*, as ſome vainly talk, but for every man of *all kinds*; the benefit of whoſe offering is not only extended to ſuch who have the diſtinct outward knowledge of his *death* and *ſufferings*, as the ſame is declared in the ſcriptures, but even unto thoſe who are neceſſarily excluded from the benefit of this knowledge by ſome inevitable accident; which knowledge we willingly confeſs to be very profitable and comfortable, but not abſolutely needful unto ſuch from whom God himſelf hath with-held it; yet they may be made

made partakers of the myſtery of his death, though ignorant of the hiſtory, if they ſuffer his *ſeed* and *light*, *enlightening their hearts*, to take place, *in which light communion with the Father and the Son is enjoyed*, ſo as of wicked men to become holy, and lovers of that power, by whoſe inward and ſecret touches they feel themſelves turned from the evil to the good, and learn *to do to others as they would be done by*, in which Chriſt himſelf affirms all to be included. As *they* have then falſely and erroneouſly taught, who have denied Chriſt to have died for all men; ſo neither have *they* ſufficiently taught the truth, who affirming him to have died for all, have added the abſolute neceſſity of the outward knowledge thereof, in order to obtain its ſaving effect. Among whom the *remonſtrants* of *Holland* have been chiefly wanting, and many other aſſerters of *univerſal redemption*, in that they have not placed the extent of this ſalvation in that *divine* and *evangelical principle of light and life* wherewith *Chriſt hath enlightened every man that cometh into the world*, which is excellently and evidently held forth in theſe ſcriptures, *Gen.* vi. 3. *Deut.* xxx. 14. *John* i. 7, 8, 9, 16. *Rom.* x. 8. *Titus* ii. 11.

Abſolute reprobation, that horrible and blaſphemous doctrine, deſcribed.

HITHERTO we have conſidered man's fallen, loſt, corrupted, and degenerated condition. Now it is fit to enquire, *how and by what means he may come to be freed out of this miſerable and depraved condition*, which in theſe two propoſitions is declared and demonſtrated; which I thought meet to place together becauſe of their affinity, the one being as it were an explanation of the other.

As for that doctrine which theſe propoſitions chiefly ſtrike at, to wit, *abſolute reprobation*, according to which ſome are not afraid to aſſert, "That God, by an eternal and immutable decree, "hath predeſtinated to *eternal damnation* the far "greater

" greater part of mankind, not conſidered as made,
" much leſs as fallen, without any reſpect to their
" diſobedience or ſin, but only for the demonſtrat-
" ing of the glory of his juſtice; and that for the
" bringing this about, he hath appointed theſe mi-
" ſerable ſouls neceſſarily to walk in their wicked
" ways, that ſo his juſtice may lay hold on them:
" and that God doth therefore not only ſuffer them
" to be liable to this miſery in many parts of the
" world, by with-holding from them the preaching
" of the goſpel and the knowledge of Chriſt, but
" even in thoſe places where the goſpel is preached,
" and ſalvation by Chriſt is offered; whom though
" he publickly invite them, yet he juſtly condemns
" for diſobedience, albeit he hath with-held from
" them all grace by which they could have laid
" hold of the goſpel, *viz.* Becauſe he hath, by a
" ſecret will unknown to all men, ordained and
" decreed (without any reſpect had to their obedi-
" ence or ſin) that they ſhall not obey, and that
" the offer of the goſpel ſhall never prove effectual
" for their ſalvation, but only ſerve to aggravate
" and occaſion their greater condemnation."

I ſay, as to this horrible and blaſphemous doctrine, our cauſe is common with many others, who have both wiſely and learnedly, according to ſcripture, reaſon, and antiquity, refuted it. Seeing then that ſo much is ſaid already and ſo well againſt this doctrine, that little can be ſuperadded, except what hath been ſaid already, I ſhall be ſhort in this reſpect; yet, becauſe it lies ſo in oppoſition to my way, I cannot let it altogether paſs.

§. I. Firſt, We may ſafely call this doctrine a novelty, ſeeing the firſt four hundred years after Chriſt there is no mention made of it: for as it is contrary to the ſcriptures teſtimony, and to the tenor of the goſpel, ſo all the ancient writers, teachers, and doctors of the church paſs it over with a profound ſilence. The firſt foundations of

This doctrine a novelty.

The riſe of it.

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it were laid in the later writings of *Auguſtine*, who, in his heat againſt *Pelagius*, let fall ſome expreſſions which ſome have unhappily gleaned up, to the eſtabliſhing of this error; thereby contradicting the truth, and ſufficiently gainſaying many others, and many more and frequent expreſſions of the ſame *Auguſtine*. Afterwards was this doctrine fomented by *Dominicus* a friar, and the monks of his order; and at laſt unhappily taken up by *John Calvin* (otherwiſe a man in divers reſpects to be commended) to the great ſtaining of his reputation, and defamation both of the *Proteſtant* and Chriſtian religion; which though it received the decrees of the ſynod of *Dort* for its confirmation, hath ſince loſt ground, and begins to be exploded by moſt men of learning and piety in all *Proteſtant* churches. However, we ſhould not oppugn it for the ſilence of the ancients, paucity of its aſſerters, or for the learnedneſs of its oppoſers, if we did obſerve it to have any real bottom in the writings or ſayings of Chriſt and the apoſtles, and that it were not *highly injurious to God himſelf, to Jeſus Chriſt our Mediator and Redeemer, and to the power, virtue, nobility, and excellency of his bleſſed goſpel, and laſtly unto all mankind.*

highly injurious to God, in making him the author of ſin.

§. II. Firſt, *It is highly injurious to God*, becauſe it makes him the author of ſin, which of all things is moſt contrary to his nature. I confeſs the aſſerters of this principle deny this conſequence; but that is but a mere illuſion, ſeeing it ſo naturally follows from this doctrine, and is equally ridiculous, as if a man ſhould pertinaciouſly deny that *one* and *two* make *three*. For if God has decreed that the reprobated ones ſhall periſh, without all reſpect to their evil deeds, but only of his own pleaſure, and if he hath alſo decreed long before they were in being, or in a capacity to do good or evil, that they ſhould walk in thoſe wicked ways, by which, as by a ſecondary means, they

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are led to that end: who, I pray, is the firſt author and cauſe thereof but God, who ſo willed and decreed? This is as natural a conſequence as can be: and therefore, altho' many of the preachers of this doctrine have ſought out various, ſtrange, ſtrained, and intricate diſtinctions to defend their opinion, and avoid this horrid conſequence; yet ſome, and that of the moſt eminent of them, have been ſo plain in the matter, as they have put it beyond all doubt. Of which I ſhall inſtance a few among many paſſages. * *I ſay, That by the ordination and will of God,* Adam *fell. God would have man to fall. Man is blinded by the will and commandment of God. We refer the cauſes of hardening us to God. The higheſt or remote cauſe of hardening is the will of God. It followeth that the hidden counſel of God is the cauſe of hardening.* Theſe are *Calvin*'s expreſſions. [a] *God* (ſaith *Beza*) *hath predeſtinated not only unto damnation, but alſo unto the cauſes of it, whomſoever he ſaw meet.* [b] *The decree of God cannot be excluded from the cauſes of corruption.* [c] *It is certain* (ſaith *Zanchius*) *that God is the firſt cauſe of obduration. Reprobates are held ſo faſt under God's almighty decree, that they cannot but ſin and periſh.* [d] *It is the opinion* (ſaith *Paræus*) *of our doctors, That God did inevitably decree the temptation and fall of man. The creature ſinneth indeed neceſſarily, by the moſt juſt judgment of God. Our men do moſt rightly affirm, that the fall of Man was neceſſary and inevitable, by accident, becauſe of God's decree.* [e] *God* (ſaith *Martyr*) *doth incline and force the wills of wicked men into great ſins.* [f] *God* (ſaith *Zuinglius*) *moveth the robber to kill. He killeth, God forcing him thereunto. But thou wilt ſay, he is forced to ſin; I permit truly that he is forced.* [g] *Reprobate perſons* (ſaith *Piſcator*) *are abſolutely ordained to this two-fold end, to undergo everlaſting puniſhment, and neceſſarily to ſin; and therefore to ſin, that they may be juſtly puniſhed.*

* Calvin in cap. 3. Gen. Id. 1. Inſt. c. 18. S. 1. Id. lib. de Præd. Id. lib. de Provid. Id. inſt. c. 23. S. 1.

[a] Beza lib. de Præd.

[b] Id. de Præd. ad Art. 1.

[c] Zanch. de Excæcat. q. 5. Id. lib. 5. de Nat. Dei. cap. 2. de præd.

[d] Paræus, lib. 3. de Amiſ. gratiæ, c. 2. Ibid. c. 1.

[e] Martyr in Rom.

[f] Zuing. lib. de Prov c. 5.

[g] Reſp. ad Vorſt. pa. 1. p. 120.

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If theſe ſayings do not plainly and evidently import that God is *the author of ſin*, we muſt not then ſeek theſe mens opinions from their words, but ſome way elſe. It ſeems as if they had aſſumed to themſelves that monſtrous and two-fold will they feign of God; one by which they declare their minds openly, and another more ſecret and hidden, which is quite contrary to the other. Nor doth it at all help them, to ſay that man ſins willingly, ſince that willingneſs, proclivity, and propenſity to evil is, according to their judgment, ſo neceſſarily impoſed upon him, that he cannot but be willing, becauſe God hath willed and decreed him to be ſo. Which ſhift is juſt as if I ſhould take a child uncapable to reſiſt me, and throw it down from a great precipice; the weight of the child's body indeed makes it go readily down, and the violence of the fall upon ſome rock or ſtone beats out its brains and kills it. Now then, I pray, though the body of the child goes willingly down (for I ſuppoſe it, as to its mind, incapable of any will) and the weight of its body, and not any immediate ſtroke of my hand, who perhaps am at a great diſtance, makes it die, whether is the child or I the proper cauſe of its death? Let any man of reaſon judge, if God's part be, with them, as great, yea, more immediate, in the ſins of men (as by the teſtimonies above brought doth appear) whether doth not this make him not only the author of ſin, but more unjuſt than the unjuſteſt of men?

2. It makes God delight in the death of a ſinner.

§. III. Secondly, *This doctrine is injurious to God*, becauſe it makes him delight in the death of ſinners, yea, and to will many to die in their ſins, contrary to theſe ſcriptures, *Ezek.* xxxiii. 11. 1 *Tim.* ii. 3. 2 *Pet.* iii. 9. For if he hath created men only for this very end, that he might ſhew forth his juſtice and power in them, as theſe men affirm, and for effecting thereof hath not only with-held from

from them the means of doing good, but alſo predeſtinated the evil, that they might fall into it; and that he inclines and forces them into great ſins; certainly he muſt neceſſarily delight in their death, and will them to die; ſeeing againſt his own will he neither doth, nor can do any thing.

§. IV. Thirdly, *It is highly injurious to Chriſt our mediator, and to the efficacy and excellency of his goſpel*; for it renders his mediation ineffectual, as if he had not by his ſufferings throughly broken down the *middle wall*, nor yet removed the *wrath* of God, or purchaſed the love of God towards all mankind, if it was afore-decreed that it ſhould be of no ſervice to the far greater part of mankind. It is to no purpoſe to alledge, that the death of Chriſt was of efficacy enough to have ſaved all mankind, if in effect its virtue be not ſo far extended as to put all mankind into a capacity of ſalvation.

3. It renders Chriſt's mediation ineffectual.

Fourthly, *It makes the preaching of the goſpel a mere mock and illuſion*, if many of theſe, to whom it is preached, be by any irrevocable decree excluded from being benefited by it; it wholly makes uſeleſs the preaching of faith and repentance, and the whole tenor of the goſpel-promiſes and threatenings, as being all relative to a former decree and means before appointed to ſuch; which, becauſe they cannot fail, man needs do nothing but wait for that irreſiſtible juncture, which will come, though it be but at the laſt hour of his life, if he be in the decree of *election*; and be his diligence and waiting what it can, he ſhall never attain it, if he belong to the decree of *reprobation*.

4. It makes the goſpel a mock.

Fifthly, *It makes the coming of Chriſt, and his propitiatory ſacrifice*, which the ſcripture affirms to have been the fruit of God's love to the world, and tranſacted for the ſins and ſalvation of all men, *to have been rather a teſtimony of God's wrath*

5. It makes the coming of Chriſt an act of wrath.

to the world, and one of the greateſt judgments, and ſevereſt acts of God's indignation towards mankind, it being only ordained to ſave a very few, and for the hardening, and augmenting the condemnation of the far greater number of men, becauſe they believe not truly in it; the cauſe of which unbelief again, as the divines [ſo called] above aſſert, is the hidden counſel of God: certainly the coming of Chriſt was never to them a teſtimony of God's love, but rather of his implacable wrath: and if the world may be taken for the far greater number of ſuch as live in it, God never loved the world, according to this doctrine, but rather hated it greatly, in ſending his Son to be crucified in it.

6. It renders mankind in a worſe condition than the devils—

§. V. Sixthly, *This doctrine is highly injurious to mankind*; for it renders them in a far worſe condition than the devils in hell. For theſe were ſometime in a capacity to have ſtood, and do ſuffer only for their own guilt; whereas many millions of men are for ever tormented, according to them, for *Adam*'s ſin, which they neither knew of, nor ever were acceſſary to. It renders them worſe than the beaſts of the field, of whom the maſter requires no more than they are able to perform; and if they be killed, death to them is the end of ſorrow; whereas man is for ever tormented for not doing that which he never was able to do.

—Than the Iſraelites under Pharaoh.

It puts him into a far worſe condition than *Pharaoh* put the *Iſraelites*; for though he with-held ſtraw from them, yet by much labour and pains they could have gotten it: but from men they make God to with-hold all means of ſalvation, ſo that they can by no means attain it; yea, they place mankind in that condition which the poets feign of *Tantalus*, who, oppreſſed with thirſt, ſtands in water up to the chin, yet can by no means reach it with his tongue; and being tormented with hunger, hath fruits hanging at his very lips, yet

Tantalus's condition.

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ſo as he can never lay hold on them with his teeth; and theſe things are ſo near him, not to nouriſh him, but to torment him. So do theſe men: they make the outward creation of the works of Providence, the ſmitings of conſcience, ſufficient to convince the *heathens* of ſin, and ſo to condemn and judge them: but not at all to help them to ſalvation. They make the preaching of the goſpel, the offer of ſalvation by Chriſt, the uſe of the ſacraments, of prayer, and good works, ſufficient to condemn thoſe they account *reprobates* within the church, ſerving only to inform them to beget a ſeeming faith and vain hope; yet becauſe of a ſecret impotency, which they had from their infancy, all theſe are wholly ineffectual to bring them the leaſt ſtep towards ſalvation; and do only contribute to render their condemnation the greater, and their torments the more violent and intolerable.

Having thus briefly removed this falſe doctrine which ſtood in my way, becauſe they that are deſirous may ſee it both learnedly and piouſly refuted by many others, I come to the matter of our propoſition, which is, That *God out of his infinite love, who delighteth not in the death of a ſinner, but that all ſhould live and be ſaved, hath ſent his only begotten Son into the world, that whoſoever believeth in him might be ſaved*; which alſo is again affirmed in the ſixth propoſition, in theſe words, *Chriſt then taſted death for every man, of all kinds.* Such is the evidence of this truth, delivered almoſt wholly in the expreſs words of ſcripture, that it will not need much probation. Alſo, becauſe our aſſertion herein is common with many others, who have both earneſtly and ſoundly, according to the ſcripture, pleaded for this *univerſal redemption*, I ſhall be the more brief in it, that I may come to that which may ſeem more ſingularly and peculiarly ours.

Chriſt taſted death for every man.

Chriſt's redemption univerſal, contrary to the doctrine of abſolute reprobation.

§. VI. This doctrine of *univerſal redemption*, or *Chriſt's dying for all men*, is of itſelf ſo evident from the ſcripture-teſtimony, that there is ſcarce found any other article of the Chriſtian faith ſo frequently, ſo plainly, and ſo poſitively aſſerted. It is that which maketh the preaching of Chriſt to be truly termed the *goſpel*, or an *annunciation of glad tidings to all*. Thus the angel declared the birth and coming of Chriſt to the ſhepherds to be, *Luke* ii. 10. *Behold, I bring you good tidings of great joy, which ſhall be to all people:* he ſaith not, *to a few*. Now if this coming of Chriſt had not brought a poſſibility of ſalvation *to all*, it ſhould rather have been accounted bad tidings of great ſorrow to moſt people; neither ſhould the angel have had reaſon to have ſung, *Peace on earth, and good will towards men*, if the greateſt part of mankind had been neceſſarily ſhut out from receiving any benefit by it. How ſhould Chriſt have ſent out his ſervants to *preach the goſpel to every creature*, Mark xvi. 15. (a very comprehenſive commiſſion) that is, *to every ſon and daughter of mankind*, without all exception? He commands them to preach *ſalvation to all, repentance and remiſſion of ſins to all; warning every one, and exhorting every one*, as *Paul* did, *Col.* i. 28. Now how could they have preached the goſpel *to every man*, as became the miniſters of Jeſus Chriſt, in much aſſurance, if ſalvation by that goſpel had not been poſſible to all? What! if ſome of thoſe had aſked them, or ſhould now aſk any of theſe doctors, who deny the univerſality of Chriſt's death, and yet preach it to all promiſcuouſly, *Hath Chriſt died for me?* How can they, with confidence, give a certain anſwer to this queſtion? If they give a conditional anſwer, as their principle obligeth them to do, and ſay, *If thou repent, Chriſt hath died for thee*; doth not the ſame queſtion ſtill recur? *Hath Chriſt died for me, ſo as to make repentance poſſible to me?* To this they can

The goſpel is preached to every man.

anſwer

anſwer nothing, unleſs they run in a circle; whereas the *feet of thoſe that bring the glad tidings of the goſpel of peace* are ſaid to be *beautiful*, for that they preach the *common ſalvation*, repentance unto all; offering a door of mercy and hope to all, through *Jeſus Chriſt, who gave himſelf a ranſom for all.* The goſpel invites all: and certainly by the goſpel *Chriſt* intended not to deceive and delude the greater part of mankind, when he invites, and crieth, ſaying; *Come unto me, all ye that are weary and heavy laden, and I will give you reſt.* If all then ought to ſeek after him, and to look for ſalvation by him, he muſt needs have made *ſalvation poſſible* to *all*; for who is bound to ſeek after that which is impoſſible? Certainly it were a mocking of men to bid them do ſo. And ſuch as deny, that by the death of Chriſt *ſalvation* is made *poſſible* to *all men*, do moſt blaſphemouſly make God mock the world, in giving his ſervants a commiſſion to *preach the goſpel of ſalvation unto all*, while he hath before decreed that it ſhall not be poſſible for them to receive it. Would not this make the Lord to ſend forth his ſervants with a *lie in their mouth*, (which were blaſphemous to think) commanding them to bid *all* and *every one* believe that Chriſt died for them, and had purchaſed life and ſalvation? whereas it is no ſuch thing, according to the fore-mentioned doctrine. But ſeeing Chriſt, after he aroſe and perfected the work of our redemption, gave a commiſſion to preach *repentance*, *remiſſion of ſins*, and *ſalvation* to all, it is manifeſt that he *died for all.* For He that hath commiſſionated his ſervants thus to preach, is a *God of truth*, and no mocker of poor mankind; neither doth he require of any man that which is ſimply impoſſible for him to do: for that *no man is bound to do that which is impoſſible*, is a principle of truth engraven in every man's mind. And ſeeing he is both a righteous and merciful God, it cannot at

The abſurdity of that doctrine of abſolute reprobation.

all ſtand, either with his juſtice or mercy, to bid ſuch men *repent* or *believe*, to whom it is impoſſible.

§. VII. Moreover, if we regard the teſtimony of the ſcripture in this matter, where there is not one ſcripture, that I know of, which affirmeth, *Chriſt not to die for all*, there are divers that poſitively and expreſsly aſſert, *He did*; as 1 *Tim.* ii. 1. 3, 4, 6. *I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men*, &c. *For this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved, and to come to the knowledge of the truth; who gave himſelf a ranſom for all, to be teſtified in due time.* Except we will have the apoſtle here to aſſert quite another thing than he intended, there can be nothing more plain to confirm what we have aſſerted. And this ſcripture doth well anſwer to that manner of arguing which we have hitherto uſed: for, firſt, the apoſtle here recommends them to *pray for all men*; and to obviate ſuch an objection, as if he had ſaid with our adverſaries, *Chriſt prayed not for the world, neither willeth he us to pray for all; becauſe he willeth not that all ſhould be ſaved, but hath ordained many to be damned, that he might ſhew forth his juſtice in them*; he obviates, I ſay, ſuch an objection, telling them, that *it is good and acceptable in the ſight of God, who will have all men to be ſaved.* I deſire to know what can be more expreſly affirmed? or can any two propoſitions be ſtated in terms more contradictory than theſe two? *God willeth not ſome to be ſaved*; and *God willeth all men to be ſaved*, or *God will have no man periſh.* If we believe the laſt, as the apoſtle hath affirmed, the firſt muſt be deſtroyed; ſeeing of contradictory propoſitions, the one being placed, the other is deſtroyed. Whence, to conclude, he gives us a reaſon of his willingneſs that all men ſhould be ſaved, in theſe words, *Who gave*

To pray for all; for Chriſt died for all—

—And will have all men to be ſaved.

gave himself a ransom for all; as if he would have said, Since Christ died for all, since he gave himself a ransom for all, therefore he will have all men to be saved. This Christ himself gives as a reason of God's love to the world, in these words: *John* iii. 16. *God so loved the world, that he gave his only begotten Son, that* whosoever *believeth in him should not perish, but have everlasting life*; compared with 1 *John* iv. 9. This [*whosoever*] is an indefinite term, from which no man is excluded. From all which then I thus argue:

For whomsoever it is lawful to pray, to them salvation is possible: Arg. 1.

But it is lawful to pray for every individual man in the whole world:

Therefore salvation is possible unto them.

I prove the *major proposition* thus;

No man is bound to pray for that which is impossible to be attained: Arg. 2.

But every man is bound and commanded to pray for all men:

Therefore it is not impossible to be obtained.

I prove also this *proposition* further, thus;

No man is bound to pray, but in faith: Arg. 3.

But he that prayeth for that, which he judges simply impossible to be obtained, cannot pray in faith:

Therefore, *&c.*

Again,

That which God willeth is not impossible: Arg. 4.

But God willeth all men to be saved:

Therefore it is not impossible.

And lastly;

Those for whom our Saviour gave himself a ransom, to such salvation is possible: Arg. 5.

But our Saviour gave himself a ransom for all:

Therefore salvation is possible.

§. VIII. This is very positively affirmed, *Heb.* ii. 9. in these words, *But we see Jesus, who was made a little lower than the angels, for the suffering of death,* Proof 1

crowned with glory and honour, that he by the grace of God might taſte death for every man. He that will but open his eyes, may ſee this truth here aſſerted: if he *taſted death for every man*, then certainly there is no man for whom he did not taſte death; then there is no man who may not be made a ſharer of the benefit of it: for *he came not to condemn the world, but that the world through him might be ſaved*, John iii. 17. *He came not to judge the world, but to ſave the world*, John xii. 47. Whereas, according to the doctrine of our adverſaries, he rather came to condemn the world, and judge it; and not that it might be ſaved by him, or to ſave it. For if he never came to bring ſalvation to the greater part of mankind, but that his coming, though it could never do them good, yet ſhall augment their condemnation; from thence it neceſſarily follows, that he came not of intention to ſave, but to judge and condemn the greater part of the world, contrary to his own expreſs teſtimony; and as the apoſtle *Paul*, in the words above-cited, doth aſſert affirmatively, *That God willeth the ſalvation of all*, ſo doth the apoſtle *Peter* aſſert negatively, *That he willeth not the periſhing of any*, 2 Pet. iii. 9. *The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs, but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* And this is correſpondent to that of the prophet *Ezekiel*, xxxiii. 11. *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live.* If it be ſafe to believe God, and truſt in him, we muſt not think that he intends to cheat us by all theſe expreſſions through his ſervants, but that he was in good earneſt. And that this will and deſire of his hath not taken effect, the blame is on our parts, as ſhall be after ſpoken of; which could not be, if we never were in any capacity of ſalvation, or that Chriſt had

Our adverſaries falſe doctrine of a great part of mankind being predeſtinated for damnation, refuted.

Proof 2.

had never died for us, but left us under an impoſſibility of ſalvation. What mean all thoſe earneſt invitations, all thoſe ſerious expoſtulations, all thoſe regretting contemplations, wherewith the holy ſcriptures are full? As, *Why will you die, O houſe of Iſrael! Why will ye not come unto me, that ye might have life? I have waited to be gracious unto you: I have ſought to gather you: I have knocked at the door of your hearts: Is not your deſtruction of yourſelves? I have called all the day long.* If men who are ſo invited be under no capacity of being ſaved, if ſalvation be impoſſible unto them, ſhall we ſuppoſe God in this to be no other but like the author of a *romance*, or maſter of a *comedy*, who amuſes and raiſes the various affections and paſſions of his ſpectators by divers and ſtrange accidents; ſometimes leading them into hope, and ſometimes into deſpair; all thoſe actions, in effect, being but a mere illuſion, while he hath appointed what the concluſion of all ſhall be?

Thirdly, This doctrine is abundantly confirmed by that of the apoſtle, 1 *John* ii. 1, 2. *And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. And he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.* The way which our adverſaries take to evite this teſtimony, is moſt fooliſh and ridiculous: *the* [*world*] *here*, ſay they, *is the world of believers:* for this *commentary* we have nothing but their own aſſertion, and ſo while it manifeſtly deſtroys the text, may be juſtly rejected. For, firſt, let them ſhew me, if they can, in all the ſcripture, where the [*whole world*] is taken for *believers* only; I ſhall ſhew them where it is many times taken for the quite contrary; as, *The world knows me not: The world receives me not: I am not of this world:* beſides all theſe ſcriptures, *Pſalm* xvii. 14. *Iſai.* xiii. 11. *Mat.* xviii. 7. *John* vii. 7. and viii. 26. and xii. 19. and xiv. 17. and xv. 18, 19.

Proof 3.

Adverſaries comment on the words the whole world.

19. and xvii. 14. and xviii. 20. 1 *Cor.* i. 21. and ii. 12. and vi. 2. *Gal.* vi. 14. *James* i. 27. 2 *Pet.* ii. 20. 1 *John* ii. 15. and iii. 1. and iv. 4, 5. and many more. Secondly, The apoſtle in this very place contra-diſtinguiſheth the *world* from the *ſaints* thus; *And not for ours only, but for the ſins of the whole world:* What means the apoſtle by [*ours*] here? Is not that the ſins of believers? Was not he one of thoſe believers? And was not this an univerſal epiſtle, written to all the ſaints that then were? So that according to theſe mens comment, there ſhould be a very unneceſſary and fooliſh redundancy in the apoſtle's words; as if he had ſaid, *He is a propitiation not only for the ſins of all believers, but for the ſins of all believers:* Is not this to make the apoſtle's words void of good ſenſe? Let them ſhew us where-ever there is ſuch a manner of ſpeaking in all the ſcripture, where any of the penmen firſt name the *believers* in *concreto* with themſelves, and then contra-diſtinguiſh them from ſome other whole world of believers? That [*whole world*] if it be of believers, muſt not be the world we live in. But we need no better interpreter for the apoſtle than himſelf, who uſes the very ſame expreſſion and phraſe in the ſame epiſtle, ch. v. 19. ſaying, *We know that we are of God, and the whole world lieth in wickedneſs.* There cannot be found in all the ſcripture two places which run more parallel; ſeeing in both the ſame apoſtle, in the ſame epiſtle to the ſame perſons, contra-diſtinguiſheth himſelf, and the ſaints to whom he writes, from the whole world; which, according to theſe mens commentary, ought to be underſtood of *believers:* as if *John* had ſaid, *We know particular believers are of God; but the whole world of believers lieth in wickedneſs.* What abſurd wreſting of ſcripture were this? And yet it may be as well pleaded for as the other; for they differ not at all. Seeing then that the apoſtle *John* tells us plainly, That Chriſt not only

only died for him, and for the ſaints and members of the church of God, to whom he wrote, but for the *whole world*, let us then hold it for a certain and undoubted truth, notwithſtanding the cavils of ſuch as oppoſe.

This might alſo be proved from many more ſcripture-teſtimonies, if it were at this ſeaſon needful. All the *fathers*, ſo called, and *doctors* of the church, for the firſt four centuries, preached this doctrine; according to which they boldly held forth the goſpel of Chriſt, and efficacy of his death; inviting and intreating the *heathens* to come and be partakers of the benefits of it, ſhewing them how there was a door open for them *all* to be ſaved through Jeſus Chriſt; not telling them that God had predeſtinated any of them to damnation, or had made ſalvation impoſſible to them, by withholding power and grace, neceſſary to believe, from them. But of many of their ſayings, which might be alledged, I ſhall only inſtance a few.

The heathens invited to ſalvation; none predeſtinated to damnation.

Proof 4. The teſtimonies of the doctors and fathers of the firſt church, that Chriſt died for all.

Auguſtine on the xcvth *Pſalm* ſaith, "The blood "of Chriſt is of ſo great worth, that it is of no "leſs value than the whole world."

Proſper ad Gall. c. 9. "The redeemer of the "world gave his blood for the world, and the "world would not be redeemed, becauſe the "darkneſs did not receive the light. He that "ſaith, the Saviour was not crucified for the re-"demption of the whole world, looks not to the "virtue of the ſacrament, but to the part of in-"fidels; ſince the blood of our Lord Jeſus Chriſt "is the price of the whole world; from which "redemption they are ſtrangers, who either de-"lighting in their captivity would not be redeem-"ed, or after they were redeemed returned to "the ſame ſervitude."

The ſame *Proſper*, in his anſwer to *Vincentius*'s firſt objection: "Seeing therefore becauſe of one "common nature and cauſe in truth, undertaken

"by

" by our Lord, all are rightly ſaid to be re-
" deemed, and nevertheleſs all are not brought
" out of captivity; the property of redemption
" without doubt belongeth to thoſe from whom
" the prince of this world is ſhut out, and now
" are not veſſels of the devil, but members of
" Chriſt; whoſe death was ſo beſtowed upon man-
" kind, that it belonged to the redemption of
" ſuch who were not to be regenerated. But ſo,
" that that which was done by the example of one
" for all, might, by a ſingular myſtery, be cele-
" brated in every one. For the cup of immor-
" tality, which is made up of our infirmity and
" the divine power, hath indeed that in it which
" may profit all; but if it be not drank, it doth
" not heal."

The author *de vocat. gentium*, lib. 11. cap. 6.
" There is no cauſe to doubt but that our Lord
" Jeſus Chriſt died for ſinners and wicked men.
" And if there can be any found, who may be ſaid
" not to be of this number, Chriſt hath not died
" for all; he made himſelf a redeemer for the
" whole world."

Chryſoſtom on *John* i. " If he enlightens every
" man coming into the world, how comes it
" that ſo many men remain without light? For
" all do not ſo much as acknowledge Chriſt. How
" then doth he enlighten every man? He illumi-
" nates indeed ſo far as in him is; but if any of
" their own accord, cloſing the eyes of their mind,
" will not direct their eyes unto the beams of this
The cauſe they remain in darkneſs. " light, the cauſe that they remain in darkneſs
" is not from the nature of the light, but through
" their own malignity, who willingly have ren-
" dered themſelves unworthy of ſo great a gift.
" But why believed they not? Becauſe they would
" not: Chriſt did his part."

The *Arelatenſian* ſynod, held about the year 490,
" Pronounced him accurſed, who ſhould ſay that
" Chriſt

" Chriſt hath not died for all, or that he would " not have all men to be ſaved."

Ambr. on *Pſalm* cxviii. *Serm.* 8. " The myſti- " cal Sun of Righteouſneſs is ariſen to all; he came " to all; he ſuffered for all; and roſe again for all: " and therefore he ſuffered, that he might take " away the ſin of the world. But if any one be- " lieve not in Chriſt, he robs himſelf of this general " benefit, even as if one by cloſing the windows " ſhould hold out the ſun-beams. The ſun is not " therefore not ariſen to all, becauſe ſuch an one " hath ſo robbed himſelf of its heat: but the ſun " keeps its prerogative; it is ſuch an one's impru- " dence that he ſhuts himſelf out from the com- " mon benefit of the light."

The ſun-beams ſhut out, heat not.

The ſame man, in his 11th book of *Cain* and *Abel*, cap. 13. ſaith, " Therefore he brought un- " to all the means of health, that whoſoever " ſhould periſh, may aſcribe to himſelf the cauſes " of his death, who would not be cured when " he had the remedy by which he might have " eſcaped."

§. IX. Seeing then that this doctrine of the univerſality of Chriſt's death is ſo certain and agreeable to the ſcripture-teſtimony, and to the ſenſe of the pureſt antiquity, it may be wondered how ſo many, ſome whereof have been eſteemed not only learned, but alſo pious, have been capable to fall into ſo groſs and ſtrange an error. But the cauſe of this doth evidently appear, in that the way and method by which the virtue and efficacy of his death is communicated to all men, hath not been rightly underſtood, or indeed hath been erroneouſly taught. The *Pelagians*, aſcribing all to man's will and nature, denied man to have any ſeed of ſin conveyed to him from *Adam*. And the *Semi-Pelagians*, making grace as a gift following upon man's merit, or right improving of his nature, according to the known principle,

Pelagian errors.

principle, *Facienti quod in ſe eſt, Deus non denegat gratiam.*

Extremes fallen into by ſome, making God the author of ſin.

This gave *Auguſtine*, *Proſper*, and ſome others occaſion, labouring, in oppoſition to theſe opinions, to magnify the grace of God, and paint out the corruptions of man's nature (as the proverb is of thoſe that ſeek to make ſtraight a crooked ſtick) to incline to the other extreme. So alſo the reformers, *Luther* and others, finding among other errors the ſtrange expreſſions uſed by ſome of the Popiſh ſcholaſticks concerning free-will, and how much the tendency of their principles is to exalt man's nature and leſſen God's grace, having all thoſe ſayings of *Auguſtine* and others for a pattern, through the like miſtake run upon the ſame extreme: though afterwards the *Lutherans*, ſeeing how far *Calvin* and his followers drove this matter, (who, as a man of ſubtle and profound judgment, foreſeeing where it would land, reſolved aboveboard to aſſert that God had decreed the means as well as the end, and therefore had ordained men to ſin, and excites them thereto, which he labours earneſtly to defend) and that there was no avoiding the making of God the author of ſin, thereby received occaſion to diſcern the falſity of this doctrine, and diſclaimed it, as appears by the latter writings of *Melanthon*, and the *Mompelgartenſian* conference, where *Lucas Oſiander*, one of the collocutors, terms it *impious*; calls it a making *God the author of ſin*, and an *horrid and horrible blaſphemy*. Yet becauſe none of thoſe who have aſſerted this univerſal redemption ſince the reformation have given a clear, diſtinct, and ſatisfactory teſtimony how it is communicated to all, and ſo have fallen ſhort of fully declaring the perfection of the goſpel diſpenſation, others have been thereby the more ſtrengthened in their errors; which I ſhall illuſtrate by one ſingular example.

Epiſt. Hiſt. Eccl. Lucæ Oſiand. Cent. 16. l. 4. cap. 32.

The

The *Arminians*, and other assertors of universal grace, use this as a chief argument.

That which every man is bound to believe, is true:
But every man is bound to believe that Christ died for him:
Therefore, &c.

Of this argument the other party deny the assumption, saying; That *they who never heard of Christ, are not obliged to believe in him*; *and seeing the* Remonstrants (as they are commonly called) *do generally themselves acknowledge, that without the outward knowledge of Christ there is no salvation*, that gives the other party yet a stronger argument for their precise decree of reprobation. *For*, say they, *seeing we all see really, and in effect, that God hath with-held from many generations, and yet from many nations, that knowledge which is absolutely needful to salvation, and so hath rendered it simply impossible unto them*; *why may he not as well with-hold the grace necessary to make a saving application of that knowledge, where it is preached? For there is no ground to say, That this were injustice in God, or partiality, more than his leaving those others in utter ignorance*; *the one being but a with-holding grace to apprehend the object of faith, the other a withdrawing the object itself.* For answer to this, they are forced to draw a conclusion from their former *hypothesis* of Christ's dying for all, and God's mercy and justice, saying, That *if these* heathens, *who live in these remote places, where the outward knowledge of Christ is not, did improve that common knowledge they have, to whom the outward creation is for an object of faith, by which they may gather that there is a God, then the Lord would, by some providence, either send an angel to tell them of Christ, or convey the scriptures to them, or bring them some way to an opportunity to meet with such as might inform them.* Which, as it gives always too much to the power and strength of man's will

Remonstrants opinion strengthens the precise decree of reprobation.

and nature, and ſavours a little of *Socinianiſm* and *Pelagianiſm*, or at leaſt of *Semi-Pelagianiſm*, ſo, ſince it is only built upon probable conjectures, neither hath it evidence enough to convince any ſtrongly tainted with the other doctrine; nor yet doth it make the equity and wonderful harmony of God's mercy and juſtice towards *all* ſo manifeſt to the underſtanding. So that I have often obſerved, that theſe aſſertors of univerſal grace did far more pithily and ſtrongly overturn the falſe doctrine of their adverſaries, than they did eſtabliſh and confirm the truth and certainty of their own. And though they have proof ſufficient from the holy ſcriptures to confirm the univerſality of Chriſt's death, and that none are preciſely, by any irrevocable decree, excluded from ſalvation, yet I find when they are preſſed in the reſpects abovementioned, to ſhew how God hath ſo far equally extended the capacity to partake of the benefit of Chriſt's death unto all, as to communicate unto them a ſufficient way of ſo doing, they are ſomewhat in a ſtrait, and are put more to give us their conjectures from the certainty of the former preſuppoſed truth, to wit, that becauſe Chriſt hath certainly died for all, and God hath not rendered ſalvation impoſſible to any, therefore there muſt be ſome way or other by which they may be ſaved; which muſt be by improving ſome common grace, or by gathering from the works of creation and providence, than by really demonſtrating, by convincing and ſpiritual arguments, what that way is.

None, by an irrevocable decree, excluded from ſalvation.

§. X. It falls out then, that as darkneſs, and the great apoſtaſy, came not upon the Chriſtian world all at once, but by ſeveral degrees, one thing making way for another; until that thick and groſs vail came to be overſpread, wherewith the nations were ſo blindly covered, from the *ſeventh* and *eighth*, until the *ſixteenth century*; even as the

the darkneſs of the night comes not upon the outward creation at once, but by degrees, according as the ſun declines in each horizon; ſo neither did that full and clear light and knowledge of the glorious diſpenſation of the goſpel of Chriſt appear all at once; the work of the firſt witneſſes being more to teſtify againſt and diſcover the abuſes of the apoſtaſy, than to eſtabliſh the truth in purity. He that comes to build a new city, muſt firſt remove the old rubbiſh, before he can ſee to lay a new foundation; and he that comes to an houſe greatly polluted and full of dirt, will firſt ſweep away and remove the filth, before he put up his own good and new furniture. The dawning of the day diſpels the darkneſs, and makes us ſee the things that are moſt conſpicuous: but the diſtinct diſcovering and diſcerning of things, ſo as to make a certain and perfect obſervation, is reſerved for the ariſing of the ſun, and its ſhining in full brightneſs. And we can, from a certain experience, boldly affirm, that the not waiting for this, but building among, yea, and with, the *old Popiſh rubbiſh*, and ſetting up before a full purgation, hath been to moſt Proteſtants the foundation of many a miſtake, and an occaſion of unſpeakable hurt. Therefore the Lord God, who as he ſeeth meet doth communicate and make known to man the more full, evident, and perfect knowledge of his everlaſting truth, hath been pleaſed to reſerve the more full diſcovery of this glorious and evangelical diſpenſation to this our age; albeit divers teſtimonies have thereunto been borne by ſome noted men in ſeveral ages, as ſhall hereafter appear. And for the greater augmentation of the glory of his grace, that no man might have whereof to boaſt, he hath raiſed up a few *deſpicable and illiterate men*, and for the moſt part *mechanicks*, to be the diſpenſers of it; by which

The more full diſcovery of the goſpel reſerved to this our age.

goſpel all the ſcruples, doubts, heſitations and objections above-mentioned are eaſily and evidently anſwered, and the juſtice as well as mercy of God, according to their divine and heavenly harmony, are exhibited, eſtabliſhed, and confirmed. According to which certain light and goſpel, as the knowledge thereof has been manifeſted to us by the revelation of Jeſus Chriſt *in us*, fortified by our own ſenſible experience, and ſealed by the teſtimony of the Spirit in our hearts, we can confidently affirm, and clearly evince, according to the teſtimony of the holy ſcriptures, the following points:

Prop. I. A day of viſitation to all.

§. XI. Firſt, *That God*, who out of his infinite love ſent his Son, the Lord Jeſus Chriſt, into the world, who taſted death for every man, *hath given to every man*, whether *Jew* or *Gentile*, *Turk* or *Scythian*, *Indian* or *Barbarian*, of whatſoever nation, country, or place, *a certain day or time of viſitation; during which day or time it is poſſible for them to be ſaved, and to partake of the fruit of Chriſt's death.*

Prop. II. A meaſure of light in all.

Secondly, *That for this end God hath communicated and given unto every man a meaſure of the light of his own Son, a meaſure of grace, or a meaſure of the Spirit*, which the ſcripture expreſſes by ſeveral names, as ſometimes of the *ſeed of the kingdom*, Mat. xiii. 18, 19. *the Light that makes all things manifeſt*, Eph. v. 13. *the Word of God*, Rom. x. 17. or *manifeſtation of the Spirit given to profit withal*, 1 Cor. xii. 7. *a talent*, Mat. xxv. 15. *a little leaven*, Mat. xiii. 33. *the goſpel preached in every creature*, Col. i. 23.

Pro. III. God's ſalvation wrought by the light in all.

Thirdly, *That God, in and by this Light and Seed, invites, calls, exhorts, and ſtrives with every man, in order to ſave him*; which, as it is received and not reſiſted, works the ſalvation of *all*, even of thoſe who are ignorant of the death and ſufferings of Chriſt, and of *Adam*'s fall, both by bringing them to

to a ſenſe of their own *miſery*, and to be ſharers in the ſufferings of Chriſt inwardly, and by making them partakers of his reſurrection, in becoming holy, pure, and righteous, and recovered out of their ſins. By which alſo are ſaved they that have the knowledge of Chriſt outwardly, in that it opens their underſtanding rightly to uſe and apply the things delivered in the ſcriptures, and to receive the ſaving uſe of them: but *that this may be reſiſted and rejected in both, in which then God is ſaid to be reſiſted and preſſed down, and Chriſt to be again crucified, and put to open ſhame in and among men.* And to thoſe who thus reſiſt and refuſe him, he becomes their condemnation.

Firſt then, According to this doctrine *the mercy of God is excellently well exhibited*, in that none are neceſſarily ſhut out from ſalvation; and his juſtice is demonſtrated, in that he condemns none but ſuch to whom he really made offer of ſalvation, affording them the means ſufficient thereunto. Conſeq. 1.

Secondly, This doctrine, if well weighed, will be found to be the *foundation of Chriſtianity, ſalvation, and aſſurance.* Conſeq. 2.

Thirdly, It agrees and anſwers *with the whole tenor of the goſpel promiſes and threats, and with the nature of the miniſtry of Chriſt*; according to which, the goſpel, ſalvation, and repentance are commanded to be preached to every creature, without reſpect of nations, kindred, families or tongues. Conſeq. 3.

Fourthly, *It magnifies and commends the merits and death of Chriſt*, in that it not only accounts them ſufficient to ſave all, but declares them to be brought ſo nigh unto all, as thereby to be put into the neareſt capacity of ſalvation. Conſeq. 4.

Fifthly, *It exalts above all the grace of God*, to which it attributeth all good, even the leaſt and ſmalleſt actions that are ſo; aſcribing thereunto not only the firſt beginnings and motions of good, Conſeq. 5.

but alſo the whole converſion and ſalvation of the ſoul.

Conſeq. 6. Sixthly, *It contradicts, overturns, and enervates the falſe doctrine of the* Pelagians, Semi-Pelagians, Socinians, *and others*, who exalt the light of nature, the liberty of man's will, in that it wholly excludes the natural man from having any place or portion in his own ſalvation, by any acting, moving, or working of his own, until he be firſt quickened, raiſed up, and actuated by God's Spirit.

Conſeq. 7. Seventhly, *As it makes the whole ſalvation of man ſolely and alone to depend upon God, ſo it makes his condemnation wholly and in every reſpect to be of himſelf*, in that he refuſed and reſiſted ſomewhat that from God wreſtled and ſtrove in his heart, and forces him to acknowledge God's juſt judgment in rejecting and forſaking of him.

Conſeq. 8. Eighthly, *It takes away all ground of deſpair*, in that it gives every one cauſe of hope and certain aſſurance that they may be ſaved; *neither doth feed any in ſecurity*, in that none are certain how ſoon their day may expire: and therefore it is a conſtant incitement and provocation, and lively encouragement to every man, to forſake evil, and cloſe with that which is good.

Conſeq. 9. Ninthly, *It wonderfully commends as well the certainty of the Chriſtian religion among* infidels, *as it manifeſts its own verity to all*, in that it is confirmed and eſtabliſhed by the experience of all men; ſeeing there was never yet a man found in any place of the earth, however barbarous and wild, but hath acknowledged, that at ſome time or other, leſs or more, he hath found *ſomewhat* in his heart reproving him for ſome things evil which he hath done, threatening a certain horror if he continued in them, as alſo promiſing and communicating a certain peace and ſweetneſs, as he has given way to it, and not reſiſted it.

Tenthly,

Tenthly, *It wonderfully ſheweth the excellent wiſ-* Conſeq. 10.
dom of God, by which he hath made the means of ſalvation ſo univerſal and comprehenſive, that it is not needful to recur to thoſe miraculous and ſtrange ways; ſeeing, according to this moſt true doctrine, the goſpel reacheth all, of whatſoever condition, age, or nation.

Eleventhly, *It is really and effectively*, though not Conſeq. 11.
in ſo many words, yet by deeds, *eſtabliſhed and confirmed by all the preachers, promulgators, and doctors of the* Chriſtian religion *that ever were, or now are, even by thoſe that otherways in their judgment oppoſe this doctrine*, in that they all, whatever they have been or are, or whatſoever people, place, or country they come to, do preach to the people, and to every individual among them, that they may be ſaved; intreating and deſiring them to believe in Chriſt, who hath died for them. So that what they deny in the general, they acknowledge of every particular; there being no man to whom they do not preach in order to ſalvation, telling him *Jeſus Chriſt calls and wills him to believe and be ſaved*; and that if he refuſe, he ſhall therefore be condemned, and that his condemnation is of himſelf. Such is the evidence and virtue of Truth, that it conſtrains its adverſaries even againſt their wills to plead for it.

Laſtly, According to this doctrine the former Conſeq. 12.
argument uſed by the *Arminians*, and evited by the *Calviniſts*, concerning every man's being bound to believe that *Chriſt died for him*, is, by altering the aſſumption, *rendered invincible*; thus,

That which every man is bound to believe, is true:
But every man is bound to believe that God is merciful unto him:
Therefore, &c.

This aſſumption no man can deny, ſeeing *his mercies* are ſaid to be *over all his works*. And herein the ſcripture every way declares the *mercy*

of God to be, in that he invites and calls ſinners to repentance, and hath opened a way of ſalvation for them: ſo that though thoſe men be not bound to believe the *hiſtory of Chriſt's death and paſſion* who never came to know of it, yet they are bound to believe that God will be merciful to them, if they follow his ways; and that he is merciful unto them, in that he reproves them for evil, and encourages them to good. Neither ought any man to believe that God is unmerciful to him, or that he hath from the beginning ordained him to come into the world that he might be left to his own evil inclinations, and ſo do wickedly as a means appointed by God to bring him to eternal damnation; which, were it true, as our adverſaries affirm it to be of many thouſands, I ſee no reaſon why a man might not believe; for certainly a man may believe the truth.

Our adverſaries unmerciful aſſertion of God.

As it manifeſtly appears from the thing itſelf, that theſe good and excellent conſequences follow from the belief of this doctrine, ſo from the proof of them it will yet more evidently appear; to which before I come, it is requiſite to ſpeak ſomewhat concerning the ſtate of controverſy, which will bring great light to the matter: for from the not right underſtanding of a matter under debate, ſometimes both arguments on the one hand, and objections on the other, are brought, which do no way hit the caſe; and hereby alſo our ſenſe and judgment therein will be more fully underſtood and opened.

Queſt. 1. The ſtating of the queſtion.

§. XII. Firſt then, by this *day and time of viſitation*, which we ſay God gives unto all, during which they may be ſaved, *we do not underſtand the whole time of every man's life*; though to ſome it may be extended even to the very hour of death, as we ſee in the example of the thief converted upon the croſs: but *ſuch a ſeaſon at leaſt as ſufficiently enuerateth God of every man's condemnation*, which

to

to ſome may be ſooner, and to others later, according as the Lord in his wiſdom ſees meet. So that many men may out-live this day, after which there may be no poſſibility of ſalvation to them, and God juſtly ſuffers them to be hardened, as a juſt puniſhment of their unbelief, and even raiſes them up as inſtruments of wrath, and makes them a ſcourge one againſt another. Whence to men in this condition may be fitly applied thoſe ſcriptures which are abuſed to prove *that God incites men neceſſarily to ſin.* This is notably expreſſed by the apoſtle, *Rom.* i. from verſe 17. to the end, but eſpecially verſe 28. *And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do thoſe things which are not convenient.* That many may out-live this day of God's gracious viſitation unto them, is ſhewn by the example of *Eſau*, *Heb.* xii. 16, 17. who *ſold his birth-right:* ſo he had it once, and was capable to have kept it; but afterwards, when he would have inherited the bleſſing, he was rejected. This appears alſo by Chriſt's weeping over *Jeruſalem*, *Luk.* xix. 42. ſaying, *If thou hadſt known in this thy day the things that belong unto thy peace; but now they are hid from thine eyes.* Which plainly imports a time when they might have known them, which now was removed from them, though they were yet alive; but of this more ſhall be ſaid hereafter.

That many may out-live the day of God's viſitation.

§. XIII. Secondly, *By this ſeed, grace, and word of God, and light wherewith* we ſay *every one is enlightened*, and hath a meaſure of it, which ſtrives with him in order to ſave him, and which may, by the ſtubbornneſs and wickedneſs of man's will, be quenched, bruiſed, wounded, preſſed down, ſlain and crucified, *we underſtand not the proper eſſence and nature of God preciſely taken, which is not diviſible into parts and meaſures*, as being a *moſt pure, ſimple being, void of all compoſition or diviſion*, and therefore can neither be reſiſted, hurt, wounded, Queſ. 2.

crucified, or ſlain by all the efforts and ſtrength of men; *but we underſtand a ſpiritual, heavenly, and inviſible principle, in which God, as Father, Son, and Spirit, dwells*; a meaſure of which divine and glorious life is *in all men* as a *ſeed*, which of its own nature draws, invites, and inclines to God; and this ſome call *vehiculum Dei*, or the *ſpiritual body of Chriſt, the fleſh and blood of Chriſt, which came down from heaven*, of which all the ſaints do feed, and are thereby nouriſhed unto eternal life. And as every unrighteous action is witneſſed againſt and reproved by this *light* and *ſeed*, ſo by ſuch actions it is hurt, wounded, and ſlain, and flees from them even as the fleſh of man flees from that which is of a contrary nature to it. Now becauſe it is never ſeparated from God nor Chriſt, but wherever it is God and Chriſt are as wrapped up therein, therefore and in that reſpect as it is reſiſted, God is ſaid to be reſiſted; and where it is borne down, God is ſaid to be preſſed *as a cart under ſheaves*, and Chriſt is ſaid to be ſlain and crucified. And on the contrary, as this ſeed is received in the heart, and ſuffered to bring forth its natural and proper effect, Chriſt comes to be formed and raiſed, of which the ſcripture makes ſo much mention, calling it *the new man, Chriſt within, the hope of glory*. This is that *Chriſt within*, which we are heard ſo much to ſpeak and declare of, every where preaching him up, and exhorting people to believe in the *light*, and obey it, that they may come to know *Chriſt in them*, to deliver them from all ſin.

The light what it is, and its properties deſcribed.

Cant. 3. 9.

1 Tim. 6. 16.

But by this, as we do not at all intend to *equal ourſelves* to that holy man the *Lord Jeſus Chriſt*, who was born of the virgin *Mary*, in whom all the fulneſs of the Godhead dwelt bodily, ſo neither do we *deſtroy the reality of his preſent exiſtence*, as ſome have falſely calumniated us. For though we affirm that Chriſt dwells in us, yet not immediately,

That the fulneſs of the Godhead dwells in Chriſt bodily, &c.

mediately, but mediately, as he is in that *ſeed*, which is *in us*; whereas he, to wit, the *Eternal Word*, which was with God, and was God, dwelt immediately in that holy man. He then is as the head, and we as the members; he the vine, and we the branches. Now as the ſoul of man dwells otherwiſe and in a far more immediate manner in the head and in the heart, than in the hands or legs; and as the ſap, virtue, and life of the vine lodgeth far otherwiſe in the ſtock and root than in the branches, ſo God dwelleth otherwiſe in the man *Jeſus* than in us. We alſo freely reject the hereſy of *Apollinarius*, who denied him to have any ſoul, but ſaid the body was only actuated by the Godhead. As alſo the error of *Eutyches*, who made the manhood to be wholly ſwallowed up of the Godhead. Wherefore, as we believe he was a true and real man, ſo we alſo believe that he continues ſo to be glorified in the heavens in ſoul and body, by whom God ſhall judge the world, in the great and general day of judgment.

§. XIV. Thirdly, *We underſtand not this ſeed, light, or grace to be an accident, as moſt men ignorantly do, but a real ſpiritual ſubſtance*, which the ſoul of man is capable to feel and apprehend, from which that real, ſpiritual, inward birth in believers ariſes, called *the new creature, the new man in the heart*. This ſeems ſtrange to carnal-minded men, becauſe they are not acquainted with it; but we know it, and are ſenſible of it, by a true and certain experience. Though it be hard for man in his natural wiſdom to comprehend it, until he come to feel it in himſelf; and if he ſhould, holding it in the mere notion, it would avail him little; yet we are able to make it appear to be true, and that our faith concerning it is not without a ſolid ground: for it is in and by this inward and ſubſtantial ſeed in our hearts as it comes to receive nouriſhment, and to have a birth or geniture *in* us,

Queſ. 3. That the light is a ſpiritual ſubſtance, which may be felt in the ſoul and apprehended.

us, that we come to have thoſe ſpiritual ſenſes raiſed by which we are made capable of *taſting*, *ſmelling*, *ſeeing*, and *handling* the things of God: for a man cannot reach unto thoſe things by his natural ſpirit and ſenſes, as is above declared.

Next, We know it to be a *ſubſtance*, becauſe it ſubſiſts *in* the hearts of wicked men, even while they are in their wickedneſs, as ſhall be hereafter proved more at large. Now no *accident* can be in a *ſubject* without it give the ſubject its own denomination; as where *whiteneſs* is in a ſubject, there the ſubject is called *white*. So we diſtinguiſh betwixt *holineſs*, as it is an *accident*, which denominates man ſo, as the ſeed receives a place *in him*, and betwixt the *holy ſubſtantial ſeed*, which many times lies *in man's heart* as a naked grain in the ſtony ground. So alſo as we may diſtinguiſh betwixt *health* and *medicine*; *health* cannot be in a body without the body be called *healthful*, becauſe *health* is an accident; but *medicine* may be in a body that is moſt unhealthful, for that it is a ſubſtance. And as when a *medicine* begins to work, the body may in ſome reſpect be called *healthful*, and in ſome reſpect *unhealthful*, ſo we acknowledge as this *divine medicine* receives place *in man's heart*, it may denominate him in ſome part holy and good, though there remain yet a corrupted unmortified part, or ſome part of the evil humours unpurged out; for where two contrary accidents are in one ſubject, as *health* and *ſickneſs* in a body, the ſubject receives its denomination from the accident which prevails moſt. So many men are called ſaints, good and holy men, and that truly, when this holy ſeed hath wrought *in them* in a good meaſure, and hath ſomewhat leavened them into its nature, though they may be yet liable to many infirmities and weakneſſes, yea and to ſome iniquities: for as the ſeed of ſin and ground of corruption, yea and the capacity of yielding thereunto, and ſometimes actually falling,

The degrees of its operation in the ſoul of man.

falling, doth not denominate a good and holy man *impious*; ſo neither doth the ſeed of righteouſneſs in evil men, and the poſſibility of their becoming one with it, denominate them *good* or *holy*.

§. XV. Fourthly, *We do not hereby intend any ways to leſſen or derogate from the atonement and ſacrifice of Jeſus Chriſt*; but on the contrary do magnify and exalt it. For as we believe all thoſe things to have been certainly tranſacted which are recorded in the holy ſcriptures concerning the *birth*, *life*, *miracles*, *ſufferings*, *reſurrection and aſcenſion of Chriſt*; ſo we do alſo believe that it is the duty of every one to believe it to whom it pleaſes God to reveal the ſame, and to bring to them the knowledge of it; yea we believe it were *damnable unbelief* not to believe it, when ſo declared; but to reſiſt that holy ſeed, which as minded would lead and incline every one to believe it as it is offered unto them, though it revealeth not in every one the outward and explicit knowledge of it, nevertheleſs it always aſſenteth to it, *ubi declaratur*, where it is declared. Nevertheleſs as we firmly believe it was neceſſary that Chriſt ſhould come, that by his death and ſufferings he might offer up himſelf a ſacrifice to God for our ſins, who his own ſelf *bare our ſins in his own body on the tree*; ſo we believe that the remiſſion of ſins which any partake of, is only in and by virtue of that moſt ſatisfactory ſacrifice, and no otherwiſe. For it is *by the obedience of that one that the free gift is come upon all to juſtification*. For we affirm, that as all men partake of the fruit of *Adam*'s fall, in that by reaſon of that evil ſeed, which through him is communicated unto them, they are prone and inclined unto evil, though thouſands of thouſands be ignorant of *Adam*'s fall, neither ever knew of the eating of the forbidden fruit; ſo alſo many may come to feel the influence of this holy and divine *ſeed* and *light*, and be turned from

Queſ. 4.

That remiſſion of ſins is only and alone by Chriſt.

from evil to good by it, though they knew nothing of Chriſt's coming in the fleſh, through whoſe obedience and ſufferings it is purchaſed unto them. And as we affirm it is abſolutely needful that thoſe do believe the hiſtory of Chriſt's outward appearance, whom it pleaſed God to bring to the knowledge of it; ſo we do freely confeſs, that even that outward knowledge is very comfortable to ſuch as are ſubject to and led by the inward *ſeed* and *light*. For not only doth the ſenſe of Chriſt's love and ſufferings tend to humble them, but they are thereby alſo ſtrengthened in their faith, and encouraged to follow that excellent pattern which he hath left us, *who ſuffered for us*, as ſaith the apoſtle *Peter*, 1 *Pet.* ii. 21. *leaving us an example that we ſhould follow his ſteps:* and many times we are greatly edified and refreſhed with the gracious ſayings which proceed out of his mouth. The *hiſtory* then is profitable and comfortable with the *myſtery*, and never without it; but the *myſtery* is and may be profitable without the explicit and outward knowledge of the *hiſtory*.

The hiſtory is profitable with the myſtery.

Queſ. 5. How Chriſt is in all men.

But Fifthly, This brings us to another queſtion, to wit, *Whether Chriſt be in all men or no?* Which ſometimes hath been aſked us, and arguments brought againſt it; becauſe indeed it is to be found in ſome of our writings that *Chriſt is in all men*; and we often are heard, in our publick *meetings* and *declarations*, to deſire every man to know and be acquainted with *Chriſt in them*, telling them that *Chriſt is in them*; it is fit therefore, for removing of all miſtakes, to ſay ſomething in this place concerning this matter. We have ſaid before how that a *divine, ſpiritual, and ſupernatural light is in all men*; how that *that divine ſupernatural light or ſeed is* vehiculum Dei; how that *God and Chriſt dwelleth in it, and is never ſeparated from it*; alſo how that, *as it is received and cloſed with in the heart, Chriſt comes to be formed and brought forth:*

but

but we are far from ever having ſaid, *that Chriſt is thus formed in all men*, or *in the wicked*: for that is a great attainment, which the apoſtle travailed that it might be brought forth in the *Galatians*. Neither is *Chriſt in all men* by way of *union*, or indeed, to ſpeak ſtrictly, by way of *inhabitation*; becauſe this *inhabitation*, as it is generally taken, imports *union*, or *the manner of Chriſt's being in the ſaints*: as it is written, *I will dwell in them, and walk in them*, 2 *Cor.* vi. 16. But in regard *Chriſt is in all men* as in a *ſeed*, yea, and that he never is nor can be ſeparate from that *holy pure ſeed* and *light* which is *in all men*; therefore may it be ſaid in a larger ſenſe, that he is *in all*, even as we obſerved before. The ſcripture ſaith, *Amos* ii. 13. God *is preſſed down as a cart under ſheaves*, and *Chriſt crucified in the ungodly*; though to ſpeak properly and ſtrictly, neither can *God* be *preſſed down*, nor *Chriſt*, as God, be *crucified*. In this reſpect then, as he is *in the ſeed* which is in *all men*, we have ſaid *Chriſt is in all men*, and have preached and directed all men to *Chriſt in them*, who lies crucified in them by their ſins and iniquities, that they may *look upon him whom they have pierced*, and repent: whereby he that now lies as it were ſlain and buried *in them*, may come to be raiſed, and have dominion in their hearts over all. And thus alſo the apoſtle *Paul* preached to the *Corinthians* and *Galatians*, 1 *Cor.* ii. 2. *Chriſt crucified in them*, ἐν ὑμῖν, as the *Greek* hath it. This *Jeſus Chriſt* was that which the apoſtle deſired to know *in them*, and make known *unto them*, that they might come to be ſenſible how they had thus been *crucifying Chriſt*, that ſo they might repent and be ſaved. And foraſmuch as Chriſt is called that *light that enlightens every man*, *the light of the world*, therefore the *light* is taken for *Chriſt*, who truly is the fountain of *light*, and hath his habitation in it for ever. Thus the *light of Chriſt* is ſometimes called

Chriſt crucified in man by iniquities.

called *Chriſt*, i. e. that in which Chriſt is, and from which he is never ſeparated.

§. XVI. Sixthly, It will manifeſtly appear by what is above ſaid, that *we underſtand not this divine principle to be any part of man's nature, nor yet to be any reliques of any good which* Adam *loſt by his fall*, in that we make it a diſtinct ſeparate thing from man's ſoul, and all the faculties of it: yet ſuch is the *malice* of our adverſaries, that they ceaſe not ſometimes to calumniate us, as if we preached up a natural light, or the light of man's natural conſcience. Next there are that lean to the doctrine of *Socinus* and *Pelagius*, who perſuade themſelves through miſtake, and out of no ill deſign to injure us, as if this which we preach up were ſome natural power and faculty of the ſoul, and that we only differ in the wording of it, and not in the thing itſelf; whereas there can be no greater difference than is betwixt us in that matter: for we certainly know that this *light* of which we ſpeak is not only diſtinct, but of a different nature from the ſoul of man, and its faculties. Indeed that man, as he is a rational creature, hath reaſon as a natural faculty of his ſoul, by which he can diſcern things that are rational, we deny not; for this is a property natural and eſſential to him, by which he can know and learn many arts and ſciences, beyond what any other animal can do by the mere animal principle. Neither do we deny but by this rational principle man may apprehend in his brain, and in the notion, a knowledge of God and ſpiritual things; yet that not being the right organ, as in the ſecond propoſition hath more at length been ſignified, it cannot profit him towards ſalvation, but rather hindereth; and indeed the great cauſe of the apoſtaſy hath been, that man hath ſought to fathom the things of God in and by this natural and rational principle, and to build up

The faculties of man's reaſon.

up a religion in it, neglecting and overlooking this principle and ſeed of God in the heart; ſo that herein, in the moſt univerſal and catholick ſenſe, hath *Anti-Chriſt in every man ſet up himſelf, and ſitteth in the temple of God as God, and above every thing that is called God.* For *men being the temple of the Holy Ghoſt*, as ſaith the apoſtle, 1 *Cor.* iii. 16. when the rational principle ſets up itſelf there above the ſeed of God, to reign and rule as a prince in ſpiritual things, while the holy ſeed is wounded and bruiſed, there is *Anti-Chriſt in every man*, or ſomewhat exalted above and againſt Chriſt. Nevertheleſs we do not hereby affirm as if man had received his reaſon to no purpoſe, or to be of no ſervice unto him, in no wiſe; we look upon reaſon as fit to order and rule man in things natural. For as God gave two great lights to rule the outward world, the ſun and moon, the greater light to rule the day, and the leſſer light to rule the night; ſo hath he given man the light of his Son, a ſpiritual divine light, to rule him in things ſpiritual, and the light of reaſon to rule him in things natural. And even as the moon borrows her light from the ſun, ſo ought men, if they would be rightly and comfortably ordered in natural things, to have their reaſon enlightened by this divine and pure light. Which enlightened reaſon, in thoſe that obey and follow this true light, we confeſs may be uſeful to man even in ſpiritual things, as it is ſtill ſubſervient and ſubject to the other; even as the animal life in man, regulated and ordered by his reaſon, helps him in going about things that are rational. We do further rightly diſtinguiſh this from man's natural conſcience; for conſcience being that in man which ariſeth from the natural faculties of man's ſoul, may be defiled and corrupted. It is ſaid expreſly of the impure, *Tit.* i. 15. *That even their mind and conſcience*

Anti-Chriſt in the temple of God.

The divine light and natural reaſon diſtinguiſhed.

The light diſtinguiſhed from man's natural conſcience.

ſcience is defiled; but this light can never be corrupted nor defiled; neither did it ever conſent to evil or wickedneſs in any: for it is ſaid expreſly, that *it makes all things manifeſt that are reproveable*, Eph. v. 13. and ſo is a faithful witneſs for God againſt every unrighteouſneſs *in man*. Now *conſcience*, to define it truly, comes from [*conſcire*,] and *is that knowledge which ariſeth in man's heart, from what agreeth, contradicteth, or is contrary to any thing believed by him, whereby he becomes conſcious to himſelf that he tranſgreſſeth by doing that which he is perſuaded he ought not to do*. So that the mind being once blinded or defiled with a wrong belief, there ariſeth a conſcience from that belief, which troubles him when he goes againſt it.

Conſcience defined.

As for example: A *Turk* who hath poſſeſſed himſelf with a falſe belief that it is unlawful for him to drink wine, if he do it, his conſcience ſmites him for it; but though he keep many concubines, his conſcience troubles him not, becauſe his judgment is already defiled with a falſe opinion that it is lawful for him to do the one, and unlawful to do the other. Whereas if the light of Chriſt in him were minded, it would reprove him, not only for committing fornication, but alſo, as he became obedient thereunto, inform him that *Mahomet* was an *impoſtor*; as well as *Socrates* was informed by it, in his day, of the falſity of the heathens gods.

Example of a Turk.

So if a *Papiſt* eat fleſh in *Lent*, or be not diligent enough in adoration of ſaints and images, or if he ſhould contemn images, his conſcience would ſmite him for it, becauſe his judgment is already blinded with a falſe belief concerning theſe things: whereas the light of Chriſt never conſented to any of thoſe abominations. Thus then man's natural conſcience is ſufficiently diſtinguiſhed from it; for conſcience followeth the judgment, doth not inform it; but this light, as it is received, removes

Example of a Papiſt.

removes the blindneſs of the judgment, opens the underſtanding, and rectifies both the judgment and conſcience. So we confeſs alſo, that conſcience is an excellent thing, where it is rightly informed and enlightened: wherefore ſome of us have fitly compared it to the lanthorn, and the light of Chriſt to a candle: a lanthorn is uſeful, when a clear candle burns and ſhines in it; but otherwiſe of no uſe. To the light of Chriſt then in the conſcience, and not to man's natural conſcience, it is that we continually commend men; this, not that, is it which we preach up, and direct people to, as to a moſt certain guide unto life eternal.

The natural conſcience compared to a lanthorn, and the light of Chriſt to a candle.

Laſtly, This *light*, *ſeed*, &c. appears to be no power or natural faculty of man's mind; becauſe a man that is in his health can, when he pleaſes, ſtir up, move, and exerciſe the faculties of his ſoul; he is abſolute maſter of them; and except there be ſome natural cauſe or impediment in the way, he can uſe them at his pleaſure: but this *light and ſeed of God in man* he cannot move and ſtir up when he pleaſeth; but it moves, blows, and ſtrives with man, as the Lord ſeeth meet. For though there be a poſſibility of ſalvation to every man during the day of his viſitation, yet cannot a man, at any time when he pleaſeth, or hath ſome ſenſe of his *miſery*, ſtir up that light and grace, ſo as to procure to himſelf tenderneſs of heart; but he muſt wait for it: which comes upon all at certain times and ſeaſons, wherein it works powerfully upon the ſoul, mightily tenders it, and breaks it; at which time, if man reſiſt it not, but cloſes with it, he comes to know ſalvation by it. Even as the lake of *Bethesda* did not cure all thoſe that waſhed in it, but ſuch only as waſhed firſt after the angel had moved upon the waters; ſo God moves in love to mankind, in this ſeed in his heart, at ſome ſingular times, ſetting

The waiting upon the movings of the light and grace.

his ſins in order before him, and ſeriouſly inviting him to repentance, offering to him remiſſion of ſins and ſalvation; which if man accept of, he may be ſaved. Now there is no man alive, and I am confident there ſhall be none to whom this paper ſhall come, who, if they will deal faithfully and honeſtly with their own hearts, will not be forced to acknowledge that they have been ſenſible of this in ſome meaſure, leſs or more; which is a thing that man cannot bring upon himſelf with all his pains and induſtry. This then, O man and woman! is the day of God's gracious viſitation to thy ſoul, which if thou reſiſt not, thou ſhalt be happy for ever. This is the day of
Mat. 24. 27. the Lord, which, as Chriſt ſaith, *is like the lightning, which ſhineth from the eaſt unto the weſt*;
John 3. 8. and the *wind* or *ſpirit, which blows upon the heart, and no man knows whither it goes, nor whence it comes.*

Queſ. 7. §. XVII. And laſtly, This leads me to ſpeak concerning the manner *of this ſeed* or *light's operation in the hearts of all men*, which will ſhew yet more manifeſtly, how widely we differ from all thoſe that exalt a natural power or light in man; and how our principle leads above all others to attribute our whole ſalvation to the mere power, ſpirit, and grace of God.

To them then that aſk us after this manner, *How do ye differ from the* Pelagians *and* Arminians? *For if two men have equal ſufficient light and grace, and the one be ſaved by it, and the other not; is it not becauſe the one improves it, the other not? Is not then the will of man the cauſe of the one's ſalvation beyond the other?* I ſay, to ſuch we thus anſwer: That as the grace and light in all is ſufficient to ſave all, and of its own nature would ſave all; ſo it ſtrives and wreſtles with all in order to ſave them; he that reſiſts its ſtriving, is the cauſe of his own condemnation; he that reſiſts it not, it becomes

The light's operations in order to ſalvation.

his ſalvation: ſo that in him that is ſaved, the working is of the *grace*, and not of the *man*; and it is a paſſiveneſs rather than an act; though afterwards, as man is wrought upon, there is a will raiſed in him, by which he comes to be a coworker with the grace: for according to that of *Auguſtine*, *He that made us without us, will not ſave us without us.* So that the firſt ſtep is not by man's working, but by his not contrary working. And we believe, that at theſe ſingular ſeaſons of every man's viſitation above-mentioned, as man is wholly unable of himſelf to work with the grace, neither can he move one ſtep out of the natural condition, until the grace lay hold upon him; ſo it is poſſible for him to be paſſive, and not to reſiſt it, as it is poſſible for him to reſiſt it. So we ſay, the grace of God works in and upon man's nature; which, though of itſelf wholly corrupted and defiled, and prone to evil, yet is capable to be wrought upon by the grace of God; even as iron, though an hard and cold metal of itſelf, may be warmed and ſoftened by the heat of the fire, and wax melted by the ſun. And as iron or wax, when removed from the fire or ſun, returneth to its former condition of coldneſs and hardneſs; ſo man's heart, as it reſiſts or retires from the grace of God, returns to its former condition again. I have often had the manner of God's working, in order to ſalvation towards all men, illuſtrated to my mind by one or two clear examples, which I ſhall here add for the information of others.

The firſt is, *Of a man heavily diſeaſed*; to whom I compare man in his fallen and natural condition. I ſuppoſe God, who is the great phyſician, not only to give this man phyſick, after he hath uſed all the induſtry he can for his own health, by any ſkill or knowledge of his own; as thoſe that ſay, *If a man improve his reaſon, or natural faculties,*

The example of a diſeaſed man and the phyſician.

God will ſuperadd grace; *or*, as others ſay, *that he cometh and maketh offer of a remedy to this man outwardly, leaving it to the liberty of man's will either to receive it or reject it.* But He, even the Lord, this great phyſician, cometh, and poureth the remedy into his mouth, and as it were layeth him in his bed; ſo that if the ſick man be but paſſive, it will neceſſarily work the effect: but if he be ſtubborn and untoward, and will needs riſe up and go forth into the cold, or eat ſuch fruits as are hurtful to him, while the *medicine* ſhould operate; then, tho' of its nature it tendeth to cure him, yet it will prove deſtructive to him, becauſe of thoſe obſtructions which it meeteth with. Now as the man that ſhould thus undo himſelf would certainly be the cauſe of his own death; ſo who will ſay, that, if cured, he owes not his health wholly to the phyſician, and not to any deed of his own; ſeeing his part was not any action, but a paſſiveneſs?

The example of men lying ſtupified in a dark pit, and their deliverer.

The ſecond example is, *Of divers men lying in a dark pit together, where all their ſenſes are ſo ſtupified, that they are ſcarce ſenſible of their own miſery.* To this I compare man in his natural, corrupt, fallen condition. I ſuppoſe not that any of theſe men, wreſtling to deliver themſelves, do thereby ſtir up or engage one able to deliver them to give them his help, ſaying within himſelf, *I ſee one of theſe men willing to be delivered, and doing what in him lies, therefore he deſerves to be aſſiſted*; as ſay the *Socinians*, *Pelagians*, and *Semi-Pelagians*. Neither do I ſuppoſe that this deliverer comes to the top of the pit, and puts down a ladder, deſiring them that will to come up; and ſo puts them upon uſing their own ſtrength and will to come up; as do the *Jeſuits* and *Arminians*: yet, as they ſay, ſuch are not delivered without the grace; ſeeing the grace is that ladder by which they were delivered. But I ſuppoſe that the deliverer comes at certain times, and fully diſcovers and informs them of the great miſery and

and hazard they are in, if they continue in that noiſome and peſtiferous place; yea, forces them to a certain ſenſe of their miſery (for the wickedeſt men at times are made ſenſible of their miſery by God's viſitation) and not only ſo, but lays hold upon them, and gives them a pull, in order to lift them out of their miſery; which if they reſiſt not will ſave them; only they may reſiſt it. This being applied as the former, doth the ſame way illuſtrate the matter. Neither is the grace of God fruſtrated, though the effect of it be divers, according to its object, being the *miniſtration of mercy and love* in thoſe that reject it not, but receive it, *John* i. 12. but the *miniſtration of wrath and condemnation* in thoſe that do reject it, *John* iii. 19. even as the ſun, by one act or operation, melteth and ſofteneth the wax, and hardeneth the clay. The nature of the ſun is to cheriſh the creation, and therefore the living are refreſhed by it, and the flowers ſend forth a good ſavour, as it ſhines upon them, and the fruits of the trees are ripened; yet caſt forth a dead carcaſe, a thing without life, and the ſame reflection of the ſun will cauſe it to ſtink, and putrify it; yet is not the ſun ſaid thereby to be fruſtrated of its proper effect. So every man during the day of his viſitation is ſhined upon by the ſun of righteouſneſs, and capable of being influenced by it, ſo as to ſend forth good fruit, and a good ſavour, and to be melted by it; but when he hath ſinned out his day, then the ſame ſun hardeneth him, as it doth the clay, and makes his wickedneſs more to appear and putrify, and ſend forth an evil ſavour.

A ſimile of the ſun's melting and hardening power.

§. XVIII. Laſtly, As we truly affirm that God willeth no man to periſh, and therefore hath given to all grace ſufficient for ſalvation; ſo we do not deny, but that in a ſpecial manner he worketh in ſome, in whom grace ſo prevaileth, that they neceſſarily obtain ſalvation; neither doth God ſuffer

All have grace ſufficient for ſalvation given them of God.

them to reſiſt. For it were abſurd to ſay, that God had not far otherwiſe extended himſelf towards the virgin *Mary* and the apoſtle *Paul*, than towards many others: neither can we affirm that God equally loved the beloved diſciple *John* and *Judas* the traitor; yet ſo far, nevertheleſs, as none wanted ſuch a meaſure of grace by which they might have been ſaved, all are juſtly inexcuſable. And alſo God working in thoſe to whom this prevalency of grace is given, doth ſo hide himſelf, to ſhut out all ſecurity and preſumption, that ſuch may be humbled, and the free grace of God magnified, and all reputed to be of the free gift; and nothing from the ſtrength of ſelf. Thoſe alſo who periſh, when they remember thoſe times of God's viſitation towards them, wherein he wreſtled with them by his *Light* and *Spirit*, are forced to confeſs, that there was a time wherein the door of mercy was open unto them, and that they are juſtly condemned, becauſe they rejected their own ſalvation.

Thus both the mercy and juſtice of God are eſtabliſhed, and the will and ſtrength of man are brought down and rejected; his condemnation is made to be of himſelf, and his ſalvation only to depend upon God. Alſo by theſe poſitions two great objections, which often are brought againſt this doctrine, are well ſolved.

Object. The firſt is deduced from thoſe places of ſcripture, wherein God ſeems preciſely to have decreed and predeſtinated ſome to ſalvation; and for that end, to have ordained certain means, which fall not out to others; as in the calling of *Abraham*, *David*, and others, and in the converſion of *Paul*; for theſe being numbered among ſuch to whom this prevalency is given, the objection is eaſily looſed.

The ſecond is drawn from thoſe places, wherein God ſeems to have ordained ſome wicked perſons

to

to deſtruction; and therefore to have obdured their hearts to force them unto great ſins, and to have raiſed them up, that he might ſhew in them his power, who, if they be numbered amongſt thoſe men whoſe day of viſitation is paſſed over, that objection is alſo ſolved; as will more evidently appear to any one that will make a particular application of thoſe things, which I at this time, for brevity's ſake, thought meet to paſs over. Predeſtination to ſalvation, and pre-ordination to deſtruction, anſwered.

§. XIX. Having thus clearly and evidently ſtated the queſtion, and opened our mind and judgment in this matter, as divers objections are hereby prevented, ſo will it make our proof both the eaſier and the ſhorter.

The firſt thing to be proved is, *That God hath given to every man a day or time of viſitation, wherein it is poſſible for him to be ſaved.* If we can prove that there is a day and time given, in which thoſe might have been ſaved that actually periſh, the matter is done: for none deny but thoſe that are ſaved have a day of viſitation. This then appears by the regrets and complaints which the Spirit of God throughout the whole ſcriptures makes, even to thoſe that did periſh; ſharply reproving them, for that they did not accept of, nor cloſe with God's viſitation and offer of mercy to them. Thus the Lord expreſſes himſelf then firſt of all to *Cain*, Gen. iv. 6, 7. *And the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doſt well, ſhalt thou not be accepted? If thou doſt not well, ſin lieth at the door.* This was ſaid to *Cain* before he ſlew his brother *Abel*, when the evil ſeed began to tempt him, and work in his heart; we ſee how God gave warning to *Cain* in ſeaſon, and in the day of his viſitation towards him, acceptance and remiſſion if he did well: for this interrogation, *Shalt thou not be accepted?* imports an affirmative, *Thou ſhalt be accepted, if thou doſt well.* So that if we may truſt God Almighty, the Prop. I. Proved. Proof I. Thoſe that periſh had a day of mercy offered them. Inſtances. 1. Cain.

fountain of all truth and equity, it was poſſible in a day, even for *Cain* to be accepted. Neither could God have propoſed the doing of *good* as a condition, if he had not given *Cain* ſufficient ſtrength, whereby he was capable to do *good*. This the Lord himſelf alſo ſhews, even that he gave a day of viſitation to the old world, *Gen.* vi. 3. *And the Lord ſaid, My Spirit ſhall not always ſtrive in man*; for ſo it ought to be tranſlated. This manifeſtly implies, that his Spirit did ſtrive with man, and doth ſtrive with him for a ſeaſon; which ſeaſon expiring, God ceaſeth to ſtrive with him, in order to ſave him: for the Spirit of God cannot be ſaid to ſtrive with man after the day of his viſitation is expired; ſeeing it naturally, and without any reſiſtance, works its effect then, to wit, continually to judge and condemn him. From this *day of viſitation*, that God hath given to every one, is it that he is ſaid to *wait to be gracious*, Iſa. xxx. 18. and to be *long-ſuffering*, Exod. xxxiv. 6. Numb. xiv. 18. Pſal. lxxxvi. 15. Jer. xv. 15. Here the prophet *Jeremy*, in his prayer, lays hold upon the *long-ſuffering of God*; and in his expoſtulating with God, he ſhuts out the objection of our adverſaries in the 18th verſe; *Why is my pain perpetual, and my wound incurable, which refuſeth to be healed? Wilt thou altogether be unto me as a liar, and as waters that fail?* Whereas, according to our adverſaries opinion, the pain of the moſt part of men is perpetual, and their wound altogether incurable; yea, the offer of the goſpel, and of ſalvation unto them, is as a lie, and as waters that fail, being never intended to be of any effect unto them. The apoſtle *Peter* ſays expreſly, that this *long-ſuffering of God waited in the days of Noah for thoſe of the old world*, 1 Pet. iii. 20. which, being compared with that of *Gen.* vi. 3. before-mentioned, doth ſufficiently hold forth our propoſition. And that none may object that this long-

2. The old world.

God is long-ſuffering, and long waiting to be gracious unto all—

long-ſuffering or *ſtriving of the Lord* was not in order to ſave them, the ſame apoſtle ſaith expreſly, 2 *Pet.* iii. 15. *That the long-ſuffering of God is to be accounted ſalvation*; and with this *long-ſuffering*, a little before in the 9th verſe, he couples, *That God is not willing that any ſhould periſh*. Where, taking him to be his own interpreter (as he is moſt fit) he holdeth forth, That thoſe to whom the Lord is *long-ſuffering*, (which he declareth he was to the wicked of the old world, and is now to all, *not willing that any ſhould periſh*) they are *to account this long-ſuffering of God to them ſalvation*. Now how or in what reſpect can they account it *ſalvation*, if there be not ſo much as a *poſſibility* of ſalvation conveyed to them therein? For it were not *ſalvation* to them, if they could not be ſaved by it. In this matter *Peter* further refers to the writings of *Paul*, holding forth this to have been the univerſal doctrine. Where it is obſervable what he adds upon this occaſion, how *there are ſome things in Paul's epiſtles hard to be underſtood, which the unſtable and unlearned wreſt to their own deſtruction*; inſinuating plainly this of thoſe expreſſions in *Paul*'s epiſtles, as *Rom.* ix. *&c.* which ſome, *unlearned* in ſpiritual things, did make to contradict the truth of *God's long-ſuffering towards all*, in which he willeth not any of them ſhould periſh, and in which they all may be ſaved. Would to God many had taken more heed than they have done to this advertiſement! That place of the apoſtle *Paul*, which *Peter* ſeems here moſt particularly to hint at, doth much contribute alſo to clear the matter, *Rom.* ii. 4. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? Paul* ſpeaketh here to the unregenerate, and to the wicked, who (in the following verſe he ſaith) *Treaſure up wrath unto the day of wrath*; and to ſuch he commends the riches of the forbearance and long-ſuffering of God;

—In order to ſave them.

Some things in Paul's epiſtles hard to be underſtood.

ſhewing that the tendency of God's goodneſs leadeth to repentance. How could it neceſſarily tend to *lead them to repentance*, how could it be called *riches* or *goodneſs* to them, if there were not a time wherein they might repent by it, and come to be ſharers of the riches exhibited in it? From all which I thus argue.

Arg. God's Spirit ſtrives in the wicked.

If God plead with the wicked, from the poſſibility of their being accepted; if God's Spirit ſtrive in them for a ſeaſon, in order to ſave them, who afterwards periſh; if he wait to be gracious unto them; if he be long-ſuffering towards them; and if this long-ſuffering be ſalvation to them while it endureth, during which time God willeth them not to periſh, but exhibiteth to them the riches of his goodneſs and forbearance to lead them to repentance; then there is a day of viſitation wherein ſuch might have been, or ſome ſuch now may be ſaved, who have periſhed; and may periſh, if they repent not:

But the firſt is true; therefore alſo the laſt.

Pr. II.

§. XX. Secondly, This appeareth from the prophet *Iſaiah*, v. 4. *What could I have done more to my vineyard?* For in verſe 2. he ſaith; *He had fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine; and yet* (ſaith he) *when I looked it ſhould have brought forth grapes, it brought forth wild grapes.* Wherefore he calleth the inhabitants of *Jeruſalem*, and men of *Judah*, to judge betwixt him and his vineyard, ſaying; *What could I have done more to my vineyard, than I have done in it? and yet* (as is ſaid) *it brought forth wild grapes:* which was applied to many in *Iſrael* who refuſed God's mercy. The ſame example is uſed by Chriſt, *Mat.* xxi. 33. *Mark* xii. 1. *Luke* xx. 9. where *Jeſus* ſhews, how to ſome *a vineyard was planted*, and all things given neceſſary for them, to get them fruit to pay or reſtore to their maſter; and how the maſter many times waited to be merciful to them,

The vineyard planted brought forth wild grapes.

in

in ſending ſervants after ſervants, and paſſing by many offences, before he determined to deſtroy and caſt them out. Firſt then, this cannot be underſtood of the ſaints, or of ſuch as repent and are ſaved; for it is ſaid expreſly, *He will deſtroy them.* Neither would the parable any ways have anſwered the end for which it is alledged, if theſe men had not been in a capacity to have done good; yea, ſuch was their capacity, that Chriſt ſaith in the prophet, *What could I have done more?* So that it is more than manifeſt, that by this parable, repeated in three ſundry *evangeliſts*, Chriſt holds forth his long-ſuffering towards men, and their wickedneſs, to whom means of ſalvation being afforded, do nevertheleſs reſiſt, to their own condemnation. To theſe alſo are parallel theſe ſcriptures, *Prov.* i. 24, 25, 26. *Jer.* xviii. 9, 10. *Mat.* xviii. 32, 33, 34. *Acts* xiii. 46.

Laſtly, That there is a day of viſitation given to the wicked, wherein they might have been ſaved, and which being expired, they are ſhut out from ſalvation, appears evidently by Chriſt's lamentation over *Jeruſalem*, expreſſed in three ſundry places, *Matth.* xxiii. 37. *Luke* xiii. 34. and xix. 41, 42. *And when he was come near, he beheld the city, and wept over it, ſaying; If thou hadſt known, even thou, at leaſt in this thy day, the things that belong to thy peace; but now they are hid from thine eyes!* Than which nothing can be ſaid more evident to prove our doctrine. For, Firſt, he inſinuates that there was a day wherein the inhabitants of *Jeruſalem* might have known thoſe things that belonged to their peace. Secondly, That during that day he was willing to have gathered them, even as an *hen gathereth her chickens.* A familiar example, yet very ſignificative in this caſe; which ſhews that the offer of ſalvation made unto them was not in vain on his part, but as really, and with as great chearfulneſs and willingneſs, as an *hen gathereth*

Pr. III.

Chriſt's lamentation over Jeruſalem.

gathereth her chickens. Such as is the love and care of the hen toward her brood, ſuch is the care of Chriſt to gather loſt men and women, to redeem them out of their corrupt and degenerate ſtate. Thirdly, That becauſe they refuſed, the things belonging to their *peace were hid from their eyes.* Why were they hid? Becauſe ye would not ſuffer me to *gather you*; ye would not ſee thoſe things that were *good for you*, in the ſeaſon of God's love towards you; and therefore *now*, that day being expired, *ye cannot ſee them:* and, for a farther judgment, God ſuffers you to be hardened in unbelief.

God hardens, when.

So it is, after real offers of mercy and ſalvation rejected, that mens hearts are hardened, and not before. Thus that ſaying is verified, *To him that hath, ſhall be given; and from him that hath not, ſhall be taken away even that which he hath.* This may ſeem a riddle, yet it is according to this doctrine eaſily ſolved. He hath not, becauſe he hath loſt the ſeaſon of uſing it, and ſo to him it is now as nothing; for Chriſt uſes this expreſſion, *Matth.* xxv. 26. upon the occaſion of the taking the *one talent* from the *ſlothful ſervant*, and giving it to him that was diligent; which *talent* was no ways inſufficient of itſelf, but of the ſame nature with thoſe given to the others; and therefore the Lord had reaſon to exact the profit of it proportionably, as well as from the reſt: ſo, I ſay, it is after the rejecting of the day of viſitation, that the judgment of obduration is inflicted upon men and women, as Chriſt pronounceth it upon the *Jews* out of *Iſa.* vi. 9. which all the four *evangeliſts* make mention of, *Matth.* xiii. 14. *Mark* iv. 12. *Luke* viii. 10. *John* xii. 40. and laſt of all the apoſtle *Paul*, after he had made offer of the goſpel of ſalvation to the *Jews* at *Rome*, pronounceth the ſame, *Acts* xxviii. 26. after that ſome believed not; *Well ſpake the Holy Ghoſt, by* Iſaiah *the prophet, unto our fathers,*

The one talent was ſufficient.

thers, ſaying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive. For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and ſhould be converted, and I ſhould heal them. So it appears, that God would have them to ſee, but they cloſed their eyes; and therefore they are juſtly hardened. Of this matter *Cyrillus Alexandrinus* upon *John*, lib. 6. cap. 21. ſpeaks well, anſwering to this objection. Cyril. Alex.

" But ſome may ſay, If Chriſt be come into the " world, that thoſe that ſee may be blinded, their " blindneſs is not imputed unto them; but it rather " ſeems that Chriſt is the cauſe of their blindneſs, " who ſaith," *He is come into the world, that thoſe that ſee may be blinded.* " But," ſaith he, " they " ſpeak not rationally, who object theſe things unto " God, and are not afraid to call him the author of " evil. For, as the ſenſible ſun is carried upon our " horizon, that it may communicate the gift of its " clearneſs unto all, and make its light ſhine upon " all; yet if any one cloſe his eye-lids, or willingly " turn himſelf from the ſun, refuſing the benefit of " its light, he wants its illumination, and remains " in darkneſs, not through the defect of the ſun, " but through his own fault. So that the true Sun, " who came to enlighten thoſe that ſat in darkneſs, " and in the region of the ſhadow of death, viſited " the earth for this cauſe, that he might commu- " nicate unto all the gift of knowledge and grace, " and illuminate the inward eyes of all by a ſpiritual " ſplendor: but many reject the gift of this heavenly " light freely given to them, and have cloſed the eyes " of their minds, leſt ſo excellent an illumination or " irradiation of the eternal light ſhould ſhine unto " them. It is not then thro' defect of the true Sun " that they are blinded, but only thro' their own

The cauſe of man's remaining in darkneſs, the cloſing his eyes.

" iniquity

" iniquity and hardneſs; *for*, as the wiſe man ſaith, " Wiſdom ii. *their wickedneſs hath blinded them.*"

From all which I thus argue:

The obſtinate Jews had a day.

If there was a day wherein the obſtinate *Jews* might have known the things that *belonged to their peace*, which, becauſe they rejected it, *was hid from their eyes*; if there was a time wherein Chriſt would have gathered them, who, becauſe they refuſed, could not be gathered; then ſuch as might have been ſaved do actually periſh, that ſlighted the day of God's viſitation towards them, wherein they might have been converted and ſaved.

But the firſt is true; therefore alſo the laſt.

Prop. II. Proved.

§. XXI. Secondly, That which comes in the ſecond place to be proved is, *That whereby God offers to work this ſalvation during the day of every man's viſitation*; and that is, *That he hath given to every man a meaſure of ſaving, ſufficient, and ſupernatural light and grace.* This I ſhall do, by God's aſſiſtance, by ſome plain and clear teſtimonies of the ſcripture.

Proof I. The light enlightning every man, &c.—

Firſt, From that of *John* i. 9. *That was the true light, which lighteth every man that cometh into the world.* This place doth ſo clearly favour us, that by ſome it is called the *Quakers text*; for it doth evidently demonſtrate our aſſertion; ſo that it ſcarce needs either conſequence or deduction, ſeeing itſelf is a conſequence of two propoſitions aſſerted in the former verſes, from which it followeth as a concluſion in the very terms of our faith. The firſt of theſe propoſitions is, *The life that is in him is the light of men:* the ſecond, *The light ſhineth in the darkneſs*; and from theſe two he infers, and *He is the true light, which lighteth every man that cometh into the world.*

Obſ. 1.

From whence I do in ſhort obſerve, That this divine apoſtle calls *Chriſt the light of men*, and giveth us this as one of the chief properties, at leaſt conſiderably and eſpecially to be obſerved by

by us; ſeeing hereby, as he is the *light*, and as we walk with him in that *light* which he communicates to us, we come to have fellowſhip and communion with him; as the ſame apoſtle ſaith elſewhere, 1 *John* i. 7. Secondly, That *this light ſhineth in darkneſs, though the darkneſs comprehend it not.* Thirdly, That *this true light enlighteneth every man that cometh into the world.* Where the apoſtle, being directed by God's Spirit, hath carefully avoided their captiouſneſs, that would have reſtricted this to any certain number: where every one is, there is none excluded. Next, ſhould they be ſo obſtinate, as ſometimes they are, as to ſay that this [*every man*] is only every one of the elect; theſe words following, *every man that cometh into the world*, would obviate that objection. So that it is plain there comes no man into the world, whom Chriſt hath not *enlightened* in ſome meaſure, and in whoſe dark heart this *light* doth not ſhine; though the *darkneſs comprehend it not*, yet it ſhineth there; and the nature thereof is to diſpel the darkneſs, where men ſhut not their eyes upon it. Now for what end this *light* is given, is expreſſed verſe 7. where *John* is ſaid to come for a *witneſs*, *to bear witneſs to the light, that all men through it might believe*; to wit, through the *light*, δι' αὐτοῦ, which doth very well agree with φωτὸς, as being the neareſt antecedent, though moſt tranſlators have (to make it ſuit with their own doctrine) made it relate to *John*, as if all men were to believe through *John*. For which, as there is nothing directly in the text, ſo it is contrary to the very ſtrain of the context. For, ſeeing Chriſt hath *lighted every man* with this *light*, Is it not that they may come to believe through it? All could not believe through *John*, becauſe all men could not know of *John*'s teſtimony; whereas every man being lighted by this, may come there-through to believe. *John* ſhined not

—Not to a certain number of men, but every man.

The light diſpelling darkneſs begets faith.

not in *darkneſs*; but this *light* ſhineth in the *darkneſs*, that having diſpelled the *darkneſs*, it may produce and beget faith. And laſtly, We muſt believe through that, and become believers through that, by walking in which fellowſhip with God is known and enjoyed; but, as hath been above-obſerved, it is by walking in this *light* that we have this communion and fellowſhip; not by walking in *John*, which were nonſenſe. So that this relative δι' ὃτου, muſt needs be referred to the *light*, whereof *John* bears witneſs, that through that *light*, wherewith Chriſt hath *lighted every man*, all men might come to believe. Seeing then this *light* is the *light* of Jeſus Chriſt, and the *light* through which men come to believe, I think it needs not to be doubted, but that it is a ſupernatural, ſaving, and ſufficient *light*. If it were not ſupernatural, it could not be properly called the *light* of Jeſus; for though all things be his, and of him, and from him; yet thoſe things which are common and peculiar to our nature, as being a part of it, we are not ſaid in ſo ſpecial a manner to have from Chriſt. Moreover, the evangeliſt is holding out to us here the office of Chriſt as mediator, and the benefits which from him as ſuch do redound unto us.

The light is ſupernatural, ſaving, and ſufficient.

Obſerv. 2. Secondly, It cannot be any of the natural gifts or faculties of our ſoul, whereby we are ſaid here to be enlightened, becauſe this light is ſaid to *ſhine in the darkneſs*, and cannot be comprehended by it. Now this darkneſs is no other but man's natural condition and ſtate; in which natural ſtate he can eaſily comprehend, and doth comprehend, thoſe things that are peculiar and common to him as ſuch. That man in his natural condition is called *darkneſs*, ſee *Eph.* v. 8. *For ye were ſometimes darkneſs, but now are ye light in the Lord.* And in other places, as *Acts* xxvi. 18. *Col.* i. 3. 1 *Theſſ.* v. 5. where the condition of man in his natural ſtate is termed *darkneſs*: therefore,

The darkneſs is man's natural ſtate and condition.

fore I ſay this *light* cannot be any natural property or faculty of man's ſoul, but a ſupernatural gift and grace of Chriſt,

Thirdly, It is ſufficient and ſaving. Obſerv. 3.

That which is given *that all men through it may believe*, muſt needs be ſaving and ſufficient: that, by walking in which, fellowſhip with the ſaints and the blood of Chriſt, *which cleanſeth from all ſin*, is poſſeſſed, muſt be ſufficient: Arg. 1.

But ſuch is the LIGHT, 1 *John* i. 7.

Therefore, *&c.*

Moreover;

That which we are commanded to believe in *that we may become the children of the light*, muſt be a ſupernatural, ſufficient and ſaving principle: Arg. 2.

But we are commanded to *believe in this light:*

Therefore, *&c.*

The *propoſition* cannot be denied. The *aſſumption* is Chriſt's own words, *John* xii. 36. *While ye have the light, believe in the light, that ye may be the children of the light.*

To this they object, *That by* [light] *here is underſtood Chriſt's outward perſon, in whom he would have them believe.* Object.

That they ought to have believed in Chriſt, that is, that he was the MESSIAH that was to come, is not denied; but how they evince that Chriſt intended *that* here, I ſee not: nay the place itſelf ſhews the contrary, by theſe words, *While ye have the light*; and by the verſe going before, *Walk while ye have the light, leſt darkneſs come upon you:* which words import, that when that light in which they were to believe was removed, then they ſhould loſe the capacity or ſeaſon of believing. Now this could not be underſtood of Chriſt's perſon, elſe the *Jews* might have believed in him; and many did ſavingly believe in him, as all Chriſtians do at this day, when the perſon, to wit, his bodily preſence, or outward man, is far Anſw.

Whether Chriſt's outward perſon was the light.

The light of Chriſt is not Chriſt's outward man or perſon.

removed from them. So that this light in which they were commanded to believe muſt be that inward ſpiritual light that ſhines in their hearts for a ſeaſon, even during the day of man's viſitation; which while it continueth to call, invite, and exhort, men are ſaid to have it, and may believe in it; but when men refuſe to believe in it, and reject it, then it ceaſeth to be a light to ſhew them the way; but leaves the ſenſe of their unfaithfulneſs as a ſting in their conſcience, which is a terror and darkneſs unto them, and upon them, in which they cannot know where to go, neither can work any ways profitably in order to their ſalvation. And therefore to ſuch rebellious ones the day of the Lord is ſaid to be *darkneſs*, and not *light*, Amos v. 18.

From whence it appears, that though many receive not the light, as many comprehend it not, nevertheleſs this ſaving light ſhines in all, that it may ſave them. Concerning which alſo *Cyrillus Alexandrinus* ſaith well, and defends our principle: " With great diligence and watchfulneſs," ſaith he, " doth the apoſtle *John* endeavour to anticipate " and prevent the vain thoughts of men: for there " is here a wonderful method of ſublime things, " and overturning of objections. He had juſt now " called the Son the *true light*, by whom he af- " firmed that every man coming into the world " was enlightened; yea, that he was in the world, " and the world was made by him. One may then " object, If the word of God be the light, and if " this light enlighten the hearts of men, and ſug- " geſt unto men piety and the underſtanding of " things; if he was always in the world, and was " the creator or builder of the world, why was he " ſo long unknown unto the world? It ſeems ra- " ther to follow becauſe he was unknown to the " world, therefore the world was not enlightened " by him, nor he totally light. Leſt any ſhould " ſo object, he divinely infers [and the world knew " him

Cyrillus Alexandrinus upon John, lib. 1. chap. 11.

" him not.] Let not the world," ſaith he, " ac-
" cuſe the word of God, and his eternal light,
" but its own weakneſs; for the ſun enlightens,
" but the creature rejects the grace that is given
" unto it, and abuſeth the ſharpneſs of underſtand-
" ing granted it, by which it might have naturally
" known God; and, as a prodigal, hath turned its
" ſight to the creatures, neglecting to go forward,
" and through lazineſs and negligence buried the
" illumination, and deſpiſed this grace. Which
" that the diſciple of *Paul* might not do, he was
" commanded to watch; therefore it is to be im-
" puted to their wickedneſs, who are illuminated,
" and not unto the light. For as albeit the ſun
" riſeth upon all, yet he that is blind receiveth no
" benefit thereby; none thence can juſtly accuſe
" the brightneſs of the ſun, but will aſcribe the
" cauſe of not ſeeing to the blindneſs: ſo I judge
" it is to be underſtood of the only begotten Son
" of God; for he is the true light, and ſendeth
" forth his brightneſs upon all; but the god of
" this world, as *Paul* ſaith, hath blinded the minds
" of thoſe that believe not, 2 *Cor.* iv. 4. that the
" light of the goſpel ſhine not unto them. We ſay
" then that darkneſs is come upon men, not be-
" cauſe they are altogether deprived of light, for
" nature retaineth ſtill the ſtrength of underſtand-
" ing divinely given it, but becauſe man is dulled
" by an evil habit, and become worſe, and hath
" made the meaſure of grace in ſome reſpect to
" languiſh. When therefore the like befalls
" man, the *Pſalmiſt* juſtly prays, crying, *Open mine*
" *eyes, that I may behold the wonderful things of thy*
" *law.* For the law was given that this light might
" be kindled in us, the bleareddneſs of the eyes of
" our minds being wiped away, and the blindneſs
" being removed which detained us in our former
" ignorance. By theſe words then the world is ac-
" cuſed as ungrateful and unſenſible, not knowing

The ſun enlightens, but man through negligence buries illumination.

" its author, nor bringing forth the good fruit of the " *illumination*; that it may now ſeem to be ſaid " truly of all, which was of old ſaid by the pro- " phet of the *Jews*, I expected that it ſhould have " brought forth grapes, but it brought forth wild " grapes. For the good fruit of the *illumination* " was the knowledge of the only begotten, as a " cluſter hanging from a fruitful branch, *&c.*"

Grace no natural gift.

From which it appears *Cyrillus* believed that a *ſaving illumination* was given unto all. For as to what he ſpeaks of nature, he underſtands it not of the common nature of man by itſelf, but of that nature which hath the ſtrength of underſtanding *divinely* given it: for he underſtands this *univerſal illumination* to be of the ſame kind with that *grace* of which *Paul* makes mention to *Timothy*, ſaying, *Neglect not the grace that is in thee.* Now it is not to be believed that *Cyrillus* was ſo ignorant as to judge that grace to have been ſome natural gift.

Prof. II. §. XXII. That this ſaving light and ſeed, or a meaſure of it, is given to all, Chriſt tells us expreſly in the parable of the ſower, *Mat.* xiii. from ver. 18. *Mark* iv. and *Luke* viii. 11. he ſaith, That this *ſeed* ſown in thoſe ſeveral ſorts of grounds is the *word of the kingdom*, which the apoſtle calls the *word of faith*, Rom. x. 8. James i. 21. ὁ Λόγος ἔμφυτος, the *implanted ingrafted word, which is able to ſave the ſoul*; the words themſelves declare that it is that which is *ſaving* in the nature of it, for in the good ground it fructified abundantly.

The ſeed of the kingdom is ſown in ſeveral ſorts of grounds without diſtinction.

Let us then obſerve, that this ſeed of the kingdom, this ſaving, ſupernatural, and ſufficient *word*, was really ſown in the ſtony thorny ground, and by the way-ſide, where it did not profit, but became uſeleſs as to theſe grounds: it was, I ſay, the ſame *ſeed* that was ſown in the good ground. It is then the fear of perſecution and deceitfulneſs of riches, as Chriſt himſelf interpreteth the parable, which hindereth this ſeed to grow in the hearts of many:

not

not but that in its own nature it is ſufficient, being the ſame with that which groweth up and proſpereth in the hearts of thoſe who receive it. So that though all are not ſaved by it, yet there is a ſeed of ſalvation planted and ſown in the hearts of *all* by God, which would grow up and redeem the ſoul, if it were not choked and hindered. Concerning this parable *Victor Antiochenus* on *Mark* iv. as he is cited by *Voſſius*, in his *Pelagian Hiſtory*, book 7. ſaith, "That our Lord Chriſt hath liberally ſown the "divine ſeed of the word, and propoſed it to "all, without reſpect of perſons; and as he that "ſoweth diſtinguiſheth not betwixt ground and "ground, but ſimply caſteth in the ſeed without "diſtinction, ſo our Saviour hath offered the food "of the divine word ſo far as was his part, although "he was not ignorant what would become of many. "Laſtly, He ſo behaved himſelf, as he might juſtly "ſay, What ſhould I have done that I have not "done?" And to this anſwered the parable of the *talents*, Mat. xxv. he that had *two talents* was accepted, as well as he that had *five*, becauſe he uſed them to his maſter's profit: and he that had *one* might have done ſo; his talent was of the ſame nature of the reſt; it was as capable to have proportionably brought forth its intereſt as the reſt. And ſo though there be not a like proportion of grace given to all, to ſome *five talents*, to ſome *two talents*, and to ſome but *one talent*; yet there is given to all that which is ſufficient, and no more is required than according to that which is given: *For unto whomſoever much is given, from him ſhall much be required*, Luke xii. 48. He that had the *two talents* was accepted for giving *four*, nothing leſs than he that gave the *ten*: ſo ſhould he alſo that gave the *one*, if he had given *two*; and no doubt *one* was capable to have produced *two*, as well as *five* to have produced *ten*, or *two four*.

§. XXIII. Thirdly, This ſaving ſpiritual light Pr. III. is the goſpel, which the apoſtle ſaith expreſly is

The light is the goſpel, the power of God preached n every creature under heaven.

preached *in every creature under heaven*; even that very *goſpel whereof Paul was made a miniſter*, Col. i. 23. For the goſpel is not a mere declaration of good things, being the *power of God unto ſalvation to all thoſe that believe*, Rom. i. 16. Though the outward declaration of the goſpel be taken ſometimes for the goſpel; yet it is but figuratively, and by a *metonymy*. For to ſpeak properly, the goſpel is this inward power and life which preacheth *glad tidings* in the hearts of all men, offering ſalvation unto them, and ſeeking to redeem them from their iniquities, and therefore it is ſaid to be preached *in every creature under heaven:* whereas there are many thouſands of men and women to whom the outward goſpel was never preached. Therefore the apoſtle *Paul*, *Romans* i. where he ſaith *the goſpel is the power of God unto ſalvation*, adds, that *therein is revealed the righteouſneſs of God from faith to faith*; and alſo the *wrath of God againſt ſuch as hold the truth of God in unrighteouſneſs:* for this reaſon, ſaith he, *becauſe that which may be known of God is manifeſt in them*; *for God hath ſhewed it unto them.* Now that which may be known of God, is known by the goſpel, which was manifeſt in them. For thoſe of whom the apoſtle ſpeaks had no outward goſpel preached unto them; ſo that it was by the inward manifeſtation of the knowledge of God *in them*, which is indeed the goſpel preached in man, *that the righteouſneſs of God is revealed from faith to faith*; that is, it reveals to the ſoul that which is juſt, good, and righteous; and that as the ſoul receiveth it and believes, righteouſneſs comes more and more to be revealed from one degree of faith to another. For though, as the following verſe ſaith, the outward creation declares the power of God; yet *that which may be known of him is manifeſt within:* by which inward manifeſtation we are made capable to ſee and diſcern the Eternal Power and Godhead in the outward creation; ſo were it not for this inward principle,

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we could no more understand the invisible things of God by the outward visible creation, than a blind man can see and discern the variety of shapes and colours, or judge of the beauty of the outward creation. Therefore he saith, first, *That which may be known of God is manifest in them*, and in and by that they may read and understand the power and Godhead in those things that are outward and visible. And though any might pretend that the outward creation doth of itself, without any supernatural or saving principle in the heart, even declare to the natural man that there is a God; yet what would such a knowledge avail, if it did not also communicate to me what the will of God is, and how I shall do that which is acceptable to him? For the outward creation, though it may beget a persuasion that there is some eternal power or virtue by which the world hath had its beginning; yet it doth not tell me, nor doth it inform me of that which is just, holy, and righteous; how I shall be delivered from my temptations and evil affections, and come unto righteousness; that must be from some inward manifestation in my heart. Whereas those *Gentiles* of whom the apostle speaks knew by that *inward law* and manifestation of the knowledge of God in them to distinguish betwixt good and evil, as in the next chapter appears, of which we shall speak hereafter. The prophet *Micah*, speaking of man indefinitely, or in general, declares this, *Mic.* vi. 8. *He hath shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with God?* He doth not say God requires, till he hath first assured that he hath shewed unto them. Now because this is shewed unto all men, and manifest *in them*, therefore, saith the apostle, is the *wrath of God revealed against them, for that they hold the truth in unrighteousness*; that is, the measure of truth, the light, the seed, the grace *in them:* for that they *hide the talent*

The outward creation may beget a persuasion in man of an eternal power or virtue.

in the earth; that is, in the earthly and unrighteous part in their hearts, and ſuffer it not to bring forth fruit, but to be choked with the ſenſual cares of this life, the fear of reproach, and the deceitfulneſs of riches, as by the parables above mentioned doth appear. But the apoſtle *Paul* opens and illuſtrates this matter yet more, *Rom.* x. where he declares, *That the word which he preached* (now the word which he preached, and the goſpel which he preached, and whereof he was a miniſter, is one and the ſame) *is not far off, but nigh in the heart and in the mouth*; which done, he frameth as it were the objection of our adverſaries in the 14th and 15th verſes, *How ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher?* This he anſwers in the 18th verſe, ſaying, *But, I ſay, have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world*; inſinuating that this divine preacher had ſounded in the ears and hearts of *all men*: for of the *outward apoſtles* that ſaying was not true, neither then, nor many hundred years after; yea, for aught we know there may be yet great and ſpacious nations and kingdoms that never have heard of *Chriſt* nor his apoſtles as outwardly. This inward and powerful *word of God* is yet more fully deſcribed in the epiſtle to the *Hebrews*, chap. iv. 12, 13. *For the word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart.* The virtues of this ſpiritual word are here enumerated: it is *quick*, becauſe it *ſearches* and *tries the hearts of all*; no man's heart is exempt from it: for the apoſtle gives this reaſon of its being ſo in the following verſe, *But all things are naked and opened unto the eyes of him with whom we have to do: and there is not any creature that is not manifeſt in his*

The divine preacher. the word nigh, hath ſounded in the ears and hearts of all men.

Before whom all things are manifeſt.

his ſight. Though this ultimately and mediately be referred to God, yet nearly and immediately it relates to the *word* or *light*, which, as hath been before proved, is *in the hearts of all*, elſe it had been improper to have brought it in here. The apoſtle ſhews how *every intent and thought of the heart is diſcerned by the word of God*, becauſe all things are naked before God; which imports nothing elſe but it is in and by this word whereby God ſees and diſcerns man's thoughts; and ſo it muſt needs be in all men, becauſe the apoſtle ſaith, *there is no creature that is not manifeſt in his ſight*. This then is that faithful *witneſs* and *meſſenger* of God that bears witneſs for God, and for his righteouſneſs in the hearts of all men: *for he hath not left man without a witneſs*, Acts xiv. 17. and he is ſaid to be *given for a witneſs to the people*, Iſa. lv. 4. And as this word beareth witneſs for God, ſo it is not placed in men only to condemn them: for as he is given for a *witneſs*, ſo ſaith the prophet, *he is given for a leader and commander. The light is given, that all through it may believe*, John i. 7. *for faith cometh by hearing, and hearing by the word of God*, which is placed in man's heart, both to be a witneſs for God, and to be a means to bring man to God through faith and repentance: it is therefore *powerful*, that it may divide betwixt the ſoul and the ſpirit: it is like a *two-edged ſword*, that it may cut off iniquity from him, and ſeparate betwixt the precious and the vile; and becauſe man's heart is cold and hard like iron naturally, therefore hath God placed this word *in him*, which is ſaid to be like a *fire*, and like a *hammer*, Jer. xxiii. 29. that like as by the heat of the fire the iron, of its own nature cold, is warmed, and ſoftened, and by the ſtrength of the hammer is framed according to the mind of the worker; ſo the cold and hard heart of man is by the virtue and powerfulneſs of this word of God *near* and *in* the heart, as it reſiſts not, warmed and ſoftened, and receiveth an heavenly and cœleſtial impreſſion and image.

And every thought and intent of the heart.

The faithful witneſs.

A leader and commander.

A two-edged ſword.

A fire and a hammer.

image. The moſt part of the fathers have ſpoken at large touching this *word*, *ſeed*, *light*, and *ſaving voice* calling all unto ſalvation, and able to ſave.

Clem. Alex. *Clemens Alexandrinus* ſaith, *lib.* 2. *Stromat.* "The "divine word hath cried, calling all, knowing well "thoſe that will not obey; and yet, becauſe it is in "our power either to obey or not to obey, that none "may have a pretext of ignorance, it hath made a "righteous call, and requireth but that which is ac- "cording to the ability and ſtrength of every one." The ſelf-ſame, in his warning to the *Gentiles*; "For "as," ſaith he, "that heavenly ambaſſador of the "Lord, *the grace of God, that brings ſalvation, hath* "*appeared unto all*, *&c.* This is the new ſong, "coming and manifeſtation of the word, which "now ſhews itſelf in us, which was in the begin- "ning, and was firſt of all." And again, "Hear "therefore, ye that are afar off; hear, ye who are "near; the word is hid from none, the light is "common to all, and ſhineth to all. There is no "darkneſs in the *word*; let us haſten to ſalvation,

The gathering unto the one and alone love. "to the new birth, that we being many, may be "gathered into the one alone love." *Ibid.* he ſaith, "That there is infuſed into all, but principally "into thoſe that are trained up in doctrine, a cer- "tain *divine influence*, τὶς ἀπόῤῥοια θεία." And again he ſpeaks concerning the *innate witneſs*, "worthy of belief, which of itſelf doth plainly "chuſe that which is moſt honeſt." And again he ſaith, "That it is not impoſſible to come unto "the truth, and lay hold of it, ſeeing it is moſt "near to us, in our own houſes, as the moſt wiſe "*Moſes* declareth, living in three parts of us, *viz.* "in our hands, in our mouth, and in our hearts. This," ſaith he, "is a moſt true badge of the truth, "which is alſo fulfilled in three things, namely, in "counſel, in action, in ſpeaking." And again he ſaith alſo unto the unbelieving nations, "Receive "Chriſt, receive light, receive ſight, to the end "thou mayeſt rightly know both God and man.

"The

" The word that hath enlightened us is more plea- The en-
" ſant than gold, and the ſtone of great value." lightening
And again he ſaith, " Let us receive the light, that word.
" we may receive God; let us receive the light,
" that we may be the ſcholars of the Lord." And again he ſaith to thoſe infidel nations, " The hea-
" venly Spirit helpeth thee; reſiſt and flee plea-
" ſure." Again, *lib.* 5. *Strom.* he ſaith, " God for-
" bid that man be not a partaker of divine ac-
" quaintance, θείας ἐννοίας, who in *Geneſis* is ſaid
" to be a partaker of inſpiration." And *Pæd. lib.* 1. *cap.* 3. " There is," ſaith he, " ſome lovely and
" ſome deſirable thing in man, which is called the
" in-breathing of God, ἐμφύσημα Θεοῦ." The ſame man, *lib.* 10. *Strom.* directeth men unto the *light* and *water* in themſelves, who have the eye of the ſoul darkened or dimmed through evil up-bringing and learning: let them enter in unto their own *domeſtick light*, or unto the *light* which is in their own houſe, πρὸς τὸ οἰκεῖον φῶς βαδιζέτω, unto the *truth*, which manifeſts accurately and clearly theſe things that have been written.

Juſtin Martyr, in his firſt *Apology*, ſaith, " That J. Martyr.
" the word which was and is, is in all; even that
" very ſame word which, through the prophets,
" foretold things to come."

The writer of the *Calling of the* Gentiles ſaith, Auth. de Voc. Gent.
lib. 1. *cap.* 2. " We believe according to the ſame
" (*viz. ſcripture*,) and moſt religiouſly confeſs, that
" God was never wanting in care to the generality
" of men; who although he did lead by particu-
" lar leſſons a people gathered to himſelf unto god-
" lineſs, yet he withdrew from no nation of men
" the gifts of his own goodneſs, that they might
" be convinced that they had received the words of
" the prophets, and legal commands in ſervices and
" teſtimonies of the firſt principles." Cap. 7. he ſaith, " That he believes that the help of grace
" hath been wholly withdrawn from no man." *Lib.*

2.

2. *cap.* 1. "Becauſe, albeit ſalvation is far from "ſinners, yet there is nothing void of the preſence "and virtue of his ſalvation." *Cap.* 2. "But ſee- "ing none of that people over whom was ſet both "the doctrines, were juſtified but through grace by "the ſpirit of faith, who can queſtion but that they, "who of whatſoever nation, in whatſoever times, "could pleaſe God, were ordered by the Spirit of "the grace of God, which altho' in fore time it was "more ſparing and hid, yet denied itſelf to no ages, "being in virtue one, in quantity different, in coun- "ſel unchangeable, in operation multifarious."

Pro. III. Proved.

§. XXIV. The third propoſition which ought to be proved is, *That it is by this light, ſeed, or grace that God works the ſalvation of all men, and many come to partake of the benefit of Chriſt's death, and ſalvation purchaſed by him.* By the inward and effectual operations of which, as many *heathens* have come to be partakers of the promiſes who were not of the ſeed of *Abraham* after the fleſh, ſo may ſome now, to whom God hath rendered the knowledge of the hiſtory impoſſible, come to be ſaved by Chriſt. Having already proved that *Chriſt* hath *died for all*, that there is a *day* of *viſitation* given to *all*, during which ſalvation is poſſible to them, and that God hath actually given a meaſure of *ſaving grace* and *light* unto *all*, preached the goſpel *to* and *in* them, and placed the *word of faith* in their hearts, the matter of this propoſition may ſeem to be proved. Yet ſhall I a little, for the farther ſatisfaction of all who deſire to know the truth, and hold it as it is in Jeſus, prove this from two or three clear ſcripture teſtimonies, and remove the moſt common as well as the more ſtrong objections uſually brought againſt it.

God's ſalvation wrought by the light in all.

1 Part. Our theme then hath two parts; Firſt, *That thoſe that have the goſpel and Chriſt outwardly preached unto them, are not ſaved but by the working of the grace and light in their hearts.*

2 Part. Secondly, *That by the working and operation of this, many have been, and ſome may be ſaved, to whom the*

the goſpel hath never been outwardly preached, and who are utterly ignorant of the outward hiſtory of Chriſt.

As to the firſt, though it be granted by moſt, yet becauſe it is more in words than deeds (the more full diſcuſſing of which will occur in the next propoſition concerning *juſtification*) I ſhall prove it in few words. And firſt from the words of Chriſt to *Nicodemus*, John iii. 3. *Verily, verily I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God.* Now this birth cometh not by the outward preaching of the goſpel, or knowledge of Chriſt, or hiſtorical faith in him; ſeeing many have that, and firmly believe it, who are never thus renewed. The apoſtle *Paul* alſo goes ſo far, while he commends the neceſſity and excellency of this *new creation*, as in a certain reſpect to lay aſide the outward knowledge of Chriſt, or the knowledge of him after the fleſh, in theſe words, 2 *Cor.* v. 16, 17. *Wherefore henceforth know we no man after the fleſh; yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more. Therefore if any man be in Chriſt, he is a new creature, old things are paſſed away, behold all things are become new.* Whence it manifeſtly appears, that he makes the knowledge of Chriſt after the fleſh but as it were the rudiments which young children learn, which after they are become better ſcholars, are of leſs uſe to them, becauſe they have and poſſeſs the very ſubſtance of thoſe firſt precepts in their minds. As all compariſons halt in ſome part, ſo ſhall I not affirm this to hold in every reſpect; yet ſo far will this hold, that as thoſe that go no farther than the rudiments are never to be accounted learned, and as they grow beyond theſe things, ſo they have leſs uſe of them, even ſo ſuch as go no farther than the outward knowledge of Chriſt ſhall never inherit the kingdom of heaven. But ſuch as come to know this *new birth*, to

1 Part proved.

The new birth or regeneration cometh not by the outward knowledge of Chriſt;

to be in Chriſt indeed, to be a *new creature*, to have *old things paſſed away, and all things become new*, may ſafely ſay with the apoſtle, *Though we have known Chriſt after the fleſh, yet now henceforth know we him no more.* Now this *new creature* proceeds from the work of this *light* and *grace* in the heart: it is that word which we ſpeak of, that is ſharp and piercing, that *implanted word*, able to ſave the ſoul, by which this birth is begotten; and therefore Chriſt has purchaſed unto us this holy ſeed, that thereby this birth might be brought forth *in* us, which is therefore alſo called *the manifeſtation of the Spirit, given to every one to profit withal*; for it is written, that *by one Spirit we are all baptized into one body.* And the apoſtle *Peter* alſo aſcribeth this birth to the ſeed and word of God, which we have ſo much declared of, ſaying, 1 *Pet.* i. 23. *Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever.* Though then this ſeed be ſmall in its appearance, ſo that Chriſt compares it to a *grain of muſtard-ſeed, which is the leaſt of all ſeeds*, Matth. xiii. 31, 32. and that it be hid in the earthly part of man's heart; yet therein is life and ſalvation towards the ſons of men wrapped up, which comes to be revealed as they give way to it. And in this ſeed in the hearts of all men is the *kingdom of God*, as in capacity to be produced, or rather exhibited, according as it receives depth, is nouriſhed, and not choaked: hence Chriſt ſaith, that *the kingdom of God was in the very Phariſees*, Luke xvii. 20, 21. who did oppoſe and reſiſt him, and were juſtly accounted as *ſerpents*, and a *generation of vipers.* Now the *kingdom of God* could be no otherways in them than in a *ſeed*, even as the *thirty-fold* and the *hundred-fold* is wrapt up in a ſmall ſeed, lying in a barren ground, which ſprings not forth becauſe it wants nouriſhment: and as the whole body of a great tree

but by the work of light and grace in the heart.

The kingdom of God is in the ſeed in the hearts of all men.

tree is wrapped up potentially in the ſeed of the tree, and ſo is brought forth in due ſeaſon; and as the capacity of a man or woman is not only in a child, but even in the very *embryo*, even ſo the *kingdom of Jeſus Chriſt*, yea *Jeſus Chriſt* himſelf, *Chriſt within*, *who is the hope of glory*, and becometh *wiſdom*, *righteouſneſs*, *ſanctification* and *redemption*, is in every man's and woman's heart, in that little *incorruptible ſeed*, ready to be brought forth, as it is cheriſhed and received in the love of it. For there can be no men worſe than thoſe rebellious and unbelieving *Phariſees* were; and yet this *kingdom* was thus *within them*, and they were directed to look for it there: ſo it is neither *lo here*, nor *lo there*, in this or the other obſervation, that this is known, but as this ſeed of God in the heart is minded and entertained. And certainly hence it is, even becauſe this light, ſeed, and grace that appears in the heart of man is ſo little regarded, and ſo much overlooked, that ſo few know Chriſt brought forth in them. The one ſort, to wit, the *Calviniſts*, they look upon grace as an irreſiſtible power, and therefore neglect and deſpiſe this eternal ſeed of the kingdom in their hearts, as a low, inſufficient, uſeleſs thing as to their ſalvation. On the other hand, the *Papiſts*, *Arminians*, and *Socinians*, they go about to ſet up their natural power and will with one conſent, denying that this little ſeed, this ſmall appearance of the light, is that ſupernatural ſaving grace of God given to every man to ſave him. And ſo upon them is verified that ſaying of the Lord Jeſus Chriſt, *This is the condemnation of the world, that light is come into the world, but men love darkneſs rather than light*; the reaſon is added, *becauſe their deeds are evil.* All confeſs they feel this; but they will not have it to be of that virtue. Some will have it to be *reaſon*; ſome a *natural conſcience*; ſome, *certain reliques of God's image*

Calviniſts, Papiſts, Arminians and Socinians errors denying the light to be ſaving.

image that remained in Adam. So that Chriſt, as he met with oppoſition from all kinds of profeſſors in his outward appearance, doth now alſo in his inward. It was the meanneſs of his outward man that made many deſpiſe him, ſaying, *Is not this the ſon of the carpenter? Are not his brethren and ſiſters among us? Is not this a* Galilean? *And came there ever a prophet out of* Galilee? And ſuch-like reaſonings. For they expected an outward deliverer, who as a prince ſhould deliver them with great eaſe from their enemies, and not ſuch a MESSIAH as ſhould be crucified ſhamefully, and as it were lead them into many ſorrows, troubles, and afflictions. So the meanneſs of this appearance makes the crafty *Jeſuits*, the pretended rational *Socinians*, and the learned *Arminians* overlook it; deſiring rather ſomething that they might exerciſe their ſubtilty, reaſon, and learning about, and uſe the liberty of their own wills. And the ſecure *Calviniſts*, they would have a Chriſt to ſave them without any trouble; to deſtroy all their enemies for them without them, and nothing or little within, and in the mean while to be at eaſe to live in their ſins ſecure. Whence, when all is well examined, the cauſe is plain; it is *becauſe their deeds are evil*, that with one conſent they reject this *light:* for it checks the wiſeſt of them all, and the learnedeſt of them all; in ſecret it reproves them; neither can all their *logick* ſilence it, nor can the ſecureſt among them ſtop its voice from crying, and reproving them within, for all their confidence in the outward knowledge of Chriſt, or of what he hath ſuffered outwardly for them. For, as hath been often ſaid, *in a day it ſtrives with all, wreſtles with all*; and it is the unmortified nature, the firſt nature, the old *Adam*, yet alive in the wiſeſt, in the learnedeſt, in the moſt zealous for the outward knowledge of Chriſt, that denies this, that deſpiſes

The meanneſs of Chriſt's appearance in the fleſh.

a Lye
a Slandering Lye

The nature of the light.

deſpiſes it, that ſhuts it out, to their own condemnation. They come all under this deſcription, *Every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved*, John iii. 20. So that it may be ſaid now, and we can ſay from a true and certain experience, as it was of old, *Pſalm* cxviii. 22. *Mat.* xxi. 42. *Mark* xii. 10. *Luke* xx. 17. *Acts* iv. 11. *The ſtone which the builders of all kinds have rejected, the ſame is become unto us the head of the corner.* Glory to God for ever! who hath choſen us as firſt-fruits to himſelf in this day, wherein he is ariſen to plead with the nations; and therefore hath ſent us forth to preach this everlaſting goſpel unto all, Chriſt nigh to all, the light in all, the ſeed ſown in the hearts of all, that men may come and apply their minds to it. And we rejoice that we have been made to lay down our wiſdom and learning (ſuch of us as have had ſome of it) and our carnal reaſoning, to learn of Jeſus; and ſit down at the feet of Jeſus in our hearts, and hear him, who there makes all things manifeſt, and reproves all things by his light, *Eph.* v. 13. For many are wiſe and learned in the notion, in the letter of the ſcripture, as the *Phariſees* were, and can ſpeak much of Chriſt, and plead ſtrongly againſt *Infidels*, *Turks*, and *Jews*, and it may be alſo againſt ſome *hereſies*, who, in the mean time, are crucifying Chriſt in the ſmall appearance of his ſeed in their hearts. Oh! better were it to be ſtripped and naked of all, to account it as droſs and dung, and become a fool for Chriſt's ſake, thus knowing him to teach thee in thy heart, ſo as thou mayeſt witneſs him raiſed there, feel the virtue of his croſs there, and ſay with the apoſtle, *I glory in nothing, ſave in the croſs of Chriſt, whereby I am crucified to the world, and the world unto me.* This is better than to write thouſands of commentaries, and to preach many ſermons. And

The wiſe and learned in the notion, crucifiers of Chriſt.

it is thus to preach Chriſt, and direct people to his pure light in the heart, that God hath raiſed us up, and for which the wiſe men of this world account us fools; becauſe by the operation of this croſs of Chriſt in our hearts, we have denied our own wiſdom and wills in many things, and have forſaken the vain worſhips, faſhions, and cuſtoms of this world. For theſe divers centuries the world hath been full of a dry, fruitleſs, and barren knowledge of Chriſt, feeding upon the huſk, and neglecting the kernel; following after the ſhadow, but ſtrangers to the ſubſtance. Hence the devil matters not how much of that knowledge abounds, provided he can but poſſeſs the heart, and rule in the will, crucify the appearance of Chriſt there, and ſo keep the ſeed of the kingdom from taking root. For he has led them abroad, *lo here*, and *lo there*, and has made them wreſtle in a falſe zeal ſo much one againſt another, contending for this outward obſervation, and for the other outward obſervation, ſeeking CHRIST in this and the other external thing, as in *bread* and *wine*; contending one with another how he is there, while ſome will have him to be preſent therein this way, and ſome the other way; and ſome in ſcriptures, in books, in ſocieties, and pilgrimages, and merits. But ſome, confiding in an external barren faith, think all is well, if they do but firmly believe that he died for their ſins paſt, preſent, and to come; while in the mean time Chriſt lies crucified and ſlain, and is daily reſiſted and gainſayed in his appearance in their hearts. Thus, from a ſenſe of this blindneſs and ignorance that is come over Chriſtendom, it is that we are led and moved of the Lord ſo conſtantly and frequently to call all, invite all, requeſt all, to turn to the light in them, to mind the light in them, to believe in Chriſt, as he is in them: and that in the name,

None are ſaved by the knowledge of the hiſtory, but by the operation of the light of Chriſt in the myſtery.

Contentions about outward obſervations and Lo here's.

The call of God to blinded Chriſtendom.

name, power, and authority of the Lord, not in ſchool-arguments and diſtinctions (for which many of the wiſe men of this world account us fools and mad-men) we do charge and command them to lay aſide their wiſdom, to come down out of that proud, airy, brain-knowledge, and to ſtop that mouth, how eloquent ſoever to the worldly ear it may appear, and to be ſilent, and ſit down as in the duſt, and to mind the light of Chriſt in their own conſciences; which, if minded, they would find as a *ſharp two-edged ſword* in their hearts, and as a *fire* and a *hammer*, that would knock againſt and burn up all that carnal, gathered, natural ſtuff, and make the ſtouteſt of them all tremble, and become *Quakers* indeed: which thoſe that come not to feel now, and kiſs not the Son while the day laſteth, but harden their hearts, will feel to be a certain truth when it is too late. To conclude, as ſaith the apoſtle, *All ought to examine themſelves, whether they be in the faith indeed; and try their ownſelves: for except Jeſus Chriſt be in them, they are certainly reprobates*, 2 Cor. xiii. 5.

§. XXV. Secondly, That which remains now to be proved is, *That by the operation of this light and ſeed ſome have been and may yet be ſaved, to whom the goſpel is not outwardly preached, nor the hiſtory of Chriſt outwardly known.* To make this the eaſier, we have already ſhewn how that Chriſt hath died for all men; and conſequently theſe are enlightened by Chriſt, and have a meaſure of ſaving light and grace; yea, that the goſpel, though not in any outward diſpenſation, is preached to them, and in them: ſo that thereby they are ſtated in a poſſibility of ſalvation. From which I may thus argue:

2 Part Proved. That many by the light may be ſaved, that have not the outward knowledge of Chriſt.

To whom the goſpel, the power of God unto ſalvation, is manifeſt, they may be ſaved, whatever outward knowledge they want: Arg.

But this goſpel is preached *in every creature*; in which is certainly comprehended many that have not the outward knowledge:

Therefore of thoſe many may be ſaved.

But to thoſe arguments, by which it hath been proved, *That all men have a meaſure of ſaving grace*, I ſhall add one, and that very obſervable, not yet mentioned, *viz.* that excellent ſaying of the apoſtle *Paul* to *Titus*, chap. ii. verſ. 11. *The grace of God, that brings ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world:* than which there can be nothing more clear, it comprehending both the parts of the controverſy. Firſt, It teſtifies that it is no natural principle or light, but ſaith plainly, *It brings ſalvation.* Secondly, It ſays not, that it hath appeared to a *few*, but *unto all men.* The fruit of it declares alſo how efficacious it is, ſeeing it comprehends the whole duty of man: it both teacheth us, firſt, to forſake evil, to deny ungodlineſs and worldly luſts; and then it teacheth us our whole duty. Firſt, to live *Soberly*; that comprehends temperance, chaſtity, meekneſs, and thoſe things that relate unto a man's ſelf. Secondly, *Righteouſly*; that comprehends equity, juſtice, and honeſty, and thoſe things which relate to our neighbours. And laſtly, *Godly*; which comprehends piety, faithfulneſs, and devotion, which are the duties relating to God. So then there is nothing required of man, or is needful to man, which this grace teacheth not. Yet I have heard a publick preacher (one of thoſe that are accounted zealous men) to evite the ſtrength of this text, deny this grace to be ſaving, and ſay, *It was only intended of common favours and graces, ſuch as is the heat of the fire, and outward light of the ſun.* Such is the darkneſs and ignorance of thoſe that oppoſe the truth; whereas the text ſaith expreſly, that it

The ſaving grace of God teacheth the whole duty of man.

it is *ſaving*. Others, that cannot deny but it is *ſaving*, alledge, This [*all*] comprehends not every individual, but only all kinds: but is a bare negation ſufficient to overturn the ſtrength of a poſitive aſſertion? If the ſcriptures may be ſo abuſed, what ſo abſurd, as may not be pleaded for from them? or what ſo manifeſt, as may not be denied? But we have no reaſon to be ſtaggered by their denying, ſo long as our faith is found in expreſs terms of the ſcripture; they may as well ſeek to perſuade us, that we do not intend that which we affirm (though we know the contrary) as make us believe, that when the apoſtle ſpeaks forth our doctrine in plain words, yet he intends theirs, which is quite the contrary. And indeed, can there be any thing more abſurd, than to ſay, where the word is plainly [*all*] *few* is only intended? For they will not have [*all*] taken here for the *greater number*. Indeed, as the caſe may be ſometimes, by a figure [*all*] may be taken, of two numbers, for the greater number; but let them ſhew us, if they can, either in ſcripture, or profane or eccleſiaſtical writings, that any man that wrote ſenſe did ever uſe the word [*all*] to expreſs, of two numbers, the leſſer. Whereas they affirm, that the far leſſer number have received ſaving grace; and yet will they have the apoſtle, by [*all*] to have ſignified ſo. Though this might ſuffice, yet, to put it further beyond all queſtion, I ſhall inſtance another ſaying of the ſame apoſtle, that we may uſe him as his own commentator, *Rom.* v. 18. *Therefore as by the offence of one, judgment came upon all men to condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.* Here no man of reaſon, except he will be obſtinately ignorant, will deny, but this ſimilitive particle [*as*] makes the [*all*] which goes before, and comes after, to be of one and the ſame extent; or elſe let them

The abſurdity of our adverſaries comment upon the word *all*, denying grace to be ſaving, Tit. 2. 11.

ſhew one example, either in ſcripture, or elſewhere, among men that ſpeak proper language, where it is otherwiſe. We muſt then either affirm that this loſs, which leads to condemnation, hath not come upon *all*; or ſay, that this free gift is come upon *all* by Chriſt. Whence I thus argue:

Arg. If all men have received a loſs from *Adam*, which leads to condemnation; then all men have received a gift from *Chriſt*, which leads to juſtification:

But the firſt is true; therefore alſo the laſt.

Even the heathens may be ſaved by the light.

From all which it naturally follows, that all men, even the *heathens*, may be ſaved: for *Chriſt* was given as a *light to enlighten the Gentiles*, *Iſai.* xlix. 6. Now, to ſay that though they might have been ſaved, yet none were, is to judge too uncharitably. I ſee not what reaſon can be alledged for it; yea, though it were granted, which never can be, that none of the *heathens* were ſaved; it will not from thence follow, that they could not have been ſaved; or that none now in their condition can be ſaved. For, *A non eſſe ad non poſſe non datur ſequela*, *i. e.* That conſequence is falſe, that concludes a thing cannot be, becauſe it is not.

Object. But if it be objected, which is the great objection, *That there is no name under heaven, by which ſalvation is known, but by the name* JESUS:

Therefore they (not knowing this) cannot be ſaved:

Anſw. I anſwer; Though they know it not outwardly, yet if they know it inwardly, by feeling the virtues and power of it, the name JESUS indeed, which ſignifies a *Saviour*, to free them from ſin and iniquity in their hearts, they are ſaved by it: I confeſs there is no other name to be ſaved by: but ſalvation lieth not in the literal, but in the experimental knowledge; albeit, thoſe that have the literal knowledge are not ſaved by it, without this real experimental knowledge: yet thoſe that

The literal knowledge of Chriſt is not ſaving, but the real experimental.

that have the real knowledge may be ſaved without the external; as by the arguments hereafter brought will more appear. For if the outward diſtinct knowledge of him, by whoſe means I receive benefit, were neceſſary for me before I could reap any fruit of it; then, by the rule of *contraries*, it would follow, that I could receive no hurt, without I had alſo the diſtinct knowledge of him that occaſioned it; whereas experience proves the contrary. How many are injured by *Adam*'s fall, that know nothing of there ever being ſuch a man in the world, or of his eating the forbidden fruit? Why may they not then be ſaved by the gift and grace of *Chriſt* in them, making them righteous and holy, though they know not diſtinctly how that was purchaſed unto them by the death and ſufferings of *Jeſus* that was crucified at *Jeruſalem*; eſpecially ſeeing God hath made that knowledge ſimply impoſſible to them? As many men are killed by poiſon infuſed into their meat, though they neither know what the poiſon was, nor who infuſed it; ſo alſo on the other hand, how many are cured of their diſeaſes by good remedies, who know not how the medicine is prepared, what the ingredients are, nor oftentimes who made it? The like may alſo hold in ſpiritual things, as we ſhall hereafter prove.

§. XXVI. Firſt, If there were ſuch an abſolute neceſſity for this outward knowledge, that it were even of the eſſentials of ſalvation, then none could be ſaved without it; whereas our adverſaries deny not, but readily confeſs, that many infants and deaf perſons are ſaved without it: ſo that here they break that general rule, and make ſalvation poſſible without it. Neither can they alledge, that it is becauſe ſuch are free from ſin; ſeeing they alſo affirm, that all infants, becauſe of *Adam*'s ſin, deſerve eternal condemnation, as being really guilty in the ſight of God; and of deaf people, it is

The outward knowledge not eſſential to ſalvation; inſtance in infants and deaf perſons.

not to be doubted, and experience ſhews us, that they are ſubject to many common iniquities, as well as other men.

Obj. 1. If it be ſaid, *That theſe children are the children of believing parents:*

Anſw. What then? They will not ſay that they tranſmit grace to their children. Do they not affirm, that the children of believing parents are guilty of original ſin, and deſerve death as well as others? How prove they that that makes up the loſs of all explicit knowledge?

Obj. 2. If they ſay, *Deaf people may be made ſenſible of the goſpel by ſigns:*

Anſw. All the ſigns cannot give them any explicit knowledge of the hiſtory of the death, ſufferings, and reſurrection of Chriſt. For what ſigns can inform a deaf man, *That the Son of God took on him man's nature, was born of a virgin, and ſuffered under* Pontius Pilate?

Obj. 3. And if they ſhould further alledge, *That they are within the boſom of the viſible church, and partakers of the ſacraments:*

Anſw. All that gives no certainty of ſalvation; for, as the *Proteſtants* confeſs, they confer not grace *ex opere operato.* And will they not acknowledge, that many are in the boſom of the church, who are viſibly no members of it? But if this charity be extended towards ſuch who are where the goſpel is preached, ſo that they may be judged capable of ſalvation, becauſe they are under a ſimple impoſſibility of diſtinctly knowing the means of ſalvation; what reaſon can be alledged why the like charity may not be had to ſuch, as though they can hear, yet are under a ſimple impoſſibility of hearing, becauſe it is not ſpoken unto them? Is not a man in *China*, or in *India*, as much to be excuſed for not knowing a thing which he never heard of, as a deaf man here, who cannot hear? For as the deaf man is not to be blamed, becauſe God hath

A Chineſe or Indian excuſable for not knowing the hiſtory of the death of Chriſt, &c.

hath been pleaſed to ſuffer him to lie under this infirmity; ſo is the *Chineſe* or the *Indian* as excuſable, becauſe God hath with-held from him the opportunity of hearing. He that cannot hear a thing, as being neceſſarily abſent, and he that cannot hear it, as being naturally deaf, are to be placed in the ſame category.

Anſ. 2. Secondly, This manifeſtly appears by that ſaying of *Peter*, Acts x. 34. *Of a truth I perceive that God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is accepted of him.* *Peter* was before liable to that miſtake that the reſt of the *Jews* were in; judging that all were unclean, except themſelves, and that no man could be ſaved, except they were proſelyted to their religion, and circumciſed. But God ſhewed *Peter* otherways in a viſion, and taught him to call nothing *common* or *unclean*; and therefore, ſeeing that God regarded the prayers of *Cornelius*, who was a ſtranger to the law and to Jeſus Chriſt as to the outward, yet *Peter* ſaw that God had accepted him; and he is ſaid to *fear God* before he had this outward knowledge: therefore *Peter* concludes that every one in every nation, without reſpect of perſons, that feareth God and worketh righteouſneſs, is accepted of him. So he makes the fear of God and the working of righteouſneſs, and not an outward hiſtorical knowledge, the *qualification:* they then that have this, where-ever they be, they are ſaved. Now we have already proved, that to every man that grace is given, whereby he may live godlily and righteouſly; and we ſee, that by this grace *Cornelius* did ſo, and was accepted, and his prayers came up for a memorial before God before he had this outward knowledge. Alſo, Was not *Job a perfect and upright man, that feared God, and eſchewed evil?* Who taught *Job* this? How knew *Job Adam*'s fall? And from what ſcripture learned he that excellent knowledge he had,

God regarded the prayers of Cornelius, a ſtranger to the law.

From what ſcripture did Job learn his excellent knowledge?

had, and that faith, by which he knew his *Redeemer lived?* (For many make him as old as *Moſes*) Was not this by an inward grace in the heart? Was it not that inward grace that taught *Job* to eſchew evil, and to fear God? And was it not by the workings thereof that he became a juſt and upright man? How doth he reprove the wickedneſs of men, *chap.* xxiv? And after he hath numbered up their wickedneſs, doth he not condemn them, *verſe* 13. for *rebelling* againſt this *light*, for not knowing the way thereof, nor abiding in the paths thereof? It appears then *Job* believed that men had a light, and that becauſe they rebelled againſt it, therefore they knew not its ways, and abode not in its paths; even as the *Phariſees*, who had the ſcriptures, are ſaid to *err*, not knowing the ſcriptures. And alſo *Job*'s friends, though in ſome things wrong; yet who taught them all thoſe excellent ſayings and knowledge which they had? Did not God give it them, in order to ſave them? or was it merely to condemn them? Who taught *Elihu*, That *the inſpiration of the Almighty giveth underſtanding*; *that the Spirit of God made him, and the breath of the Almighty gave him life?* And did not the Lord accept a ſacrifice for them? And who dare ſay that they are damned? But further, the apoſtle puts this controverſy out of doubt; for, if we may believe his plain aſſertions, he tells us, *Rom.* ii. *That the* heathens *did the things contained in the law.* From whence I thus argue;

Job's friends, their excellent ſayings.

Arg. 1. In every nation, he that feareth God, and worketh righteouſneſs, is accepted:

But many of the *heathens* feared God, and wrought righteouſneſs:

Therefore they were accepted.

The *minor* is proved from the example of *Cornelius:* but I ſhall further prove it thus;

He that doth the things contained in the law, feareth God, and worketh righteouſneſs:

But

But the *heathens* did the things contained in the law:

Therefore they feared God, and wrought righteouſneſs.

Can there be any thing more clear? For if to do the things contained in the law, be not to fear God, and work righteouſneſs, then what can be ſaid to do ſo, ſeeing the apoſtle calls the law *ſpiritual*, *holy*, *juſt*, and *good?* But this appears manifeſtly by another *medium*, taken out of the ſame chapter, *verſe* 13. So that nothing can be more clear: the words are, *The doers of the law ſhall be juſtified.* From which I thus argue, without adding any word of my own;

The doers of the law ſhall be juſtified: Arg.

But the *Gentiles* do the things contained in the law:

All, that know but a concluſion, do eaſily ſee what follows from theſe expreſs words of the apoſtle. And indeed, he through that whole chapter labours, as if he were contending now with our adverſaries, to confirm this doctrine, verſ. 9, 10, 11. *Tribulation and anguiſh upon every ſoul of man that doth evil, to the Jew firſt, and alſo to the Gentile: for there is no reſpect of perſons with God.* Where the *apoſtle* clearly *homologates*, or confeſſes to the ſentence of *Peter* before-mentioned; and ſhews that *Jew* and *Gentile*, or as he himſelf explains in the following *verſes*, both they that have an outward law and they that have none, when they *do good* ſhall be *juſtified.* And to put us out of all doubt, in the very following verſes he tells, That *the doers of the law are juſtified*; and that the *Gentiles did the law.* So that except we think he ſpake not what he intended, we may ſafely conclude, that ſuch *Gentiles* were juſtified, and did partake of that honour, glory, and peace, which comes upon every one that doth good; even the *Gentiles*, that are without the law, when they *work good*; ſeeing with God there is no *reſpect of perſons.* So as we ſee, that

The Gentiles juſtified doing the law.

that it is not the having the outward knowledge that doth ſave, without the inward; ſo neither doth the want of it, to ſuch to whom God hath made it impoſſible, who have the inward, bring condemnation. And many that have wanted the outward, have had a knowledge of this inwardly, by virtue of that inward grace and light given to every man, working in them, by which they forſook iniquity, and became juſt and holy, as is above proved; who, though they knew not the hiſtory of *Adam*'s fall, yet were ſenſible in themſelves of the loſs that came by it, feeling their inclinations to ſin, and the body of ſin in them: and though they knew not the coming of Chriſt, yet were ſenſible of that inward power and ſalvation which came by him, even before as well as ſince his appearance in the fleſh. For I queſtion whether theſe men can prove, that all the *patriarchs* and *fathers* before *Moſes* had a diſtinct knowledge either of the one or the other, or that they knew the hiſtory of the tree of knowledge of good and evil, and of *Adam*'s eating the forbidden fruit; far leſs that Chriſt ſhould be born of a virgin, ſhould be crucified, and treated in the manner he was. For it is juſtly to be believed, that what *Moſes* wrote of *Adam*, and of the firſt times, was not by tradition, but by revelation; yea, we ſee that not only after the writing of *Moſes*, but even of *David* and all the *prophets*, who propheſied ſo much of Chriſt, how little the *Jews*, that were expecting and wiſhing for the *Meſſiah*, could thereby diſcern him when he came, that they crucified him as a *blaſphemer*, not as a *Meſſiah*, by miſtaking the prophecies concerning him; for *Peter* ſaith expreſly, *Acts* iii. 17. to the *Jews*, *That both they and their rulers did it through ignorance.* And *Paul* ſaith, 1 *Cor.* ii. 8. *That had they known it, they would not have crucified the Lord of glory.* Yea, *Mary* herſelf, to whom the angel had ſpoken, and who had laid up all the miraculous

Many wanting the hiſtory, were ſenſible of the loſs by Adam, and ſalvation come by Chriſt in themſelves.

How little the Jews knew Chriſt, miſtaking the prophets.

miraculous things accompanying his birth in her heart, ſhe did not underſtand how, when *he diſputed with the doctors in the temple, that he was about his father's buſineſs.* And the apoſtles that had believed him, converſed daily with him, and ſaw his miracles, could not underſtand, neither believe thoſe things which related to his *death, ſufferings,* and *reſurrection,* but were in a certain reſpect ſtumbled at them.

§. XXVII. So we ſee how that it is the inward work, and not the outward hiſtory and ſcripture, that gives the true knowledge; and by this inward *light* many of the *heathen philoſophers* were ſenſible of the loſs received by *Adam,* though they knew not the outward hiſtory: hence *Plato* aſſerted, That *man's ſoul was fallen into a dark cave, where it only converſed with ſhadows. Pythagoras* ſaith, *Man wandereth in this world as a ſtranger, baniſhed from the preſence of God.* And *Plotinus* compareth *man's ſoul, fallen from God, to a cinder, or dead coal, out of which the fire is extinguiſhed.* Some of them ſaid, That *the wings of the ſoul were clipped or fallen off, ſo that they could not flee unto God.* All which, and many more ſuch expreſſions, that might be gathered out of their writings, ſhew, that they were not without a ſenſe of this loſs. Alſo they had a knowledge and diſcovery of Jeſus Chriſt inwardly, as a remedy *in* them, to deliver them from that evil ſeed, and the evil inclinations of their own hearts, though not under that particular denomination.

The heathens were ſenſible of the loſs received by Adam.

Heathen philoſophers divine knowledge. Plato. Pythag. Plotin.

Some called him an *Holy Spirit,* as *Seneca,* Epiſt. 41. who ſaid, *There is an Holy Spirit in us, that treateth us as we treat him. Cicero* calleth it an *innate light,* in his book *De Republica,* cited by *Lactantius,* 6 *Inſtit.* where he calls this *right reaſon, given unto all, conſtant and eternal, calling unto duty by commanding, and deterring from deceit by forbidding.* Adding, *That it cannot be abrogated, neither can any be*

Cicero calls it an innate light. Lactan. in Sect.

be freed from it, neither by ſenate or people; that it is one eternal, and the ſame always to all nations; ſo that there is not one at Rome, *and another at* Athens: *Whoſo obeys it not, muſt flee from himſelf, and in this is greatly tormented, although he ſhould eſcape all other puniſhments.* *Plotinus* alſo calls him *light*, ſaying, That *as the ſun cannot be known but by its own light, ſo God cannot be known but with his own light: and as the eye cannot ſee the ſun but by receiving its image, ſo man cannot know God but by receiving his image; and that it behoveth man to come to purity of heart before he could know God*; calling him alſo *Wiſdom*, a name frequently given him in ſcripture; ſee *Prov.* i. 20. to the end; and *Prov.* viii. 9. 34. where *Wiſdom* is ſaid to cry, intreat, and invite all to come unto her, and learn of her: and what is this *Wiſdom* but Chriſt? Hence ſuch as came among the *heathen*, to forſake evil, and cleave to righteouſneſs, were called *philoſophers*, that is, lovers of *wiſdom*. They knew this *wiſdom* was nigh unto them, and that *the beſt knowledge of God, and divine myſteries, was by the inſpiration of the wiſdom of God.* *Phocylides* affirmed, that *the word of the wiſdom of God was beſt.* His words in the Greek are, Τῆς δὲ Θεοπνεύςης σοφίας λόγος ἐςὶν ἄριςος.

Philoſophers, whence ſo called?

Phocylides.

And much more of this kind might be inſtanced, by which it appears they knew Chriſt; and by his working *in* them, were brought from unrighteouſneſs to righteouſneſs, and to love that power by which they felt themſelves redeemed; ſo that, as ſaith the apoſtle, *They ſhew the work of the law written in their hearts, and did the things contained in the law*; and therefore, as *all doers of the law are, were no doubt juſtified*, and ſaved thus by the power of Chriſt *in* them. And as this was the judgment of the apoſtle, ſo was it of the primitive Chriſtians. Hence *Juſtin Martyr* ſtuck not to call *Socrates a Chriſtian*, ſaying, that *all ſuch as lived*

Socrates a Chriſtian, &c.

lived according to the divine word in them, which was in all men, were Chriſtians, ſuch as Socrates *and* Heraclitus, *and others among the Greeks*, &c. *That ſuch as live with the word, are Chriſtians without fear or anxiety.*

Clemens Alexandrinus ſaith, *Apol.* 2. *Strom. lib.* 1. That *this wiſdom or philoſophy was neceſſary to the* Gentiles, *and was their* ſchool-maſter *to lead them unto Chriſt, by which of old the Greeks were juſtified.* Clem. Alex.

Nor do I think, ſaith *Auguſtine*, in his book of the *City of God*, lib. 18. cap. 47. *that the* Jews *dare affirm that none belonged unto God but the* Iſraelites. Upon which place *Ludovicus Vives* ſaith, That *thus the* Gentiles, *not having a law, were a law unto themſelves; and the light of ſo living is the gift of God, and proceeds from the Son; of whom it is written, that he* enlighteneth every man that cometh into the world. Auguſtin. de Civ. Dei. Lud. Vives.

Auguſtine alſo teſtifies in his confeſſions, *lib.* 1. *cap.* 9. That *he had read in the writings of the* Platoniſts, *though not in the very ſame words, yet that which by many and multiplied reaſons did perſuade, that in the beginning was the word, and the word was with God; this was in the beginning with God, by which all things were made, and without which nothing was made that was made: in him was life, and the life was the light of men: and the light ſhined in the darkneſs, and the darkneſs did not comprehend it. And, albeit the ſoul gives teſtimony concerning the light, yet it is not the* light, *but the* word of God; *for* GOD *is the true* LIGHT, *which enlighteneth every man that cometh into the world*; and ſo repeats to verſe 14. of *John* i. adding, *Theſe things have I there read.* The Platoniſts ſaw the word in the beginning; which was light.

Yea, there is a book tranſlated out of the *Arabick*, which gives an account of one *Hai Eben Yokdan*; who living in an iſland alone, without converſe of man, attained to ſuch a profound know- Hai Eben Yokdan.

ledge of God, as to have immediate converſe with him, and to affirm, *That the beſt and moſt certain knowledge of God is not that which is attained by premiſes premiſed, and concluſions deduced; but that which is enjoyed by conjunction of the mind of man with the ſupreme intellect, after the mind is purified from its corruptions, and is ſeparated from all bodily images, and is gathered into a profound ſtillneſs.*

The ſupreme intellect enjoyed by the mind of men.

§. XXVIII. Seeing then it is by this inward gift, grace, and light, that both thoſe that have the goſpel preached unto them, come to have Jeſus brought forth *in* them, and to have the ſaving and ſanctified uſe of all outward helps and advantages; and alſo by this ſame light, that all may come to be ſaved; and that God calls, invites, and ſtrives with all, in a day, and ſaveth many, to whom he hath not ſeen meet to convey this outward knowledge; therefore we, having the experience of the inward and powerful work of this light *in* our hearts, even *Jeſus* revealed *in* us, cannot ceaſe to proclaim the day of the Lord that is ariſen in it, crying out with the woman of *Samaria*; *Come and ſee one that hath told me all that ever I have done*; *Is not this the Chriſt?* That others may come and feel the ſame *in* themſelves, and may know, that that little ſmall thing that reproves them in their hearts, however they have deſpiſed and neglected it, is nothing leſs than the goſpel preached *in* them; *Chriſt*, the *wiſdom* and *power of God*, being *in* and *by* that ſeed ſeeking to ſave their ſouls.

The day of the Lord proclaimed.

Of this *light* therefore *Auguſtine* ſpeaks in his *confeſſions*, lib. 11. cap. 9. *In this beginning, O God! thou madeſt the heavens and the earth, in thy word, in thy Son, in thy virtue, in thy wiſdom, wonderfully ſaying, and wonderfully doing. Who ſhall comprehend it? Who ſhall declare it? What is that which ſhineth in unto me, and ſmites my heart without hurt, at which I both tremble, and am inflamed? I tremble, in ſo far as*

Auguſtine trembled at the in-ſhinings of the light unto him, and why?

as I am unlike unto it; and I am inflamed in so far as I am like unto it: it is wisdom, wisdom which shineth in unto me, and dispelleth my cloud, which had again covered me, after I was departed from it, with darkness and the heap of my punishments. And again he saith, lib. 10. cap. 27. *It is too late that I have loved thee, O thou beautifulness, so ancient and so new! late have I loved thee, and behold thou wast within, and I was without, and there was seeking thee! thou didst call, thou didst cry, thou didst break my deafness, thou glancedst, thou didst shine, thou chasedst away my darkness.*

Buchanan testifying to the light.

Of this also our countryman *George Buchanan* speaketh thus in his book *De Jure regni apud Scotos: Truly I understand no other thing at present than that* light *which is divinely infused into our souls: for when God formed man, he not only gave him eyes to his body, by which he might shun those things that are hurtful to him, and follow those things that are profitable; but also hath set before his mind as it were a certain light, by which he may discern things that are vile from things that are honest. Some call this power* nature, *others the* law of nature; *I truly judge it to be divine, and am persuaded that nature and wisdom never say different things. Moreover God hath given us a compend of the law, which in few words comprehends the whole; to wit, that we should love him from our hearts, and our neighbours as ourselves. And of this law all the books of the holy scriptures, which pertain to the forming of manners, contain no other but an explication.*

Jew and Gentile, Scythian and Barbarian partakers of the salvation of Christ.

This is that universal evangelical principle, in and by which this salvation of Christ is exhibited to *all* men, both *Jew* and *Gentile*, *Scythian* and *Barbarian*, of whatsoever country or kindred he be: and therefore God hath raised up unto himself, in this our age, faithful witnesses and evangelists to preach again his *everlasting gospel*, and to direct *all*, as well the high professors, who

boaſt of the *law* and the *ſcriptures*, and the *outward knowledge of Chriſt*, as the *infidels* and *heathens* that know not him that way, that they may all come to mind the light *in* them, and know Chriſt *in* them, *the juſt one*, τὸν Δικαιον, *whom they have* ſo long *killed, and made merry over, and he hath not reſiſted*, James v. 6. and give up their ſins, iniquities, falſe faith, profeſſions, and outſide righteouſneſs, to be crucified by the power of his croſs *in* them, ſo as they may know *Chriſt within* to be the *hope of glory*, and may come to walk in his light and be ſaved, who is that *true light that enlighteneth every man that cometh into the world.*

PROPOSITION VII.

Concerning JUSTIFICATION.

As many as reſiſt not this *light*, but receive the ſame, it becomes in them an holy, pure, and ſpiritual birth, bringing forth holineſs, righteouſneſs, purity, and all thoſe other bleſſed fruits which are acceptable to *God:* by which holy birth, to wit, *Jeſus Chriſt formed within us*, and working his works in us, as we are ſanctified, ſo are we juſtified in the ſight of God, according to the apoſtle's words; *But ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor. vi. 11. Therefore it is not by our works wrought in our will, nor yet by good works conſidered as of themſelves; but by *Chriſt*, who is both the *gift* and the *giver*, and the cauſe producing the effects in us; who, as he hath reconciled us while we were enemies, doth alſo in his wiſdom ſave us and juſtify us after this manner, as ſaith the ſame apoſtle elſewhere; *According to his mercy he ſaved us, by the waſhing of regeneration, and the renewing of the Holy Ghoſt*, Tit. iii. 5.

§. I.

§. I. THE *doctrine of juſtification* comes well in order after the diſcuſſing of the extent of Chriſt's death, and of the grace thereby communicated, ſome of the ſharpeſt conteſts concerning this having from thence their riſe. Many are the diſputes among thoſe called *Chriſtians* concerning this point; and indeed, if all were truly minding that which juſtifieth, there would be leſs noiſe about the *notions of juſtification*. I ſhall briefly review this controverſy as it ſtands among others, and as I have often ſeriouſly obſerved it; then in ſhort ſtate the controverſy as to us, and open our ſenſe and judgment of it; and *laſtly* prove it, if the Lord will, by ſome ſcripture teſtimonies, and the certain experience of all that ever were truly juſtified.

§. II. That this *doctrine of juſtification*, hath been and is greatly vitiated in the church of *Rome*, is not by us queſtioned; though our adverſaries, who for want of better arguments do often make lyes their refuge, have not ſpared in this reſpect to ſtigmatize us with popery, but how untruly will hereafter appear. For to ſpeak little of their *meritum ex condigno*, which was no doubt a very common doctrine of the *Romiſh church*, eſpecially before *Luther*, though moſt of their modern writers, eſpecially in their controverſies with Proteſtants, do partly deny it, partly qualify it, and ſeem to ſtate the matter only as if they were propagators and pleaders for good works by the others denied; yet if we look to the effects of this doctrine among them, as they appear in the generality of their church members, not in things diſapproved, but highly approved and commended by their father the *Pope* and all his *Clients*, as the moſt beneficial caſualty of all his revenue, we ſhall find that *Luther* did not without great ground oppoſe himſelf to them in this matter: and if he had not run himſelf into another

Obſervat. The method of juſtification taken by the church of Rome.

Nay, this is your practice, not ours, See p. 178.

The pope's doctrine of merits, the moſt beneficial of all his revenue.

extreme, of which hereafter, his work would have ſtood the better. For in this, as in moſt other things, he is more to be commended for what he pulled down of *Babylon*, than for what he built of his own. Whatever then the *Papiſts* may pretend, or even ſome good men among them may have thought, experience ſheweth, and it is more than manifeſt by the univerſal and approved practice of their people, that they place not their *juſtification* ſo much in works that are truly and morally good, and in the being truly renewed and ſanctified in the mind, as in ſuch things as are either nor good nor evil, or may truly be called evil, and can no otherways be reckoned good than becauſe the *pope* pleaſes to call them ſo. So that if the matter be well ſifted, it will be found, that the greateſt part of their *juſtification* depends upon the authority of his *bulls*, and not upon the power, virtue, and grace of Chriſt revealed in the heart, and renewing of it, as will appear, *Firſt*, From their principle concerning their *ſacraments*, which they ſay confer grace *ex opere operato*. So that if a man partake but of them, he thereby obtains remiſſion of ſin, though he remains as he was; the virtue of the *ſacraments* making up the want that is in the man. So that this act of ſubmiſſion and faith to the laws of the church, and not any real inward change, is that which juſtifieth him. As for example; if a man make uſe of the *Sacrament*, as they call it, *of penance*, ſo as to tell over his ſins to a prieſt, though he have not true *contrition*, which the Lord hath made abſolutely neceſſary for penitent ſinners, but only *attrition*, a figment of their own, that is, if he be ſorry he hath ſinned, not out of any love to God, or his law which he hath tranſgreſſed, but for fear of puniſhment, yet doth the virtue of the *ſacrament*, as they affirm, procure to him remiſſion of ſins; ſo that being abſolved by the prieſt,

Papiſts juſtification depends upon the pope's bulls.

Proof I. Their ſacraments.

Papiſt's penance.

prieſt, he ſtands accepted and juſtified in the ſight of God. This man's juſtification then proceedeth not from his being truly penitent, and in any meaſure inwardly changed and renewed by the working of God's grace in his heart, but merely from the virtue of the *ſacrament*, and authority of the prieſt, who hath pronounced him *abſolved*; ſo that his juſtification is from ſomewhat without him, and not within him.

Secondly, This will yet more appear in the matter of *indulgences*, where remiſſion of all ſins, not only paſt but for years to come, is annexed to the viſiting ſuch and ſuch *churches* and *reliques*, ſaying ſuch and ſuch *prayers*; ſo that the perſon that ſo doth is preſently cleared from the guilt of his ſin, and juſtified and accepted in the ſight of God. As for example: he that in the great *jubilee* will go to *Rome*, and preſent himſelf before the gate of *Peter* and *Paul*, and there receive the *pope's bleſſing*; or he that will go a pilgrimage to *James*'s ſepulchre in *Spain*, or to *Mary* of *Loretto*, is upon the performance of thoſe things promiſed forgiveneſs of ſins. Now if we aſk them the reaſon how ſuch things as are not morally good in themſelves come to have virtue? they have no other anſwer but *becauſe of the church and pope's authority*, who being the great treaſurer of the magazine of *Chriſt's merits*, lets them out upon ſuch and ſuch conditions. Thus alſo the invention of ſaying *maſs* is made a chief inſtrument of *juſtification*; for in it they pretend to offer *Chriſt* daily to the Father a *propitiatory ſacrifice* for the ſins of the living and dead: ſo that a man for money can procure *Chriſt* thus to be offered for him when he pleaſes; by which offering he is ſaid to obtain remiſſion of ſins, and to ſtand juſtified in the ſight of God. From all which, and much more of this nature which might be mentioned, it doth appear, that the *Papiſts* place their juſtification,

Pr. II.

Papiſt indulgences.

Papiſt maſs what it is.

cation, not ſo much in any work of holineſs really brought forth in them, and real forſaking of iniquity, as in the mere performance of ſome ceremonies, and a blind belief which their teachers have begotten in them, that the *church* and the *pope* having the abſolute diſpenſation of the *merits of Chriſt*, have power to make theſe merits effectual for the remiſſion of ſins, and juſtification of ſuch as will perform thoſe ceremonies. This is the true and real method of *juſtification* taken by the generality of the church of *Rome*, and highly commended by their publick preachers, eſpecially the *monks*, in their ſermons to the people, of which I myſelf have been an ear and an eye-witneſs; however ſome of their modern writers have laboured to qualify it in their controverſies. This doctrine *Luther* and the *Proteſtants* then had good reaſon to deny and oppoſe; though many of them ran into another extreme, ſo as to deny *good works to be neceſſary to juſtification*, and to preach up *not only remiſſion of ſins, but juſtification by faith alone, without all works, however good.* So that men do not obtain their *juſtification* according as they are inwardly ſanctified and renewed, but are juſtified merely by believing that *Chriſt died for them*; and ſo ſome may be perfectly juſtified, though they be lying in groſs wickedneſs; as appears by the example of *David*, who they ſay was fully and perfectly juſtified while he was lying in the groſs ſins of *murder* and *adultery*. As then the *Proteſtants* have ſufficient ground to quarrel and confute the *Papiſts* concerning thoſe many abuſes in the matter of *juſtification*, ſhewing how the *doctrine of Chriſt* is thereby vitiated and overturned, and the *word of God* made void by many and uſeleſs traditions, the *law of God* neglected, while fooliſh and needleſs *ceremonies* are prized and followed, through a falſe opinion of being juſtified by the performance of them; and the *merits* and

Luther and the Proteſtants oppoſing the pope's doctrine of works, fell into the other extreme of no good works neceſſary to juſtification.

ſufferings of Chriſt, which is the only *ſacrifice* appointed of God for remiſſion of ſins, derogated from, by the ſetting up of a daily *ſacrifice* never appointed by God, and chiefly deviſed out of covetouſneſs to get money by; ſo the *Proteſtants* on the other hand, by not rightly eſtabliſhing and holding forth the *doctrine* of *juſtification* according as it is delivered in the holy ſcriptures, have opened a door for the *Papiſts* to accuſe them, as if they were neglecters of good works, enemies to mortification and holineſs, ſuch as eſteem themſelves juſtified while lying in great ſins: by which kind of accuſations, for which too great ground hath been given out of the writings of ſome *rigid Proteſtants*, the reformation hath been greatly defamed and hindered, and the ſouls of many inſnared. Whereas, whoever will narrowly look into the matter, may obſerve theſe debates to be more *in ſpecie* than *in genere*, ſeeing both do upon the matter *land in one*; and like two men in a circle, who though they go ſundry ways, yet meet at laſt in the ſame center.

Papiſts device to get money.

For the *Papiſts* ſay, *They obtain remiſſion of ſins, and are juſtified by the merits of Chriſt, as the ſame are applied unto them in the uſe of the ſacraments of the church, and are diſpenſed in the performance of ſuch and ſuch ceremonies, pilgrimages, prayers, and performances, though there be not any inward renewing of the mind, nor knowing of Chriſt inwardly formed; yet they are remitted and made righteous* ex opere operato, *becauſe of the power and authority accompanying the ſacraments and the diſpenſers of them.*

Papiſts belief of juſtification meets in the ſame center with the—

The *Proteſtants* ſay, *That they obtain remiſſion of ſins, and ſtand juſtified in the ſight of God by virtue of the* merits *and* ſufferings *of Chriſt, not by infuſing righteouſneſs into them, but by pardoning their ſins, and by accounting and accepting their perſons as righteous, they reſting on him and his righteouſneſs by* faith; *which* faith, *the act of believing, is not imputed unto them for righteouſneſs.*

—Proteſtants belief.

So ſaith the Weſtminſt. Confeſſion of Faith, chap. 11. Sect. 1.

So

So the *juſtification* of neither here is placed in any inward renewing of the mind, or by virtue of any ſpiritual birth, or formation of Chriſt in them; but only by a bare application of the death and ſufferings of Chriſt outwardly performed for them: whereof the one lays hold on a faith reſting upon them, and hoping to be juſtified by them alone; the other by the ſaying of ſome outward prayers and ceremonies, which they judge makes the death of Chriſt effectual unto them. I except here, being unwilling to wrong any, what things have been ſaid as to the neceſſity of inward holineſs, either by ſome *modern Papiſts*, or ſome *modern Proteſtants*, who in ſo far as they have laboured after a midſt betwixt theſe two extremes have come near to the truth, as by ſome citations out of them hereafter to be mentioned will appear: though this doctrine hath not ſince the apoſtaſy, ſo far as ever I could obſerve, been ſo diſtinctly and evidently held forth according to the ſcripture's teſtimony, as it hath pleaſed God to reveal it and preach it forth in this day, by the witneſſes of his truth whom he hath raiſed to that end; which *doctrine*, though it be briefly held forth and comprehended in the theſis itſelf, yet I ſhall a little more fully explain, and ſhew the ſtate of the controverſy as it ſtands betwixt us and thoſe that now oppoſe us.

State of the controverſy.

Expl. 1. §. III. Firſt then, as by the explanation of the former theſis appears, we renounce all natural power and ability in ourſelves, in order to bring us out of our loſt and fallen condition and firſt nature; and confeſs, that as of ourſelves we are able to do nothing that is good, ſo neither can we procure remiſſion of ſins or juſtification by any act of our own, ſo as to merit it, or draw it as a debt from God due unto us; but we acknowledge all to be *of* and *from* his *love*, which is the original and fundamental cauſe of our acceptance.

Juſtification ſprings of and from the love of God.

Secondly,

Secondly, God manifeſted this *love* towards us, in the ſending of his beloved Son the Lord *Jeſus Chriſt* into the world, who gave himſelf for us an *offering* and a *ſacrifice* to God, for a *ſweet-ſmelling ſavour*; and having made peace through the blood of his *croſs*, that he might reconcile us unto himſelf, and by the Eternal Spirit offered himſelf without ſpot unto God, and ſuffered for our ſins, the *juſt* for the *unjuſt*, that he might bring us unto God. Expl. 2. Chriſt giving himſelf a ſacrifice for us.

Thirdly then, Foraſmuch as all men who have come to man's eſtate (the man *Jeſus* only excepted) have ſinned, therefore all have need of this Saviour, to remove the wrath of God from them due to their offences; in this reſpect he is truly ſaid to *have borne the iniquities of us all in his body on the tree*, and therefore is the *only Mediator*, having qualified the wrath of God towards us; ſo that our former ſins ſtand not in our way, being by virtue of his moſt ſatisfactory ſacrifice removed and pardoned. Neither do we think that remiſſion of ſins is to be expected, ſought, or obtained any other way, or by any works or ſacrifice whatſoever; though, as has been ſaid formerly, they may come to partake of this remiſſion that are ignorant of the hiſtory. So then Chriſt by his death and ſufferings hath reconciled us to God, even while we are enemies; that is, he offers reconciliation unto us; we are put into a capacity of being reconciled; God is willing to forgive us our iniquities, and to accept us, as is well expreſſed by the apoſtle, 2 *Cor.* v. 19. *God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath put in us the word of reconciliation.* And therefore the apoſtle, in the next verſes, intreats them in *Chriſt's ſtead to be reconciled to God*; intimating that the wrath of God being removed by the obedience of *Chriſt Jeſus*, he is willing to be reconciled unto them, and ready Expl. 3. To remiſſion of ſins. The only mediator betwixt God and man.

So the *juſtification* of neither here is placed in any inward renewing of the mind, or by virtue of any ſpiritual birth, or formation of Chriſt in them; but only by a bare application of the death and ſufferings of Chriſt outwardly performed for them: whereof the one lays hold on a faith reſting upon them, and hoping to be juſtified by them alone; the other by the ſaying of ſome outward prayers and ceremonies, which they judge makes the death of Chriſt effectual unto them. I except here, being unwilling to wrong any, what things have been ſaid as to the neceſſity of inward holineſs, either by ſome *modern Papiſts*, or ſome *modern Proteſtants*, who in ſo far as they have laboured after a midſt betwixt theſe two extremes have come near to the truth, as by ſome citations out of them hereafter to be mentioned will appear: though this doctrine hath not ſince the apoſtaſy, ſo far as ever I could obſerve, been ſo diſtinctly and evidently held forth according to the ſcripture's teſtimony, as it hath pleaſed God to reveal it and preach it forth in this day, by the witneſſes of his truth whom he hath raiſed to that end; which *doctrine*, though it be briefly held forth and comprehended in the theſis itſelf, yet I ſhall a little more fully explain, and ſhew the ſtate of the controverſy as it ſtands betwixt us and thoſe that now oppoſe us.

State of the controverſy.

Expl. 1. §. III. Firſt then, as by the explanation of the former theſis appears, we renounce all natural power and ability in ourſelves, in order to bring us out of our loſt and fallen condition and firſt nature; and confeſs, that as of ourſelves we are able to do nothing that is good, ſo neither can we procure remiſſion of ſins or juſtification by any act of our own, ſo as to merit it, or draw it as a debt from God due unto us; but we acknowledge all to be *of* and *from* his *love*, which is the original and fundamental cauſe of our acceptance.

Juſtification ſprings of and from the love of God.

Secondly,

Secondly, God manifeſted this *love* towards us, in the ſending of his beloved Son the Lord *Jeſus Chriſt* into the world, who gave himſelf for us an *offering* and a *ſacrifice* to God, for a *ſweet-ſmelling ſavour*; and having made peace through the blood of his *croſs*, that he might reconcile us unto himſelf, and by the Eternal Spirit offered himſelf without ſpot unto God, and ſuffered for our ſins, the *juſt* for the *unjuſt*, that he might bring us unto God. Expl. 2. Chriſt giving himſelf a ſacrifice for us.

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ready to remit the ſins that are paſt, if they repent.

A two-fold redemption.

We conſider then our redemption in a two-fold reſpect or ſtate, both which in their own nature are perfect, though in their application to us the one is not, nor cannot be, without reſpect to the other.

I. The redemption of Chriſt without us.

The Firſt is the redemption performed and accompliſhed by *Chriſt for us* in his crucified body without us: the other is the redemption wrought by *Chriſt in us*, which no leſs properly is called and accounted a redemption than the former. The firſt then is that whereby a man, as he ſtands in the fall, is put into a capacity of ſalvation, and hath conveyed unto him a meaſure of that power, virtue, ſpirit, life, and grace that was in *Chriſt Jeſus*, which, as the free gift of God, is able to counter-balance, overcome, and root out the evil ſeed, wherewith we are naturally, as in the fall, leavened.

II. The redemption wrought by Chriſt in us.

The Second is that whereby we witneſs and know this pure and perfect redemption *in ourſelves*, purifying, cleanſing, and redeeming us from the power of corruption, and bringing us into unity, favour, and friendſhip with God. By the firſt of theſe two, we that were loſt in *Adam*, plunged into the bitter and corrupt ſeed, unable of ourſelves to do any good thing, but naturally joined and united to evil, forward and propenſe to all iniquity, ſervants and ſlaves to the power and ſpirit of darkneſs, are, notwithſtanding all this, ſo far reconciled to God by the death of his Son, while enemies, that we are put into a capacity of ſalvation, having the glad tidings of the goſpel of peace offered unto us, and God is reconciled unto us in Chriſt, calls and invites us to himſelf, in which reſpect we underſtand theſe ſcriptures; * *He ſhew the enmity in himſelf. He loved us firſt; ſeeing us in our blood, he ſaid unto us, Live; he who did*

* Eph. 2. 15. 1 John 4. 10. Ezek. 16. 6. 1 Pet. 2. 22, 24. & 3. 18.

did not ſin his own ſelf, bare our ſins in his own body on the tree; and he died for our ſins, the juſt for the unjuſt.

By the Second, we witneſs this capacity brought into act, whereby receiving and not reſiſting the purchaſe of his death, to wit, the light, ſpirit, and grace of Chriſt revealed in us, we witneſs and poſſeſs a real, true, and inward redemption from the power and prevalency of ſin, and ſo come to be truly and really redeemed, juſtified, and made righteous, and to a ſenſible union and friendſhip with God. Thus *he died for us, that he might redeem us from all iniquity*; and thus *we know him and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death.* This laſt follows the firſt in order, and is a conſequence of it, proceeding from it, as an *effect* from its *cauſe*: ſo as none could have enjoyed the laſt, without the firſt had been, ſuch being the will of God; ſo alſo can none now partake of the firſt, but as he witneſſeth the laſt. Wherefore as to us, they are both cauſes of our juſtification; the firſt the *procuring efficient*, the other the *formal cauſe.*

Tit. 2. 14. Phil. 3. 10.

Fourthly, We underſtand not by this *juſtification by Chriſt* barely the *good works even wrought by the Spirit of Chriſt*; for they, as *Proteſtants* truly affirm, are rather an effect of *juſtification* than the cauſe of it; but we underſtand the *formation of Chriſt in us, Chriſt born and brought forth in us*, from which good works as naturally proceed as fruit from a fruitful tree. It is this *inward birth in us, bringing forth righteouſneſs and holineſs in us, that doth juſtify us*; which having removed and done away the contrary nature and ſpirit that did bear rule and bring condemnation, now is in dominion over all *in* our hearts. Thoſe then that come to know *Chriſt* thus formed in them, do enjoy him wholly and undivided, who is *the LORD our RIGHTEOUSNESS*, Jer. xxiii. 6. This is

Expl. 4.

The formation of Chriſt in us begets good works.

to

to be cloathed with *Chriſt*, and to have put him on, whom *God* therefore truly accounteth righteous and juſt. This is ſo far from being the doctrine of *Papiſts*, that as the generality of them do not underſtand it, ſo the learned among them oppoſe it, and diſpute againſt it, and particularly *Bellarmine*. Thus then, as I may ſay, the formal cauſe of juſtification is not the works, to ſpeak properly, they being but an effect of it; but this inward birth, this *Jeſus* brought forth in the heart, who is the well-beloved, whom the Father cannot but accept, and all thoſe who thus are ſprinkled with the *blood of Jeſus*, and waſhed with it. By this alſo comes that communication of the goods of *Chriſt* unto us, *by which we come to be made partakers of the divine nature*, as ſaith *Peter*, 2 *Pet.* i. 4. and are made one with him, as the branches with the vine, and have a title and right to what he hath done and ſuffered for us; ſo that his obedience becomes ours, his righteouſneſs ours, his death and ſufferings ours. And by this nearneſs we come to have a ſenſe of his ſufferings, and to ſuffer with his ſeed, that yet lies preſſed and crucified in the hearts of the ungodly, and ſo travail with it, and for its redemption, and for the repentance of thoſe ſouls that in it are crucifying as yet the *Lord of Glory*. Even as the apoſtle *Paul*, *who by his ſufferings* is ſaid to *fill up that which is behind of the afflictions of Chriſt for his body, which is the church*. Though this be a myſtery ſealed up from all the wiſe men that are yet ignorant of this ſeed in themſelves, and oppoſe it, nevertheleſs ſome *Proteſtants* ſpeak of this juſtification by *Chriſt* inwardly put on, as ſhall hereafter be recited in its place.

Chriſt's obedience, righteouſneſs, death, and ſufferings are ours.

Expl. 5. Laſtly, Though we place remiſſion of ſins in the *righteouſneſs and obedience of Chriſt performed by him in the fleſh*, as to what pertains to the remote procuring cauſe, and that we hold ourſelves *formally juſtified by Chriſt Jeſus formed and brought forth in us*,

us, yet can we not, as ſome *Proteſtants* have unwarily done, *exclude* works *from juſtification*. For though properly we be not juſtified *for them*, yet are we juſtified *in them*; and they are neceſſary, even as *cauſa ſine quâ non*, i. e. *the cauſe, without which none are juſtified*. For the denying of this, as it is contrary to the ſcripture's teſtimony, ſo it hath brought a great ſcandal to the Proteſtant religion, opened the mouths of *Papiſts*, and made many too ſecure, while they have believed to be juſtified without good works. Moreover, though it be not ſo ſafe to ſay *they are meritorious*, yet ſeeing they are rewarded, many of thoſe called the *Fathers* have not ſpared to uſe the word [*merit*] which ſome of us have perhaps alſo done in a qualified ſenſe, but no ways to infer the *Popiſh abuſes* above mentioned. And laſtly, if we had that notion of *good works* which moſt *Proteſtants* have, we could freely agree to make them not only not neceſſary, but reject them as hurtful, viz. *That the beſt works even of the ſaints are defiled and polluted*. For though we judge ſo of the beſt works performed by man, endeavouring a conformity to the outward law by his own ſtrength, and in his own will, yet we believe that ſuch *works* as naturally proceed from this ſpiritual birth and formation of Chriſt in us are *pure* and *holy*, even as the *root* from which they come; and therefore God accepts them, juſtifies us in them, and rewards us for them of his own *free grace*. The ſtate of the controverſy being thus laid down, theſe following *poſitions* do from hence ariſe in the next place to be proved.

Good works are not excluded juſtification.

§. IV. Firſt, *That the obedience, ſufferings, and death of Chriſt is that by which the ſoul obtains remiſſion of ſins, and is the procuring cauſe of that grace, by whoſe inward workings* Chriſt *comes to be formed inwardly, and the ſoul to be made conformable unto him, and ſo juſt and juſtified*. And that therefore, in reſpect of this capacity and offer of grace, *God* is

Poſit. 1.

is ſaid to be *reconciled*; not as if he were actually *reconciled*, or did actually juſtify, or account any juſt, ſo long as they remain in their ſins really impure and unjuſt.

Poſit. 2. Secondly, *That it is by this inward birth of Chriſt in man that man is made juſt, and therefore ſo accounted by God:* wherefore, to be plain, we are thereby, and not till that be brought forth in us, *formally*, if we muſt uſe that word, *juſtified* in the ſight of God; becauſe *juſtification* is both more properly and frequently in ſcripture taken in its proper ſignification for making one juſt, and not reputing one merely ſuch, and is all one with *ſanctification.*

Poſit. 3. Thirdly, That ſince *good works* as naturally follow from this birth as heat from fire, therefore are they of *abſolute neceſſity to juſtification*, as *Cauſa ſine quâ non*, i. e. though not as the cauſe *for which*, yet as that *in which* we are, and without which we cannot be juſtified. And though they be not *meritorious*, and draw no debt upon God, yet he cannot but accept and reward them: for it is contrary to his nature to deny his own, ſince they may be perfect in their kind, as proceeding from a pure holy birth and root. Wherefore their judgment is falſe and againſt the truth that ſay, *that the holieſt works of the ſaints are defiled and ſinful in the ſight of God:* for theſe *good works* are not the works of the law, excluded by the apoſtle from juſtification.

Good works are Cauſa ſine quâ non—of juſtification.

Poſit. 1. §. V. As to the firſt, I prove it from *Rom.* iii. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.* Here the apoſtle holds forth the extent and efficacy of *Chriſt's death*, ſhewing that thereby, and by faith therein, remiſſion of ſins that are paſt is obtained, as being that wherein the forbearance of God is exerciſed towards mankind. So that though men for the ſins they daily commit deſerve eternal death, and that the wrath of God ſhould

Proof I. The efficacy of Chriſt's death to redeem man out of evil.

ſhould lay hold upon them; yet, by virtue of that moſt *ſatisfactory ſacrifice* of *Chriſt Jeſus*, the grace and ſeed of God moves in love towards them, during the day of their viſitation; yet not ſo as not to ſtrike againſt the evil, for that muſt be burnt up and deſtroyed, but to redeem man out of the evil.

Secondly, If God were perfectly reconciled with men, and did eſteem them juſt while they are actually unjuſt, and do continue in their ſins, then ſhould God have no controverſy with them *; how comes he then ſo often to complain, and to expoſtulate ſo much throughout the whole ſcripture with ſuch as our adverſaries confeſs to be juſtified, telling them *that their ſins ſeparate betwixt him and them?* Iſai. lix. 2. For where there is a perfect and full reconciliation, there is no ſeparation. Yea, from this doctrine it neceſſarily follows, either that ſuch for whom *Chriſt* died, and whom he hath reconciled, never ſin, or that when they do ſo, they are ſtill reconciled, and their ſins make not the leaſt ſeparation from God; yea, that they are juſtified in their ſins. From whence alſo would follow this abominable conſequence, that the good works and greateſt ſins of ſuch are alike in the ſight of God, ſeeing neither the one ſerves to juſtify them, nor the other to break their reconciliation, which occaſions great ſecurity, and opens a door to every lewd practice. Pr. II.

Thirdly, This would make void the whole practical doctrine of the goſpel, and make faith itſelf needleſs. For if faith and repentance, and the other conditions called for throughout the Pr. III.

* I do not only ſpeak concerning men before *converſion*, who afterwards are converted, whom yet ſome of our antagoniſts, called *Antinomians*, do aver were juſtified from the beginning; but alſo touching thoſe who according to the common opinion of *Proteſtants* have been converted; whom although they confeſs they perſiſt always in ſome *miſdeeds*, and ſometimes in *heinous ſins*, as is manifeſt in *David*'s adultery and murder, yet they aſſert to be perfectly and wholly juſtified.

goſpel,

goſpel, be a qualification upon our part neceſſary to be performed, then, before this be performed by us, we are either fully reconciled to God, or but in a capacity of being reconciled to God, he being ready to reconcile and juſtify us as theſe conditions are performed; which latter, if granted, is according to the truth we profeſs. And if we are already perfectly reconciled and juſtified before theſe conditions are performed (which conditions are of that nature that they cannot be performed at one time, but are to be done all one's life-time) then can they not be ſaid to be abſolutely needful; which is contrary to the very expreſs teſtimony of ſcripture, which is acknowledged by all Chriſtians: *For without faith it is impoſſible to pleaſe God. They that believe not are condemned already, becauſe they believe not in the only begotten Son of God. Except ye repent, ye cannot be ſaved: for if ye live after the fleſh, ye ſhall die.* And of thoſe that were converted; *I will remove your candleſtick from you, unleſs ye repent.* Should I mention all the ſcriptures that poſitively and evidently prove this, I might tranſcribe much of all the doctrinal part of the *Bible*. For ſince Chriſt ſaid, *It is finiſhed*, and did *finiſh his work* ſixteen hundred years ago and upwards; if he ſo fully perfected redemption then, and did actually reconcile every one that is to be ſaved, not ſimply opening a door of mercy for them, offering the ſacrifice of his body, by which they may obtain remiſſion of their ſins when they repent, and communicating unto them a meaſure of his grace, by which they may ſee their ſins, and be able to repent; but really making them to be reputed as juſt, either before they believe, as ſay the *Antinomians*, or after they have aſſented to the truth of the hiſtory of Chriſt, or are ſprinkled with the baptiſm of water, while nevertheleſs they are actually unjuſt, ſo that no part of their redemption is to be wrought by him now, as to

Heb. 11. 6.
John 3. 18.
Luke 13. 3.
Rom. 8. 13.

Apoc. 2. 5.

A door of mercy opened by Chriſt upon repentance.

The Antinomians opinion of reconciliation and juſtification.

to their *reconciliation* and *juſtification*; then the whole doctrinal part of the *bible* is uſeleſs, and of no profit: in vain were the apoſtles ſent forth to preach repentance and remiſſion of ſins; and in vain do all the preachers beſtow their *labour*, ſpend their *breath*, and give forth *writings*; yea, much more in vain do the people ſpend their money which they give them for preaching; ſeeing it is all but *Actum agere*, but a vain and ineffectual eſſay, to do that which is already perfectly done without them.

But laſtly, To paſs by their human labours, Pr. IV. as not worth the diſputing whether they be needful or not, ſince (as we ſhall hereafter ſhew) themſelves confeſs the *beſt* of them is *ſinful*; this alſo makes void the preſent interceſſion of Chriſt for men. What will become of that great article of faith, by which we affirm, *That he ſits at the right hand of God, daily making interceſſion for us; and for which end the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered?* For Chriſt maketh not interceſſion for thoſe that are not in a poſſibility of ſalvation; that is abſurd. Our adverſaries will not admit that he prayed for the world at all; and to pray for thoſe that are already reconciled, and perfectly juſtified, is to no purpoſe: to pray for remiſſion of ſins is yet more needleſs, if all be remitted, paſt, preſent, and to come. Indeed there is not any ſolid ſolving of this, but by acknowledging according to the *truth*, That Chriſt by his death removed the wrath of God, ſo far as to obtain remiſſion of ſins for as many as receive that *grace* and *light* that he communicates unto them, and hath purchaſed for them by his *blood*; which, as they believe in, they come to know remiſſion of ſins paſt, and power to ſave them from ſin, and to wipe it away, ſo often as they may fall into it by unwatchfulneſs or weakneſs, if, applying themſelves to this grace, they truly repent; for *to as many as receive him*,

Chriſt's daily making interceſſion for us.

he gives power to become the ſons of God: ſo none are *ſons*, none are *juſtified*, none *reconciled*, until they thus receive him in that little *ſeed* in their hearts: *And life eternal is offered to thoſe, who by patient continuance in well-doing, ſeek for glory, honour, and immortality: for if the righteous man depart from his righteouſneſs, his righteouſneſs ſhall be remembered no more.* And therefore on the other part, none are longer ſons of God, and juſtified, than they patiently continue in righteouſneſs and well-doing. And therefore Chriſt lives always making interceſſion, during the day of every man's viſitation, that they may be converted: and when men are in ſome meaſure converted, he makes interceſſion that they may continue and go on, and not faint, nor go back again. Much more might be ſaid to confirm this truth; but I go on to take notice of the common objections againſt it, which are the arguments made uſe of to propagate the *errors* contrary to it.

§. VI. The *firſt* and *chief* is drawn from that ſaying of the apoſtle before-mentioned, 2 *Cor.* v. 18, 19. *God hath reconciled us to himſelf by Jeſus Chriſt: God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.*

Obj. 1. From hence they ſeek to infer, *That Chriſt fully perfected the work of reconciliation while he was on earth.*

Anſw. I anſwer; If by [*reconciliation*] be underſtood the removing of wrath, and the purchaſe of that grace by which we may come to be reconciled, we agree to it; but that that place ſpeaks no more, appears from the place itſelf: for when the apoſtle ſpeaks in the *perfect time*, ſaying, *He hath reconciled us*, he ſpeaks of himſelf and the ſaints; who having received the grace of God purchaſed by Chriſt, were through faith in him actually reconciled. But as to the *world*, he ſaith [*reconciling*] not [*reconciled*]; which *reconciling*, though it denotes a time ſomewhat

The difference between reconciled to Chriſt, and reconciling.

what paſt, yet it is by the *imperfect time*, denoting that the thing begun was not perfected. For this work Chriſt began towards all in the days of his fleſh, yea, and long before; for *He was the mediator from the beginning, and the lamb ſlain from the foundation of the world:* but in his fleſh, after he had perfectly *fulfilled the law*, and the *righteouſneſs* thereof, had rent the *veil*, and made way for the more clear and univerſal revelation of the goſpel to all, both *Jew* and *Gentile*; he *gave up himſelf a moſt ſatisfactory ſacrifice for ſin*; which becomes effectual to as many as receive him in his inward appearance, in his *light* in the heart. Again, this very place ſheweth that no other reconciliation is intended, but the opening of a door of mercy upon God's part, and a removing of wrath for ſins that are paſt; ſo as men, notwithſtanding their ſins, are ſtated in a capacity of ſalvation: for the apoſtle, in the following verſe, ſaith, *Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſt's ſtead be ye reconciled to God.* For if their *reconciliation* had already been perfectly accompliſhed, what need any intreating then to be reconciled? *Ambaſſadors* are not ſent after a *peace* already perfected, and reconciliation made, to intreat for a reconciliation; for that implies a manifeſt contradiction.

Secondly, They object, *verſe* 21ſt of the ſame chapter, *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* From whence they argue, *That as our ſin is imputed to Chriſt, who had no ſin; ſo Chriſt's righteouſneſs is imputed to us, without our being righteous.* Obj. 2.

But this interpretation is eaſily rejected; for tho' *Chriſt bare our ſins*, and *ſuffered for us*, and was among men *accounted a ſinner*, and *numbered among tranſgreſſors*; yet that God reputed him a ſinner, is no where proved. For it is ſaid, *He was found before* Anſw. Heb. 7. 26. 1 Pet. 2. 22.

him holy, harmleſs, and undefiled, neither was there found any guile in his mouth. That we deſerved theſe things, and much more for our ſins, which he endured in obedience to the father, and according to his counſel, is true; but that ever God reputed him a *ſinner*, is denied: neither did he ever die that *we* ſhould be reputed righteous, tho' no more really ſuch than *he* was a ſinner, as hereafter appears. For indeed, if this argument hold, it might be ſtretched to that length, as to become very pleaſing to wicked men that love to abide in their ſins: for if we be made *righteous, as Chriſt was made a ſinner, merely by imputation; then as there was no ſin, not in the leaſt in Chriſt*, ſo it would follow, *that there needed no more righteouſneſs, no more holineſs, no more inward ſanctification in us, than there was ſin in him.* So then, by his [*being made ſin for us*] muſt be underſtood his ſuffering for our ſins, that we might be made partakers of the grace purchaſed by him; by the workings whereof we are made the righteouſneſs of God in him. For that the apoſtle underſtood here a being made really righteous, and not merely a being reputed ſuch, appears by what follows, ſeeing in *verſ.* 14, 15, 16. of the following chapter, he argues largely againſt any ſuppoſed *agreement of light and darkneſs, righteouſneſs and unrighteouſneſs*; which muſt needs be admitted, if men are to be reckoned ingrafted in Chriſt, and real members of him, merely by an imputative righteouſneſs, wholly without them, while they themſelves are actually unrighteous. And indeed it may be thought ſtrange, how ſome men have made this ſo fundamental an article of their faith, which is ſo contrary to the whole ſtrain of the goſpel: a thing which Chriſt in none of all his *ſermons* and *gracious ſpeeches* ever willed any to rely upon; always recommending to us works, as inſtrumental in our juſtification. And the more it is to be admired at, becauſe that ſentence or term (ſo frequently in their mouths, and

Mens imputed righteouſneſs ſolidly refuted.

ſo

ſo often preſſed by them, as the very *baſis* of their hope and confidence) to wit, *The imputed righteouſneſs of Chriſt*, is not to be found in all the *bible*, at leaſt as to my obſervation. Thus have I paſſed through the firſt part, and that the more briefly, becauſe many, who aſſert this *juſtification* by bare imputation, do nevertheleſs confeſs, that even the elect are not juſtified until they be converted; that is, not until this imputative juſtification be applied to them by the Spirit.

Chriſt's imputed righteouſneſs not found in all the bible.

§. VII. I come then to the ſecond thing propoſed by me, which is; *That it is by this inward birth, or Chriſt formed within, that we are* (ſo to ſpeak) *formally juſtified in the ſight of God.* I ſuppoſe I have ſaid enough already to demonſtrate how much we aſcribe to the *death* and *ſufferings of Chriſt*, as that whereby ſatisfaction is made to the juſtice of God, remiſſion of ſins obtained, and this *grace* and *ſeed* purchaſed, by and from which this birth proceeds. The thing now to be proved is, *That by Chriſt Jeſus formed in us, we are juſtified, or made juſt.* Let it be marked, I uſe *juſtification* in this ſenſe upon this occaſion.

Poſit. I. By Chriſt formed within we are juſtified.

Firſt then, I prove this by that of the apoſtle *Paul*, 1 Cor. vi. 11. *And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* Firſt, This [*juſtified*] here underſtood, muſt needs be *a being really made juſt*, and not *a being merely imputed ſuch*; elſe [*ſanctified*] and [*waſhed*] might be reputed a being *eſteemed* ſo, and not a being *really* ſo; and then it quite overturns the whole intent of the context. For the apoſtle ſhewing them in the preceding *verſes*, how the *unrighteous cannot inherit the kingdom of God*, and deſcending to the ſeveral *ſpecies of wickedneſs*, ſubſumes, *That they were ſometimes ſuch, but now are not any more ſuch.* Wherefore, as they are now *waſhed* and *ſanctified*, ſo are they *juſtified*:

Proof I.

Juſtified, i. e. being made juſt really, not by imputation.

for if this *juſtification* were not *real*, then it might be alledged that the *Corinthians* had not forſaken theſe evils; but, though they ſtill continued in them, were notwithſtanding *juſtified:* which as in itſelf it is moſt abſurd, ſo it very clearly overturneth the very import and intent of the place; as if the *Corinthians* turning *Chriſtians* had not wrought any real change in them, but had only been a belief of ſome barren notions, which had wrought no alteration in their affections, will, or manner of life. For my own part, I neither ſee any thing, nor could ever yet hear or read any thing, that with any colour of reaſon did evince [*juſtified*] in this place to be underſtood any other ways than in its own proper and genuine interpretation of being made *juſt*. And for the more clear underſtanding hereof, let it be conſidered, that this word [*juſtify*] is derived either from the ſubſtantive *juſtice*, or the adjective *juſt:* both which words import the *ſubſtantive*, that true and real *virtue in the ſoul*, as it is in itſelf; to wit, it ſignifies *really*, and not *ſuppoſitively*, that excellent quality expreſſed and underſtood among men by the word [*juſtice*;] and the adjective [*juſt*] as applied, ſignifies a man or woman who is *juſt*, that is, in whom this quality of *juſtice* is ſtated: for it would not only be great impropriety, but alſo manifeſt falſity, to call a man *juſt*, merely by *ſuppoſition*; eſpecially if he were really *unjuſt*. Now this word [*juſtify*] formed from *juſtice*, or *juſt*, doth beyond all queſtion ſignify a *making juſt*; it being nothing elſe but a compoſition of the verb *facio*, and the adjective *juſtus*, which is nothing elſe than thus, *juſtifico*, i. e. *juſtum facio* I make juſt; and [*juſtified*] of *juſtus* and *fio*, as *juſtus fio*, I become juſt, and *juſtificatus*, i. e. *juſtus factus*, I am made juſt. Thus alſo is it with verbs of this kind, as *ſanctifico*, from *ſanctus*, holy, and *facio*; *honorifico*, from

The derivation of the word juſtify conſidered, &c.

from *honor* and *facio*; *ſacrifico*, from *ſacer* and *facio*: all which are ſtill underſtood of the ſubject really and truly endued with that virtue and quality from which the verb is derived. Therefore, as none are ſaid to be *ſanctified* that are really *unholy*, while they are ſuch; ſo neither can any be truly ſaid to be *juſtified*, while they actually remain *unjuſt*. Only this verb *juſtify* hath, in a metaphorical and figurative ſenſe, been otherwiſe taken, to wit, in a *law* ſenſe; as when a man really guilty of a crime is freed from the puniſhment of his ſin, he is ſaid to be *juſtified*; that is, put in the place as if he were *juſt*. For this uſe of the word hath proceeded from that true ſuppoſition, *That none ought to be acquitted, but the innocent*. Hence alſo that manner of ſpeaking, *I will juſtify ſuch a man*, or *I will juſtify this or that*, is uſed from the ſuppoſition that the perſon and thing is really juſtifiable: and where there is an error and abuſe in the matter, ſo far there is alſo in the expreſſion.

Juſtified none are, while they actually remain unjuſt.

This is ſo manifeſt and apparent, that *Paræus*, a chief Proteſtant, and a *Calviniſt* alſo in his opinion, acknowledges this; "We never at any time "ſaid," ſaith he, "nor thought, that the righte-"ouſneſs of Chriſt was imputed to us, that by "him we ſhould be named *formally juſt*, and not "be ſo, as we have divers times already ſhewed; "for that would no leſs ſoundly fight with right "reaſon, than if a guilty man abſolved in judgment "ſhould ſay, that he himſelf was *formally juſt* by "the clemency of the judge granting him his life." Now is it not ſtrange, that men ſhould be ſo facile in a matter of ſo great concernment, as to build the ſtreſs of their acceptance with God upon a mere borrowed and metaphorical ſignification, to the excluding, or at leaſt eſteeming that not neceſſary, without which the ſcripture ſaith expreſly, *No man ſhall ever ſee God?* For if *holineſs* be requiſite and neceſſary, of which this is ſaid, then

Paræus de Juſt. cont. Bell. l. 2. c. 7. p. 469.

Holineſs required, therefore good works are.

muſt *good works* alſo; unleſs our adverſaries can ſhew us an *holy man* without *good works*. But, moreover, [*juſtified*] in this figurative ſenſe is uſed for *approved*; and indeed for the moſt part, if not always in ſcripture, when the word [*juſtify*] is uſed, it is taken in the worſt part; that is, that as the uſe of the word that way is an uſurpation, ſo it is ſpoken of ſuch as uſurp the thing to themſelves, while it properly doth not belong unto them; as will appear to thoſe that will be at the pains to examine theſe places. *Exod.* xxiii. 7. *Job* ix. 20. & xxvii. 5. *Prov.* xvii. 15. *Iſai.* v. 23. *Jer.* iii. 11. *Ezek.* xvi. 51, 52. *Luke* x. 29. & xvi. 15. which are all ſpoken of men *juſtifying the wicked*, or of *wicked men juſtifying themſelves*; that is, approving themſelves in their wickedneſs. If it be at any time in this ſignification taken in good part, it is very ſeldom, and that ſo obvious and plain by the context, as leaves no ſcruple. But the queſtion is not ſo much of the uſe of the *word*, where it is paſſingly or occaſionally uſed, as where the very doctrine of *juſtification* is handled. Where indeed to miſtake it, *viz.* in its proper place, ſo as to content ourſelves with an *imaginary juſtification*, while God requires a *real*, is of moſt dangerous conſequence. For the diſquiſition of which let it be conſidered, that in all theſe places to the *Romans*, *Corinthians*, *Galatians*, and elſewhere, where the apoſtle handles this theme, the word may be taken in its own proper ſignification without any abſurdity. As, where it is often aſſerted in the above-mentioned epiſtles to the *Romans* and *Galatians*, That *a man cannot be juſtified by the law of* Moſes, *nor by the works of the law*; there is no abſurdity nor danger in underſtanding it according to its own proper ſignification, to wit, that a man cannot be made *juſt* by the *law of Moſes*; ſeeing this ſo well agrees with that ſaying of the ſame apoſtle, That *the law makes nothing perfect*. And alſo where it is ſaid, *We are juſtified by*

Juſtified, in its proper ſignification.

by faith, it may be very well underſtood of being *made juſt*; ſeeing it is alſo ſaid, That *faith purifies the heart*; and no doubt the *pure in heart* are juſt; and *the juſt live by faith*. Again, where it is ſaid, *We are juſtified by grace, we are juſtified by Chriſt, we are juſtified by the Spirit*; it is no ways abſurd to underſtand it of being *made juſt*, ſeeing by his ſpirit and grace he doth make men *juſt*. But to underſtand it univerſally the other way, merely for *acceptance* and *imputation*, would infer great abſurdities, as may be proved at large; but becauſe I judged it would be acknowledged, I forbear at preſent for brevity's ſake. But further, in the moſt weighty places where this word *juſtify* is uſed in ſcripture, with an immediate relation to the doctrine of *juſtification*, our adverſaries muſt needs acknowledge it to be underſtood of *making juſt*, and not barely in the legal acceptation: as firſt, in that of 1 *Cor.* vi. 11. *But ye are waſhed, but ye are ſanctified, but ye are juſtified*, as I before have proved; which alſo many Proteſtants are forced to acknowledge. "Neither diffide we," ſaith *Thyſius*, "becauſe of the moſt great and ſtrict connexion, that "*juſtification* doth ſometimes ſeem alſo to comprehend *ſanctification* as a conſequence, as in *Rom.* viii. 30. *Tit.* iii. 7. 1 *Cor.* vi. 11. *And ſuch ſometimes were ye, but ye are waſhed*, &c." *Zanchius*, having ſpoken concerning this ſenſe of juſtification, adds, ſaying; "There is another ſignification of the "word, *viz.* for a man from *unjuſt* to be made *juſt*, "even as *ſanctified* ſignifies from *unholy* to be made "*holy*: in which ſignification the apoſtle ſaid, in the "place above-cited, *And ſuch were ſome of you*, &c. "that is, of unclean ye are made holy, and of unjuſt ye are made juſt by the Holy Spirit, for "Chriſt's ſake, in whom ye have believed. Of "this ſignification is that, *Rev.* xxii. 11. *Let him "that is juſt, be juſt ſtill*; that is, really from juſt become more juſt, even as from unjuſt he be-

"came

Juſtification ſignifies a making juſt.

Thyſius Diſp. de Juſt. Theſ. 3.

Zanchius in c. p. 2. ad Eph. v. 4. loc. de Juſt.

" came juſt. And according to this ſignification " the *Fathers*, and eſpecially *Auguſtine*, have inter-
H. Bulling. " preted this word." Thus far he. *H. Bullinger*, on the ſame place, 1 *Cor.* vi. ſpeaketh thus; " By " divers words," ſaith he, " the apoſtle ſignifies the " ſame thing, when he ſaith, *Ye are waſhed, ye are* " *ſanctified, ye are juſtified.*

Pr. II. Secondly, In that excellent ſaying of the apoſtle, ſo much obſerved, *Rom.* viii. 30. *Whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified*: this is commonly called the *golden chain*, as being acknowledged to comprehend the method and order of ſalvation. And therefore, if [*juſtified*] were not underſtood here in its proper ſignification of being *made juſt*, ſanctification would be excluded out of this chain. And truly it is very worthy of obſervation, that the apoſtle, in this ſuccinct and compendious account, makes the word [*juſtified*] to comprehend all betwixt *calling* and *glorifying*; thereby clearly inſinuating, that the being really *righteous* is that only *medium* by which from our *calling* we paſs to *glorification.* Almoſt all do acknowledge the word to be ſo taken in this place; and not only ſo, but moſt of thoſe who oppoſe are forced to acknowledge, that as this is the moſt proper, ſo the moſt common ſignification of it: thus divers famous *Proteſtants* acknowledge. " We are not," ſaith *D. Chamierus*, " ſuch impertinent eſteemers of words, as to be " ignorant, nor yet ſuch importunate ſophiſts, as " to deny that the words *juſtification* and *ſancti-* " *fication* do infer one another; yea, we know that " the ſaints are chiefly for this reaſon ſo called, be- " cauſe that in Chriſt they have received remiſſion " of ſins: and we read in the revelations, *Let him* " *that is juſt, be juſt ſtill*; which cannot be under- " ſtood, except of the fruit of inherent righteouſ- " neſs. Nor do we deny, but perhaps in other " places they may be promiſcuouſly taken, eſpe-
" cially

Righteouſneſs the only medium by which from our calling we paſs to glorification.

D. Cham. Tom. 3. de Sanct. l. 10. p. 1.

" cially by the *Fathers*." " I take," ſaith *Beza*, " the name of *juſtification* largely, ſo as it compre- " hends whatſoever we acquire from Chriſt, as well " by imputation, as by the efficacy of the Spirit in " ſanctifying us. So likewiſe is the word *juſti-* " *fication* taken, *Rom.* viii. 30." *Melanchthon* ſaith, " That to be juſtified by faith, ſignifies in ſcripture " not only to be pronounced juſt, but alſo of un- " righteous to be made righteous." Alſo ſome chief *Proteſtants*, though not ſo clearly, yet in part, hinted at our doctrine, whereby we aſcribe unto the *death of Chriſt* remiſſion of ſins, and the work of juſtification unto the *grace of the Spirit* acquired by his death. *Martinus Boræus*, explaining that place of the apoſtle, *Rom.* iv. 25. *Who was given for our ſins, and roſe again for our juſtification*, ſaith: " There are two things beheld in Chriſt, which are " neceſſary to our juſtification; the one is his death, " the other is his ariſing from the dead. By his " death, the ſins of this world behoved to be ex- " piated: by his riſing from the dead, it pleaſed " the ſame goodneſs of God to give the Holy Spirit, " whereby both the goſpel is believed, and the " righteouſneſs, loſt by the fault of the firſt *Adam*, " is reſtored." And afterwards he ſaith; " The " apoſtle expreſſeth both parts in theſe words, *Who* " *was given for our ſins*, &c. In his death is be- " held the ſatisfaction for ſin; in his reſurrection, " the gift of the Holy Spirit, by which our juſti- " fication is perfected." And again, the ſame man ſaith elſewhere; " Both theſe kinds of righteouſ- " neſs are therefore contained in *juſtification*, neither " can the one be ſeparate from the other. So that " in the definition of *juſtification*, the merit of the " blood of Chriſt is included, both with the re- " miſſion of ſins, and with the gift of the Holy " Spirit of juſtification and regeneration." *Mar-* *tinus Bucerus* ſaith; " Seeing by one ſin of *Adam* " the world was loſt, the grace of Chriſt hath not " only

Beza in c. 3. ad Tit. ver. 7.

Melanct. in Apol. Conf. Aug.

Boræus, in Gen. c. 15. Credidit Abraham. Deo, p. 161.

Idem, lib. 3. Reg. cap. 9. v. 4. p. 681.

Bucerus, in Rom. 4. ad ver. 16.

" only abolished that one sin, and death which came " by it; but hath together taken away those infinite " sins, and also led into full justification as many " as are of Christ; so that God now not only re- " mits unto them *Adam*'s sin, and their own, but " also gives them therewith the Spirit of a solid " and perfect righteousness, which renders us con- " form unto the image of the first-begotten." And upon these words [*by Jesus Christ*] he saith; " We " always judge that the whole benefit of Christ " tends to this, that we might be strong through " the gift of righteousness, being rightly and or- " derly adorned with all virtue, that is, restored to " the image of God." And lastly, *William Forbes* our countryman, bishop of *Edinburgh*, saith; " Whensoever the scripture makes mention of the " justification before God, as speaketh *Paul*, and " from him (besides others) *Augustine*, it appears " that the word [*justify*] necessarily signifies not " only to pronounce just in a law sense, but also " really and inherently to make just; because that " God doth justify a wicked man otherwise than " earthly judges. For he, when he justifies a wicked " or unjust man, doth indeed pronounce him as " these also do; but by pronouncing him just, be- " cause his judgment is according to truth, he also " makes him really of unjust to become just." And again, the same man, upon the same occasion, answering the more rigid *Protestants*, who say, That *God first justifies, and then makes just*; he adds: " But let them have a care, lest by too great and " empty subtilty, unknown both to the scriptures " and the fathers, they lessen and diminish the " weight and dignity of so great and divine a be- " nefit, so much celebrated in the scripture, to wit, " *justification* of the wicked. For if to the formal " reason of *justification* of the ungodly doth not " at all belong his *justification* (so to speak) *i. e.* his " being made righteous, then in the justification " of

Righteousness a conformity to the image of the first-begotten.

W. Forbes in Consider. Modest. de Just lib. 2. Sect. 8.

How God justifies the wicked.

" of a ſinner, altho' he be juſtified, yet the ſtain " of ſin is not taken away, but remains the ſame " in his ſoul as before juſtification: and ſo, not- " withſtanding the benefit of juſtification, he re- " mains as before, unjuſt and a ſinner; and nothing " is taken away, but the guilt and obligation to " pain, and the offence and enmity of God through " non-imputation. But both the ſcriptures and " fathers do affirm, that in the *juſtification* of a " ſinner, their ſins are not only remitted, forgiven, " covered, not imputed, but alſo taken away, blot- " ted out, cleanſed, waſhed, purged, and very far " removed from us, as appears from many places " of the holy ſcriptures." The ſame *Forbes* ſhews us at length, in the following chapter, That this was the confeſſed judgment of the *fathers*, out of the writings of thoſe who hold the contrary opinion; ſome whereof, out of him, I ſhall note. As, firſt, *Calvin* ſaith, " That the judgment of *Auguſtine*, or " at leaſt his manner of ſpeaking, is not throughout " to be received; who altho' he took from man all " praiſe of righteouſneſs, and aſcribed all to the " grace of God, yet he refers grace to ſanctification, " by which we are regenerate through the Spirit " unto newneſs of life." *Chemnitius* ſaith, That they " do not deny, but that the fathers take the word " [*juſtify*] for *renewing*, by which works of righte- " ouſneſs are wrought in us by the Spirit." And p. 130. " I am not ignorant, that the fathers indeed " often uſe the word [*juſtify*] in this ſignification, " to wit, of *making juſt*." *Zanchius* ſaith, " That " the fathers, and chiefly *Auguſtine*, interpret the " word [*juſtify*] according to this ſignification, to " wit, of *making juſt*; ſo that, according to them, to " be *juſtified* was no other than of *unjuſt* to be made " *juſt*, through the grace of God for Chriſt." He mentioneth more, but this may ſuffice to our purpoſe.

Calv. Inſt. l. 3. c. 11. Sect. 15.

Chemnit. in Exam. Conc. Trid. de Juſt. p. 129.

Zanchius in c. 2. ad Ep. ver. 4. loc. de Juſt. Theſ. 13.

§. VIII. Having thus ſufficiently proved, that by *juſtification* is to be underſtood a really being *made righteous:* Aſſer. I.

righteous, I do boldly affirm, and that not only from a *notional knowledge*, but from a *real*, *inward experimental feeling* of the thing, That the *immediate*, *neareſt*, or *formal cauſe* (if we muſt in condeſcendence to ſome uſe this word) of a man's juſtification in the ſight of God, is, the *revelation of Jeſus Chriſt in the ſoul*, changing, altering, and renewing the mind, by whom (even the author of this inward work) thus formed and revealed, we are truly juſtified and accepted in the ſight of God. For it is as we are thus covered and clothed with him, in whom the Father is always well pleaſed, that we may *draw near to God*, and ſtand with confidence before his throne, being purged by the *blood of Jeſus* inwardly poured into our ſouls, and clothed with his life and righteouſneſs therein revealed. And this is that order and method of ſalvation held forth by the apoſtle in that divine ſaying, *Rom.* v. 10. *For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved by his life.* For the apoſtle firſt holding forth the reconciliation wrought by the death of Chriſt, wherein God is near to receive and redeem man, holds forth his *ſalvation* and *juſtification* to be by the *life of Jeſus*. Now, that this *life* is an *inward*, *ſpiritual* thing revealed in the ſoul, whereby it is renewed and brought forth out of *death*, where it naturally has been by the *fall*, and ſo quickened and made alive unto God, the ſame apoſtle ſhews, *Eph.* ii. 5. *Even when we were dead in ſins and treſpaſſes, he hath quickened us together in Chriſt (by whoſe grace ye are ſaved) and hath raiſed us up together.* Now this none will deny to be the inward work of renovation, and therefore the apoſtle gives that reaſon of their being *ſaved by grace*; which is the inward virtue and power of Chriſt in the ſoul: but of this place more hereafter. Of the revelation of this *inward life* the apoſtle alſo ſpeaketh, 2 *Cor.* iv. 10. *That the life alſo of Jeſus might*

Chriſt revealed and formed in the ſoul of a man, is the formal cauſe of man's juſtification.

Proof I.

be

be made manifeſt in our bodies; and ver. 11. *That the life alſo of Jeſus might be made manifeſt in our mortal fleſh.* Now this inward *life of Jeſus* is that *whereby*, as is before obſerved, he ſaid, *we are ſaved.*

Secondly, *That it is by this revelation of Jeſus Chriſt, and the new creation in us, that we are juſtified*, doth evidently appear from that excellent ſaying of the apoſtle included in the propoſition itſelf, *Tit.* iii. 5. *According to his mercy he hath ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt*, &c. Now that whereby we are ſaved, that we are alſo no doubt juſtified by; which words are in this reſpect ſynonymous. Here the apoſtle clearly aſcribes the *immediate* cauſe of juſtification to this inward work of regeneration, which is *Jeſus Chriſt revealed in the ſoul*, as being that which formally ſtates us in a capacity of being reconciled with God; the waſhing or regeneration being that inward power and virtue, whereby the ſoul is cleanſed, and clothed with the righteouſneſs of Chriſt, ſo as to be made fit to appear before God. Pr. II. The immediate cauſe of juſtification is the inward work of regeneration.

Thirdly, This doctrine is manifeſt from 2 *Cor.* xiii. 5. *Examine your ownſelves, whether ye be in the faith; prove your ownſelves: know ye not your ownſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* Firſt, It appears here how earneſt the apoſtle was that they ſhould know Chriſt *in them*; ſo that he preſſes this exhortation upon them, and inculcates it three times. Secondly, He makes the cauſe of reprobation, or not-juſtification, the want of Chriſt thus revealed and known in the ſoul: whereby it neceſſarily follows, by the rule of *contraries*, where the parity is alike (as in this caſe it is evident) that where Chriſt is inwardly known, there the perſons ſubjected to him are approved and juſtified. For there can be nothing more plain than this, That if we muſt know Chriſt *in us*, except we be reprobates, or unjuſtified perſons; if we know him *in us*, we are not reprobates, and conſequently juſtified Pr. III. The cauſe of reprobation is Chriſt not known by inward revelation.

juſtified ones. Like unto this is that other ſaying of the ſame apoſtle, Gal. iv. 19. *My little children, of whom I travail in birth again, until Chriſt be formed in you*; and therefore the apoſtle terms this, *Chriſt within, the hope of glory*, Col. i. 27, 28. Now that which is the *hope of glory*, can be no other than that which we *immediately* and *moſt nearly* rely upon for our juſtification, and that whereby we are really and truly made juſt. And as we do not hereby deny, but the original and fundamental cauſe of our juſtification is the love of God manifeſted in the appearance of *Jeſus Chriſt* in the fleſh, who by his life, death, ſufferings, and obedience, made a way for our reconciliation, and became a ſacrifice for the remiſſion of ſins that are paſt, and purchaſed unto us this *ſeed* and *grace*, from which this birth ariſes, and in which Jeſus Chriſt is inwardly received, formed, and brought forth in us, in his own pure and holy image of righteouſneſs, by which our ſouls live unto God, and are clothed with him, and have put him on, even as the ſcripture ſpeaks, *Eph.* iv. 23, 24. *Gal.* iii. 27. we ſtand juſtified and ſaved in and by him, and by his Spirit and grace, *Rom.* iii. 24. 1 *Cor.* vi. 11. *Tit.* iii. 7. So again, *reciprocally*, we are hereby made partakers of the fulneſs of his *merits*, and his cleanſing *blood* is near, to waſh away every ſin and infirmity, and to heal all our backſlidings, as often as we turn towards him by unfeigned repentance, and become renewed by his Spirit. Thoſe then that find him thus raiſed, and ruling in them, have a true ground of hope to believe that they are juſtified by his blood. But let not any deceive themſelves, ſo as to foſter themſelves in a vain hope and confidence, that by the death and ſufferings of Chriſt they are juſtified, ſo long as *ſin lies at their door*, Gen. iv. 7. iniquity prevails, and they remain yet unrenewed and unregenerate; leſt it be ſaid unto them, *I know you not.* Let that ſaying of Chriſt be remembered, *Not every*

Chriſt by his death and ſufferings has opened a way for our reconciliation.

one that ſaith Lord, Lord, ſhall enter, but he that doth the will of my father, Mat. vii. 21. To which let theſe excellent ſayings of the beloved diſciple be added; *Little children, let no man deceive you; he that doth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil; becauſe if our heart condemn us, God is greater than our heart and knoweth all things*, 1 John iii. 7. & 20.

Many famous Proteſtants bear witneſs to this inward juſtification by Chriſt inwardly revealed and formed in man. As *M. Borhæus*: "In the "imputation, ſaith he, wherein Chriſt is aſcribed "and imputed to believers for righteouſneſs, the "merit of his blood, and the Holy Ghoſt given "unto us by virtue of his merits, are equally in- "cluded. And ſo it ſhall be confeſſed, *that Chriſt* "*is our righteouſneſs*, as well from his merit, ſatiſ- "faction, and remiſſion of ſins obtained by him, "as from the gifts of the Spirit of righteouſneſs. "And if we do this, we ſhall conſider the whole "Chriſt propoſed to us for our ſalvation, and not "any ſingle part of him." The ſame man, p. 169. "In our juſtification then Chriſt is conſidered, who "breathes and lives in us, to wit, by his Spirit "put on by us; concerning which putting on the "apoſtle ſaith, *Ye have put on Chriſt.*" And again, p. 171. "We endeavour to treat in juſtification, "not of part of Chriſt, but him wholly, in ſo far "as he is our righteouſneſs every way." And a little after: "As then bleſſed *Paul*, in our juſtifi- "cation, when he ſaith, *Whom he juſtified, them he* "*glorified*, comprehends all things which pertain "to our being reconciled to God the Father, and "our renewing, which fits us for attaining unto "glory, ſuch as faith, righteouſneſs, Chriſt, and "the gift of righteouſneſs exhibited by him, where- "by we are regenerated, to the fulfilling of the "juſtification which the law requires; ſo we alſo "will have all things comprehended in this cauſe,

Borhæus in Gen. p. 162.

The teſtimonies of famous Proteſtants of inward juſtification.

" which are contained in the recovery of righteouſ-
" neſs and innocency." And p. 181. " The form,
" ſaith he, of our juſtification is the divine righte-
" ouſneſs itſelf, by which we are formed juſt and
" good. This is *Jeſus Chriſt*, who is eſteemed our
" righteouſneſs, partly from the forgiveneſs of ſins,
" and partly from the renewing and the reſtoring
" of that integrity, which was loſt by the fault of
" the firſt *Adam:* ſo that this new and heavenly
" *Adam* being put on by us, of which the apoſtle
" ſaith, *Ye have put on Chriſt*, ye have put him on,
" I ſay, as the form, ſo the righteouſneſs, wiſdom,
" and life of God." So alſo affirmeth *Claudius*
Inuncunan. *Alberius Inuncunanus*, ſee his *Orat. Apodict. Lauſaniæ*
Zuinglius. *Excuſ.* 1587. *Orat.* 2. p. 86, 87. *Zuinglius* alſo,
in his epiſtle to the princes of *Germany*, as cited by
Himelius, c. 7. p. 60. ſaith, " That the ſanctifica-
" tion of the Spirit is true juſtification, which alone
Eſtius. " ſuffices to juſtify." *Eſtius* upon 1 *Cor.* vi. 11. ſaith,
" Leſt Chriſtian righteouſneſs ſhould be thought to
" conſiſt in the *waſhing* alone, that is, in the remiſ-
" ſion of ſins, he addeth the other degree or part,
" [but ye are *ſanctified*] that is, ye have attained
" to purity, ſo that ye are now truly holy before
" God. Laſtly, Expreſſing the ſum of the benefit
" received in one word, which includes both the
" parts, But ye are *juſtified* (the apoſtle adds) in
" the name of the Lord *Jeſus Chriſt*, that is, by
" his merits, and in the Spirit of our God, that is,
" the Holy Spirit proceeding from God, and com-
R. Baxter. " municated to us by Chriſt." And laſtly, *Richard*
Baxter, a famous *Engliſh* preacher, in his book
called *Aphoriſms of Juſtification*, p. 80. ſaith, " That
" ſome ignorant wretches gnaſh their teeth at this
" doctrine, as if it were flat *Popery*, not underſtand-
" ing the nature of the righteouſneſs of the new
" covenant; which is all out of Chriſt in ourſelves,
" tho' wrought by the power of the Spirit of Chriſt
" in us."

§. IX.

§. IX. The *third* thing propoſed to be conſidered is, concerning *the neceſſity of good works to juſtification.* I ſuppoſe there is enough ſaid before to clear us from any imputation of being *Popiſh* in this matter. Pof. III.

But if it be queried, *Whether we have not ſaid, or will not affirm, that a man is juſtified by works?* Object.

I anſwer; I hope none need, neither ought to take offence, if in this matter we uſe the plain language of the holy ſcripture, which ſaith expreſly in anſwer hereunto, *James* ii. 24. *Ye ſee then how that by works a man is juſtified, and not by faith only.* I ſhall not offer to prove the truth of this ſaying, ſince what is ſaid in this chapter by the apoſtle is ſufficient to convince any man that will read and believe it; I ſhall only from this derive this one argument. Anſw. That works are neceſſary to juſtification.

If no man can be juſtified without faith, and no faith be living, nor yet available to juſtification without works, then works are neceſſary to *juſtification:* Arg.

But the firſt is true; therefore alſo the laſt.

For this truth is ſo apparent and evident in the ſcriptures, that for the proof of it we might tranſcribe moſt of the precepts of the goſpel. I ſhall inſtance a few, which of themſelves do ſo clearly aſſert the thing in queſtion, that they need no commentary, nor farther demonſtration. And then I ſhall anſwer the objections made againſt this, which indeed are the arguments uſed for the contrary opinion, *Heb.* xii. 14. *Without holineſs no man ſhall ſee God.* Mat. vii. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.* John xiii. 7. *If ye know theſe things, happy are ye if ye do them.* 1 Cor. vii. 19. *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.* Rev. xxii. 14. *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the* Not the ſayers, but the doers are bleſſed.

gates into the city: and many more that might be inſtanced. From all which I thus argue:

Arg. If thoſe only can *enter into the kingdom that do the will of the Father*; if thoſe be accounted only the *wiſe builders* and *happy* that do the ſayings of Chriſt; if no obſervations avail, but only the *keeping of the commandments*; and if they be bleſſed that *do the commandments*, and thereby have right to the *tree of life*, and entrance through the gates into the city; then *works* are abſolutely *neceſſary* to *ſalvation* and *juſtification:*

But the firſt is true; and *therefore* alſo the laſt.

The conſequence of the *antecedent* is ſo clear and evident, that I think no man of ſound reaſon will call for a proof of it.

Obj. 1. §. X. But they object, *That works are not neceſſary to juſtification:* Firſt, becauſe of that ſaying of *Chriſt*, Luke xvii. 10. *When ye ſhall have done all theſe things that are commanded you, ſay, We are unprofitable ſervants*, &c.

Unprofitable ſervants.

Anſw. *Anſwer*; As to God we are indeed unprofitable, for he needeth nothing, neither can we add any thing unto him: but as to ourſelves, we are not unprofitable; elſe it might be ſaid, that it is not profitable for a man to keep *God's commandments*; which is moſt abſurd, and would contradict Chriſt's doctrine throughout. Doth not Chriſt, *Mat.* v. through all thoſe beatitudes, pronounce men bleſſed for their *purity*, for their *meekneſs*, for their *peaceableneſs*, &c.? And is not then that for which Chriſt pronounceth men bleſſed, profitable unto them? Moreover, *Mat.* xxv. 21, 23. Doth not Chriſt pronounce the men *good and faithful ſervants* that improved their *talents?* Was not their doing of that then profitable unto them? And ver. 30. it is ſaid of him that hid his *talent*, and did not improve it, *Caſt ye the unprofitable ſervant into utter darkneſs.* If then not improving of the *talent* made the man *unprofitable*, and he was therefore *caſt into utter darkneſs*, it will follow

God needeth nothing.

Thoſe that had improved their talents, were called good and faithful ſervants.

follow by the rule of *contraries*, ſo far at leaſt that the improving made the other profitable; ſeeing, if our adverſaries will allow us to believe Chriſt's words, this is made a *reaſon*, and ſo at leaſt a *cauſe inſtrumental* of their acceptance; *Well done, good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.*

Secondly, They object thoſe ſayings of the apoſtle, where he excludes the deeds of the law from juſtification; as firſt, *Rom.* iii. 20. *Becauſe by the deeds of the law there ſhall be no fleſh juſtified in his ſight.* And verſe 28. *Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.* Obj. 2.

Anſw. We have ſhewn already what place we give to *works*, even to the *beſt of works*, in *juſtification*; and how we aſcribe its immediate and formal cauſe to the *worker* brought forth in us, but not to the *works*. But in anſwer to this objection, I ſay, there is a great difference betwixt the *works* of the *law*, and thoſe of *grace*, or of the *goſpel*. The firſt are excluded, the ſecond not, but are neceſſary. The firſt are thoſe which are performed in man's own will, and by his ſtrength, in a conformity to the outward law and letter; and therefore are man's own imperfect works, or works of the law, which *makes nothing perfect*: and to this belong all the ceremonies, purifications, waſhings, and traditions of the *Jews*. The ſecond are the works of the Spirit of grace in the heart, wrought in conformity to the inward and ſpiritual law; which works are not wrought in man's will, nor by his power and ability, but in and by the power and Spirit of Chriſt *in us*, and therefore are *pure* and *perfect* in their kind (as ſhall hereafter be proved) and may be called *Chriſt's works*, for that he is the immediate author and worker of them: ſuch *works* we affirm abſolutely *neceſſary to juſtification*, ſo that a man cannot be juſtified without them; and all Anſ. 1.

The works of the goſpel or grace diſtinguiſh'd from thoſe of the law.

faith without them is dead and uſeleſs, as the apoſtle *James* ſaith. Now, that ſuch a diſtinction is to be admitted, and that the *works* excluded by the apoſtle in the matter of juſtification are of the firſt kind, will appear, if we conſider the occaſion of the apoſtle's mentioning this, as well here, as throughout his epiſtle to the *Galatians*, where he ſpeaks of this matter and to this purpoſe at large: which was this, That whereas many of the *Gentiles*, that were not of the race or ſeed of *Abraham*, as concerning the fleſh, were come to be converted to the *Chriſtian faith*, and to believe in him, ſome of thoſe, that were of the *Jewiſh proſelytes*, thought to ſubject the faithful and believing *Gentiles* to the legal ceremonies and obſervations, as neceſſary to their juſtification: this gave the apoſtle *Paul* occaſion at length, in his epiſtle to the *Romans*, *Galatians*, and elſewhere, to ſhew the uſe and tendency of the law, and of its works, and to contra-diſtinguiſh them from the faith of Chriſt, and the righteouſneſs thereof; ſhewing how the former was ceaſed and become ineffectual, the other remaining, and yet neceſſary. And that the works excluded by the apoſtle are of this kind of works of the law, appears by the whole ſtrain of his epiſtle to the *Galatians*, chap. i, ii, iii, and iv. For after, in chap. iv. he upbraideth them for their returning unto the obſervation of *days* and *times*, and that, in the beginning of chap. v. he ſheweth them their folly, and the evil conſequence of adhering to the ceremonies of circumciſion, then he adds, ver. 6, *For in Chriſt Jeſus neither circumciſion nor uncircumciſion availeth, but faith, which worketh by love*; and thus he concludes again, chap. vi. ver. 15. *For in Chriſt Jeſus neither circumciſion availeth, nor uncircumciſion, but a new creature.* From which places appeareth that diſtinction of works before-mentioned, whereof the one is excluded, the other neceſſary to juſtification. For the apoſtle ſheweth here, that

The occaſion of the apoſtle's ſpeaking of the works of the law, which are excluded.

circumciſion

circumciſion (which word is often uſed to comprehend the whole ceremonies and legal performances of the *Jews*) is not neceſſary, nor doth avail. Here then are the *works* which are excluded, by which *no man is juſtified*; but *faith*, which *worketh by love*, but the *new creature*, this is that which *availeth*, which is *abſolutely neceſſary*: for *faith*, that *worketh by love*, cannot be without *works*; for, as it is ſaid in the ſame 5th chapter, ver. 22. *Love is a work of the Spirit*; alſo the *new creature*, if it avail and be neceſſary, cannot be without works; ſeeing it is natural for it to bring forth works of righteouſneſs. Again, that the apoſtle no ways intends to exclude ſuch good works appears, in that in the ſame epiſtle he exhorts the *Galatians* to them, and holds forth the uſefulneſs and neceſſity of them, and that very plainly, chap. vi. ver. 7, 8, 9. *Be not deceived*, ſaith he, *God is not mocked*; *for whatſoever a man ſoweth, that ſhall he alſo reap: for he that ſoweth to the fleſh, ſhall of the fleſh reap corruption*; *but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting. And let us not be weary of well-doing, for in due ſeaſon we ſhall reap, if we faint not*: Doth it not hereby appear, how neceſſary the apoſtle would have the *Galatians* know that he eſteemed good works to be? To wit, not the outward ceremonies and traditions of the law, but the fruits of the Spirit, mentioned a little before; by which Spirit he would have them to be led, and walk in thoſe good works: as alſo, how much he aſcribed to theſe good works, by which he affirms *life everlaſting* is reaped. Now, that cannot be uſeleſs to man's juſtification, which capacitates him to reap ſo rich an harveſt.

The uſefulneſs and neceſſity of good works.

But laſtly; For a full anſwer to this objection, and for the eſtabliſhing of this doctrine of *good works*, I ſhall inſtance another ſaying of the ſame apoſtle *Paul*, which our adverſaries alſo in the blindneſs of their minds make uſe of againſt us; to wit, Tit. iii. 5. *Not by works of righteouſneſs which we*

Anſ. 2.

Juſtified not by our legal performances, but the fruit of the Spirit.

have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. It is generally granted by all, that [*ſaved*] is here all one as if it had been ſaid [*juſtified.*] Now there are two kinds of *works* here mentioned: one by which we are not ſaved, that is, not juſtified; and another by which we are ſaved, or juſtified. The firſt, the works of righteouſneſs which we have wrought, that is, which we in our firſt fallen nature, by our own ſtrength, have wrought, our own *legal performances*, and therefore may truly and properly be called ours, whatever ſpecious appearances they may have. And that it muſt needs and ought to be ſo underſtood, doth appear from the other part, *By the waſhing of regeneration, and renewing of the Holy Ghoſt*; ſeeing *regeneration* is a work, comprehenſive of many *good works*, even of all thoſe which are called *the fruits of the Spirit.*

Object. Now in caſe it ſhould be objected, *That theſe may alſo be called ours, becauſe wrought in us, and alſo by us many times as inſtruments*;

Anſw. I anſwer; It is far otherwiſe than the former: for in the firſt we are yet alive in our own natural ſtate, unrenewed, working of ourſelves, ſeeking to ſave ourſelves, by imitating and endeavouring a conformity to the outward letter of the law; and ſo wreſtling and ſtriving in the *carnal mind*, that is enmity to God, and in the *curſed will* not yet ſubdued. But in this ſecond we are *crucified with Chriſt*, we are become *dead with him*, have *partaken of the fellowſhip of his ſufferings*, are made *conformable to his death*; and our firſt man, our *old man with all his deeds*, as well the openly wicked as the ſeemingly righteous, our legal endeavours and fooliſh wreſtlings, are all buried and nailed to the *croſs of Chriſt*; and ſo it is no more *we*, but *Chriſt alive in us*, the *worker in us*. So that though it be *we* in a ſenſe, yet it is according to that of the apoſtle to the ſame *Galatians*, ch. ii. ver. 20. *I am crucified, yet never-*

Not we, but Chriſt in us is the worker of righteouſneſs.

nevertheleſs I live, yet not I, but Chriſt liveth in me: not I, but the grace of Chriſt in me. Theſe works are eſpecially to be aſcribed to the *Spirit of Chriſt*, and the *grace of God in us*, as being immediately thereby acted and led in them, and enabled to perform them. And this manner of ſpeech is not ſtrained, but familiar to the apoſtles, as appears, Gal. ii. 8. *For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me*, &c. Phil. ii. 13. *For it is God which worketh in you, both to will and to do*, &c. So that it appears by this place, that ſince the *waſhing of regeneration* is neceſſary to juſtification, and that *regeneration* comprehends *works*, *works* are neceſſary; and that theſe *works* of the law that are excluded, are different from theſe that are neceſſary and admitted.

§. XI. Thirdly, They object *that no works, yea, not the works of Chriſt in us, can have place in juſtification, becauſe nothing that is impure can be uſeful in it; and all the works wrought in us are impure.* For this they alledge that ſaying of the prophet *Iſaiah*, lxiv. 6. *All our righteouſneſſes are as filthy rags*; adding this reaſon, *That ſeeing we are impure, ſo muſt our works be; which though good in themſelves, yet as performed by us, they receive a tincture of impurity, even as clean water paſſing through an unclean pipe is defiled.* Obj. 3.

That no *impure works* are uſeful to juſtification is confeſſed; but that all the works wrought in the ſaints are ſuch is denied. And for anſwer to this, the former diſtinction will ſerve. We confeſs, that the firſt ſort of *works* above-mentioned are *impure*; but not the ſecond: becauſe the firſt are wrought in the unrenewed ſtate, but not the other. And as for that of *Iſaiah*, it muſt relate to the firſt kind; for though he ſaith, *All our righteouſneſſes are as filthy rags*, yet that will not comprehend the righteouſneſs of Chriſt *in us*, but only that which we work *of* and *by* ourſelves. For ſhould we ſo conclude, Anſ. 1.

What ſort of righteouſneſs is as filthy rags.

clude, then it would follow, that we ſhould throw away all *holineſs* and *righteouſneſs*; ſince that which is as *filthy rags*, and as a *menſtruous garment*, ought to be thrown away; yea, it would follow, that all the fruits of the Spirit, mentioned *Gal.* iv. were as *filthy rags*: whereas on the contrary, ſome of the works of the ſaints are ſaid to have a *ſweet ſavour in the noſtrils of the Lord*; are ſaid to be an *ornament of great price in the ſight of God*; are ſaid to *prevail with him*, and to be *acceptable to him*; which *filthy rags* and a *menſtruous garment* cannot be. Yea, many famous *Proteſtants* have acknowledged, that this place is not therefore ſo to be underſtood.

Calvin and others, their ſenſe concerning Iſa. 64. 6. of our righteouſneſs.

Calvin upon this place ſaith, "That it is uſed to "be cited by ſome, that they may prove there is "ſo little merit in our works, that they are before "God filthy and defiled: but this ſeems to me to "be different from the prophet's mind," ſaith he, "ſeeing he ſpeaks not here of all mankind."

Muſculus.

Muſculus upon this place ſaith, "That it was uſual for "this people to preſume much of their legal righ-"teouſneſs, as if thereby they were made clean; "nevertheleſs they had no more cleanneſs than "the unclean garment of a man. Others expound "this place concerning all the righteouſneſs of our "fleſh; that opinion indeed is true; yet I think "that the prophet did rather accommodate theſe "ſayings to the impurity of the people in *legal* "*terms*."

Bertius, Epiſtolæ præfixæ diſſert. ann.

The author (commonly ſuppoſed *Bertius*) ſpeaking concerning the true ſenſe of the 7th chapter of the epiſtle to the *Romans*, hath a digreſſion touching this of *Iſaiah*, ſaying; "This place "is commonly corrupted by a pernicious wreſting; "for it is ſtill alledged, as if the meaning thereof "inferred the moſt excellent works of the beſt Chri-"ſtians, *&c.*"

Ja. Coret Apol. Impreſſ. Paris, ann. 1597. page 78.

James Coret, a *French* miniſter in the church of *Baſil*, in his *apology* concerning *juſtification* againſt *Aleſcales*, ſaith; "Nevertheleſs according to "the counſel of certain *good men*, I muſt admoniſh "the

« the reader, that it never came into our minds to « abuſe that ſaying of *Iſa.* lxiv. 6. againſt *good works*, « in which it is ſaid, that *all our righteouſneſſes are as « filthy rags*, as if he would have that which is good « in our *good works*, and proceedeth from the *Holy « Spirit*, to be eſteemed as a filthy and unclean thing."

§. XII. As to the other part, *That ſeeing the beſt of men are ſtill impure and imperfect, therefore their* works *muſt be ſo*; it is to beg the queſtion, and depends upon a propoſition denied; and which is to be diſcuſſed at farther length in the next propoſition. But tho' we ſhould ſuppoſe a man not throughly perfect in all reſpects, yet will not that hinder, but good and perfect *works* in their kind may be brought forth in him by the Spirit of Chriſt: neither doth the example of *water* going through an unclean *pipe* hit the matter; becauſe tho' water may be capable to be tinctured with uncleanneſs, yet the Spirit of God cannot, whom we aſſert to be the immediate author of thoſe *works* that avail in *juſtification*: and therefore Jeſus Chriſt's works in his children are *pure* and *perfect*, and he worketh in and through that *pure thing* of his own forming and creating in them. Moreover, if this did hold, according to our adverſaries ſuppoſition, *That no man ever was or can be perfect*, it would follow, that the very miracles and works of the apoſtles, which Chriſt wrought in them, and they wrought in and by the power, Spirit and grace of Chriſt, were alſo *impure* and *imperfect*; ſuch as their converting of the nations to the *Chriſtian faith*; their gathering of the *churches*, their writing of the *holy ſcriptures*; yea, and their offering up and ſacrificing of their *lives* for the *teſtimony of Jeſus*. What may our adverſaries think of this argument, whereby it will follow, that the *holy ſcriptures*, whoſe perfection and excellency they ſeem ſo much to magnify, are proved to be *impure* and *imperfect*, becauſe they came through *impure* and *imperfect veſſels?* It appears

Were the miracles and works of the apoſtles, wrought by the power of Chriſt in them, impure and imperfect?

pears by the confeſſions of *Proteſtants*, that the *Fathers* did frequently attribute unto *works* of this kind that *inſtrumental work*, which we have ſpoken of in *juſtification*, albeit ſome ignorant perſons cry out it is *Popery*, and alſo divers, and that famous *Proteſtants*, do of themſelves confeſs it. *Amandus Polanus*, in his *Symphonia Catholica*, cap. 27. *de Remiſſione Peccatorum*, p. 651. places this *theſis* as the common opinion of *Proteſtants*, moſt agreeable to the doctrine of the *Fathers*: "We obtain the remiſſion of ſins by repentance, confeſſion, prayers, "and tears, proceeding from faith, but do not "*merit*, to ſpeak properly; and therefore we obtain "remiſſion of ſins, not by the *merit* of our repentance and prayers, but by the mercy and "goodneſs of God." *Innocentius Gentiletus*, a lawyer of great fame among *Proteſtants*, in his *Examen* of the *Council* of *Trent*, p. 66, 67. of *juſtification*, having before ſpoken of *faith* and *works*, adds theſe words: "But ſeeing the one cannot be without the "other, we call them both conjunctly *inſtrumental* "*cauſes*." *Zanchius*, in his fifth book, *De Naturâ Dei*, ſaith; "We do not ſimply deny, that *good* "*works* are the cauſe of *ſalvation*, to wit, the inſtrumental, rather than the efficient cauſe, which "they call [*ſine quâ non.*"] And afterwards, "Good works are the inſtrumental cauſe of the "poſſeſſion of *life eternal*; for by theſe, as by a "means and a lawful way, God leads unto the "poſſeſſion of *life eternal*." *G. Ameſius* ſaith, "That our obedience, albeit it be not the principal "and meritorious cauſe of *life eternal*, is nevertheleſs a cauſe in ſome reſpect, adminiſtring, helping, "and advancing towards the poſſeſſion of the life." Alſo *Richard Baxter*, in his book above-cited, pag. 155. ſaith, "*That we are juſtified by* works in the "ſame kind of cauſality as by *faith*, to wit, as "being both cauſes *ſine quâ non*, or conditions of "the *new covenant* on our part requiſite to juſtification."

A. Polan.

Our doctrine of juſtification and works is not Popery.

Gentiletus ex Impreſſ. Gen. 1516.

Zanchius.

G. Ameſ. in Medulla S. Theologiæ, l. 2. c. 1. Theſ. 30.

R. Baxter.

" fication." And p. 195. he ſaith, " It is needleſs " to teach any ſcholar, who hath read the writings " of *Papiſts*, how this doctrine differs from them."

Of the merit and reward of works.

But laſtly, Becauſe it is fit here to ſay ſomething of the *merit* and *reward* of *works*, I ſhall add ſomething in this place of our ſenſe and belief concerning that matter. We are far from thinking or believing, that man merits any thing by his works from God, all being of *free grace*; and therefore do we, and always have denied that *Popiſh* notion of *meritum ex condigno*. Nevertheleſs we cannot deny, but that God, out of his infinite goodneſs wherewith he hath loved mankind, after he communicates to him his holy *Grace* and *Spirit*, doth, according to his own will, recompenſe and reward the *good works* of his children; and therefore this *merit* of *congruity* or *reward*, in ſo far as the ſcripture is plain and poſitive for it, we may not deny; neither wholly reject the word, in ſo far as the ſcripture makes uſe of it. For the ſame Greek ἄξιον, which ſignifies [*merit*] is alſo in thoſe places where the *tranſlators* expreſs it *worth*, or *worthy*, as *Mat.* iii. 8. 1 *Theſſ.* ii. 12. 2 *Theſſ.* i. 5, 11. Concerning which *R. Baxter* ſaith, in the book above-cited, p. 8. " But in a larger ſenſe, as promiſe is an obli- " gation, and the thing promiſed is ſaid to be debt, " ſo the performers of the conditions are called " *worthy*, and that which they perform *merit*; " altho' properly all be of *grace*, and not of *debt*." Alſo thoſe, who are called the *Fathers* of the *church*, frequently uſed this word of *merit*, whoſe ſayings concerning this matter I think not needful to inſert, becauſe it is not doubted, but evident, that many *Proteſtants* are not averſe from this *word*, in the ſenſe that we uſe it. The apology for the *Auguſtan confeſſion*, art. 20. hath theſe words; " We agree " that *works* are truly meritorious, not of remiſſion " of ſins, or juſtification; but they are meritorious " of other rewards corporal and ſpiritual, which

God rewards the good works of his children.

" are

" are indeed as well in this life, as after this life." And further, " Seeing *works* are a certain fulfilling " of the law, they are rightly ſaid to be meritorious; " it is rightly ſaid, that a reward is due to them."

Conference of Oldenburgh.

In the acts of the conference of *Oldenburgh*, the electoral divines, p. 110. & 265. ſay, " In this ſenſe " our churches alſo are not averſe from the word " [*merit*] uſed by the Fathers; neither therefore do " they defend the *Popiſh* doctrine of *merit*."

G. Voſſius of the word merit.

G. Voſſius, in his *theological theſis* concerning the merits of *good works*, ſaith; " We have not ad- " ventured to condemn the word [*merit*] wholly, " as being that which both many of the ancients " uſe, and alſo the reformed churches have uſed " in their confeſſions. Now that God judgeth and " accepteth men according to their *works*, is be- " yond doubt to thoſe that ſeriouſly will read and " conſider theſe ſcriptures," *Mat.* xvi. 27. *Rom.* ii. 6, 7, 10. 2 *Cor.* v. 10. *James* i. 25. *Heb.* x. 35. 1 *Pet.* i. 17. *Rev.* xxii. 12.

§. XIII. And to conclude this *propoſition*, let none be ſo bold as to *mock God*, ſuppoſing themſelves juſtified and accepted in the ſight of God, by virtue of Chriſt's death and ſufferings, while they remain unſanctified and unjuſtified in their own hearts, and polluted in their ſins, leſt their hope prove that of the *hypocrite*, which periſheth. Neither let any fooliſhly imagine, that they can by their own works, or by the performance of any ceremonies or traditions, or by the giving of gold or money, or by afflicting their bodies in will-worſhip and voluntary humility, or fooliſhly ſtriving to conform their way to the outward letter of the law, flatter themſelves that they merit before God, or draw a debt upon him, or that any man or men have power to make ſuch kind of things effectual to their juſtification, leſt they be found *fooliſh boaſters*, and *ſtrangers* to *Chriſt* and his *righteouſneſs* indeed. But bleſſed for ever are they, that having truly had a ſenſe of their

Job 8. 13.

The hope of the hypocrite ſhall periſh, but grace is to the humble.

own

own unworthineſs and ſinfulneſs, and having ſeen all their own endeavours and performances fruitleſs and vain, and beheld their own emptineſs, and the vanity of their vain hopes, faith and confidence, while they remained inwardly pricked, purſued, and condemned by *God's holy witneſs in their hearts*, and ſo having applied themſelves thereto, and ſuffered his *grace* to work in them, are become *changed* and *renewed* in the ſpirit of their minds, paſſed from *death* to *life*, and know *Jeſus* ariſen in them, *working both the will and the deed*; and ſo having *put on the Lord Jeſus Chriſt*, in effect are clothed with him, and partake of his righteouſneſs and nature; ſuch can draw near to the Lord with boldneſs, and know their acceptance *in* and *by* him; *in whom*, and in as many as are found in him, *the Father is well pleaſed*.

PROPOSITION VIII.

Concerning PERFECTION.

In whom this pure and holy *birth* is fully brought forth, the body of death and ſin comes to be crucified and removed, and their hearts united and ſubjected to the *truth*; ſo as not to obey any ſuggeſtions or temptations of the evil one, but to be free from actual ſinning and tranſgreſſing of the *law of God*, and in that reſpect *perfect*: yet doth this *perfection* ſtill admit of a growth; and there remaineth always in ſome part a poſſibility of ſinning, where the mind doth not moſt diligently and watchfully attend unto the Lord.

§. I. SINCE we have placed *juſtification* in the revelation of *Jeſus Chriſt* formed and brought forth in the heart, there working his works of righteouſneſs, and bringing forth the fruits of the Spirit, the queſtion is, How far he may prevail in us while we are in this life, or we over our ſouls enemies, in and by his ſtrength? Thoſe that plead for *juſtification*

fication wholly without them, merely by imputative righteouſneſs, denying the neceſſity of being clothed with real and inward righteouſneſs, do conſequently affirm, "That it is impoſſible for a man, even the "beſt of men, to be free of ſin in this life, which, "*they ſay*, no man ever was; but on the contrary, "that none can, neither of himſelf, nor by any "grace received in this life *(O wicked ſaying againſt "the power of God's grace)* keep the command-"ments of God perfectly; but that every man doth "break the commandments in thought, word and "deed:" whence they alſo affirm, as was a little before obſerved, "That the very beſt actions of "the ſaints, their prayers, their worſhips, are im-"pure and polluted." We on the contrary, tho' we freely acknowledge this of the natural fallen man, in his firſt ſtate, whatever his profeſſion or pretence may be, ſo long as he is unconverted and unregenerate, yet we do believe, that to thoſe in whom Chriſt comes to be formed, and the new man brought forth, and born of the incorruptible ſeed, (as that birth, and man in union therewith, naturally doth the will of God) it is poſſible ſo far to keep to it, as not to be found daily tranſgreſſors of the *law of God*. And for the more clear *ſtating of the controverſy*, let it be conſidered:

These are the words of the Weſtminſter larger catechiſm.

Whether it is poſſible to keep the commandments of God?

Part I.

Controverſy ſtated.

I. Notional knowledge.

§. II. Firſt, That we place not this poſſibility in man's own will and capacity, as he is a man, the ſon of fallen *Adam*, or as he is in his natural ſtate, however wiſe or knowing, or however much endued with a notional and literal knowledge of Chriſt, thereby endeavouring a conformity to the letter of the law, as it is outward.

II. The new birth.

Secondly, That we attribute it wholly to man, as he is born again, renewed in his mind, raiſed by Chriſt, knowing Chriſt alive, reigning and ruling in him, and guiding and leading him by his Spirit, and revealing in him the law of the Spirit of life; which not only manifeſts and reproves ſin, but alſo gives power to come out of it. Thirdly,

Thirdly, That by this we underſtand not ſuch a *perfection* as may not daily admit of a growth, and conſequently mean not as if we were to be as pure, holy, and perfect as God in his divine attributes of wiſdom, knowledge, and purity; but only a *perfection* proportionable and anſwerable to man's meaſure, whereby we are kept from tranſgreſſing the *law of God*, and enabled to anſwer what he requires of us; even as he that improved his *two talents* ſo as to make *four* of them, perfected his work, and was ſo accepted of his Lord as to be called a *good and faithful ſervant*, nothing leſs than he that made his *five ten*. Even as a little gold is perfect gold in his kind, as well as a great maſs, and a child hath a perfect body as well as a man, tho' it daily grow more and more. Thus *Chriſt* is ſaid, *Luke* ii. 52. to have *increaſed in wiſdom and ſtature, and in favour with God and man*; though before that time he had never *ſinned*, and was no doubt *perfect*, in a true and proper ſenſe.

III. Growth in perfection. He that improved his two talents was nothing leſs acceptable than he with the five.

Fourthly, Though a man may witneſs this for a ſeaſon, and therefore all ought to preſs after it; yet we do not affirm but thoſe that have attained it in a meaſure may, by the wiles and temptations of the enemy, fall into iniquity, and loſe it ſometimes, if they be not watchful, and do not diligently attend to *that* of *God* in the heart. And we doubt not but many good and holy men, who have arrived to everlaſting life, have had divers ebbings and flowings of this kind; for though every ſin weakens a man in his ſpiritual condition, yet it doth not ſo as to deſtroy him altogether, or render him uncapable of riſing again.

IV. Wiles of the enemy. Every ſin weakens a man in his ſpiritual condition, but doth not deſtroy him altogether.

Laſtly, Though I affirm, that after a man hath arrived at ſuch a ſtate, in which he may be able not to ſin, yet he may ſin: nevertheleſs, I will not affirm that a ſtate is not attainable in this life, in which to do *righteouſneſs* may be ſo natural to the regenerate ſoul, that in the ſtability of that con-

V. Righteouſneſs become natural,

dition he cannot ſin. Others may ſpeak more certainly of this ſtate, if they have arrived at it. With reſpect to myſelf, I ſpeak modeſtly, becauſe I ingenuouſly confeſs that I have not yet attained it; but I cannot deny that there is ſuch a ſtate, as it ſeems to be ſo clearly aſſerted by the apoſtle, 1 *John* iii. 9. *He that is born of God ſinneth not, neither can he, becauſe the ſeed of God remaineth in him.*

Part II. Sect. 1. The *controverſy* being thus ſtated, which will ſerve to obviate *objections*, I ſhall proceed, Firſt, to ſhew the abſurdity of that doctrine that pleads for ſin *for term of life*, even in the ſaints.

Sect. 2. Secondly, To prove this doctrine of *perfection* from many pregnant teſtimonies of the holy ſcripture.

Sect. 3. And, Laſtly, To anſwer the arguments and objections of our oppoſers.

Sect. I. §. III. Firſt then, This doctrine, *viz.* That the Proof 1. *ſaints nor can nor ever will be free of ſinning in this life*, is inconſiſtent with the wiſdom of God, and with his glorious power and majeſty, *who is of purer eyes than to behold iniquity* *; who having purpoſed in himſelf to gather to him that ſhould worſhip him, and be witneſſes for him on earth, a *choſen people*, doth alſo no doubt ſanctify and purify them. For God hath no delight in iniquity, but abhors tranſgreſſion; and though he regard man in tranſgreſſion ſo far as to pity him, and afford him means to come out of it; yet he loves him not, neither delights in him, as he is joined thereunto. Wherefore if man muſt be always joined to ſin, then God would always be at a diſtance with him; as it is written, *Iſa.* lix. 2. *Your iniquities have ſeparated between you and your God, and your ſins have hid his face from you*; whereas on the contrary, the *ſaints* are ſaid to *partake*, even while here, *of the divine nature*, 1 Pet. i. 4. and to be *one ſpirit with the Lord*, 1 Cor. vi. 17. Now no unclean thing can be ſo. It is expreſly written, That *there is no communion betwixt*

The doctrine of pleading for ſin for term of life ab-

* Hab. i. 13.

betwixt light and darkneſs, 2 Cor. vi. 14. But *God* is *light*, and *every ſin is darkneſs* in a meaſure: What greater *ſtain* then can there be than this upon *God's wiſdom*, as if he had been wanting to prepare a means whereby his children might perfectly ſerve and worſhip him, or had not provided a way whereby they might ſerve him in any thing, but that they muſt withal ſtill ſerve the devil no leſs, yea more than himſelf? For *he that ſinneth is the ſervant of ſin*, Rom. vi. 16. and every ſin is an act of ſervice and obedience to the devil. So then if the ſaints ſin daily in *thought*, *word*, and *deed*, yea if the very *ſervice* they offer to God be ſin, ſurely they ſerve the devil more than they do God: for beſides that they give the devil many intire ſervices, without mixture of the leaſt grain to God, they give God not the leaſt ſervice in which the devil hath not a large ſhare: and if their prayers and all their ſpiritual performances be ſinful, the devil is as much ſerved by them in theſe as God, and in moſt of them much more, ſince they confeſs that many of them are performed without the leadings and influence of God's Spirit. Now who would not account him a fooliſh maſter among men, who being able to do it, and alſo deſirous it might be ſo, yet would not provide a way whereby his children and ſervants might ſerve him more intirely than his avowed enemy; or would not guard againſt their ſerving of him, but be ſo imprudent and unadviſed in his contrivance, that whatever way his ſervants and children ſerved him, they ſhould no leſs, yea often much more, ſerve his enemy? What may we then think of that doctrine that would infer this folly upon the *Omnipotent* and *Only Wiſe God?*

Hath God's wiſdom been wanting to prepare a means to ſerve and worſhip him perfectly?

§. IV. Secondly, *It is inconſiſtent with the juſtice of God.* For ſince he requires purity from his children, and commands them to abſtain from every iniquity, ſo frequently and preciſely as ſhall here-

Proof 2. Its inconſiſtency with the juſtice of God,

hereafter appear, and ſince his *wrath is revealed againſt all ungodlineſs and unrighteouſneſs of men*, it muſt needs follow, that he hath capacitated man to anſwer his will, or elſe that he requires more than he has given power to perform; which is to declare him openly *unjuſt*, and with the ſlothful ſervant to be an *hard maſter*. We have elſewhere ſpoken of the *injuſtice* theſe men aſcribe to God, in making him to *damn the wicked, to whom* they alledge *he never afforded any means of being good*; but this is yet an aggravation more irrational and inconſiſtent, to ſay *that God will not afford to thoſe, whom he hath choſen to be his own* (whom they confeſs he loveth) *the means to pleaſe him*. What can follow then from ſo ſtrange a doctrine?

This *imperfection* in the ſaints either proceeds from God or from themſelves: If it proceeds from them, it muſt be becauſe they are ſhort in improving or making uſe of the power given them, whereby they are capable to obey; and ſo it is a thing poſſible to them, as indeed it is by the help of that power: but this our adverſaries deny: they are then not to be blamed for their imperfection and continuing in ſin, ſince it is not poſſible for them to do otherwiſe. If it be not of themſelves, it muſt be of God, who hath not ſeen meet to allow them grace in that degree to produce that effect: and what is this but to attribute to God the height of injuſtice, to make him require his children to forſake ſin, and yet not to afford them ſufficient means for ſo doing? Surely this makes God more unrighteous than wicked men, *who if* (as Chriſt ſaith) *their children require bread of them, will not give them a ſtone; or inſtead of a fiſh, a ſerpent*. But theſe men confeſs we ought to ſeek of God power to redeem us from ſin, and yet believe they are never to receive ſuch a power; ſuch prayers then cannot be in faith, but are all vain. Is not this to make God as unjuſt to his children

Who will give their children a ſtone inſtead of bread?

children as *Pharaoh* was to the *Iſraelites*, in requiring brick and not giving them ſtraw? But bleſſed be God, he deals not ſo with thoſe that truly truſt in him, and wait upon him, as theſe men vainly imagine; for ſuch faithful ones find of a truth that *his grace is ſufficient for them*, and know how by his power and ſpirit to overcome the evil one.

§. V. Thirdly, This evil doctrine is *highly injurious to Jeſus Chriſt, and greatly derogates from the power and virtue of his ſacrifice, and renders his coming and miniſtry*, as to the great end of it, *ineffectual*. For Chriſt, as for other ends, ſo principally he appeared for the removing of ſin, for the gathering a righteous generation, that might ſerve the Lord in purity of mind, and walk before him in fear, and to bring in everlaſting righteouſneſs, and that evangelical perfection which the law could not do. Hence he is ſaid, *Tit.* ii. 14. *to have given himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works*. This is certainly ſpoken of the ſaints while upon earth; but, contrary thereunto, theſe men affirm, that *we are never redeemed from all iniquity*, and ſo make Chriſt's giving of himſelf for us void and ineffectual, and give the apoſtle *Paul* the lye plainly, by denying that *Chriſt purifieth to himſelf a peculiar people, zealous of good works*. How are they *zealous of good works*, who are ever committing evil ones? How are they a *purified people*, that are ſtill in impurity, as they are that daily ſin, unleſs ſin be accounted no impurity? Moreover it is ſaid expreſly, 1 *John* iii. 5, 8. That *for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil; and ye know that he was manifeſted to take away our ſins*. But theſe men make this purpoſe of none effect; for they will not have the Son of God to *deſtroy the works of the devil in his children* in this world, neither will they at all

Pr. III. The great and principal end of Chriſt's coming and appearance was for the removing of ſin, and to redeem us from all iniquity.

believe that he was manifeſt to take away our ſins, ſeeing they plead a neceſſity of always living in them. And leſt any ſhould wreſt this place of the apoſtle, as if it were ſpoken only of taking away the guilt of ſin, as if it related not to this life, the apoſtle, as if of purpoſe to obviate ſuch an objection, adds in the following verſes, *Whoſoever abideth in him, ſinneth not*, &c. I hope then they ſin not daily in thought, word, and deed. *Let no man deceive you; he that doth righteouſneſs, is righteous, even as he is righteous; he that committeth ſin, is of the devil*; but he that ſinneth daily in thought, word, and deed, committeth ſin; how comes ſuch an one then to be the child of God? And if Chriſt was manifeſt to take away ſin, how ſtrangely do they overturn the doctrine of Chriſt that deny that it is ever taken away here? And how injurious are they to the efficacy and power of Chriſt's appearance? Came not Chriſt to gather a people out of ſin into righteouſneſs; from the kingdom of Satan into the *kingdom of the dear Son of God?* And are not they that are thus gathered by him his ſervants, his children, his brethren, his friends? *who as he was, ſo are they to be in this world, holy, pure, and undefiled.* And doth not Chriſt ſtill watch over them, ſtand by them, pray for them, and preſerve them by his power and Spirit, walk in them, and dwell among them; even as the devil on the other hand doth among the reprobate ones? How comes it then that the ſervants of Chriſt are leſs his ſervants than the devil's are his? Or is Chriſt unwilling to have his ſervants throughly pure? Which were groſs blaſphemy to aſſert, contrary to many ſcriptures. Or is he not able by his power to preſerve and enable his children to ſerve him? Which were no leſs blaſphemous to affirm of him, concerning whom the ſcriptures declare, That he has *overcome ſin, death, hell, and the grave, and triumphed over them openly, and*

The devil dwells among the reprobates.

that

that all power in heaven and earth is given to him. But certainly if the ſaints ſin daily in thought, word and deed, as theſe men aſſert, they ſerve the devil daily, and are ſubject to his power; and ſo he prevails more than Chriſt doth, and holds the ſervants of Chriſt in bondage, whether Chriſt will or not. But how greatly then doth it contradict the end of Chriſt's coming? as it is expreſſed by the apoſtle, *Eph.* v. 25, 26, 27. *Even as Chriſt alſo loved the church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water by the word: that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle,* or any ſuch thing, *but that it ſhould be holy, and without blemiſh.* Now if Chriſt hath really thus anſwered the thing he came for, then the members of this church are not always ſinning in thought, word, and deed, or there is no difference betwixt being ſanctified and unſanctified, clean and unclean, holy and unholy, being daily blemiſhed with ſin, and being without blemiſh.

§. VI. Fourthly, This doctrine renders *the work of the miniſtry, the preaching of the word, the writing of the ſcripture, and the prayers of holy men altogether uſeleſs and ineffectual.* As to the firſt, *Eph.* iv. 11. *Paſtors* and *teachers* are ſaid to be *given for the perfection of the ſaints,* &c. *until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto a meaſure of the ſtature of the fulneſs of Chriſt.* Now if there be a neceſſity of ſinning daily, and in all things, then there can be no perfection; for ſuch as do ſo cannot be eſteemed perfect. And if for effectuating this perfection in the ſaints the miniſtry be appointed and diſpoſed of God, do not ſuch as deny the poſſibility hereof render the miniſtry uſeleſs, and of no profit? Seeing there can be no other true uſe aſſigned, but to lead people out of ſin into righteouſneſs. If ſo be theſe miniſters aſſure us that we

Pr. IV.

Paſtors, teachers, and ſcriptures are given for perfecting of the ſaints.

need never expect to be delivered from it, do not they render their own work needleſs? What needs preaching againſt ſin, for the reproving of which all preaching is, if it can never be forſaken? Our adverſaries are exalters of the ſcriptures in words, much crying up their uſefulneſs and perfection: now the apoſtle tells us, 2 *Tim.* iii. 17. That the *ſcriptures are for making the man of God perfect*; and if this be denied to be attainable in this life, then the ſcriptures are of no profit; for in the other life we ſhall not have uſe for them. It renders the prayers of the ſaints altogether uſeleſs, ſeeing themſelves do confeſs they ought to pray daily *that God would deliver them from evil, and free them from ſin, by the help of his Spirit and grace, while in this world.* But though we might ſuppoſe this abſurdity to follow, *that their prayers are without faith*, yet were not that ſo much, if it did not infer the like upon the holy apoſtles, who prayed earneſtly for this end, and therefore no doubt believed it attainable, *Col.* iv. 12. *Labouring fervently for you in prayers, that ye may ſtand perfect*, &c. 1 Theſſ. iii. 13. and v. 23. *&c.*

Pr. V. Darkneſs and light, ſin and righteouſneſs inconſiſtent together.

§. VII. But Fifthly, This doctrine is *contrary to common reaſon and ſenſe.* For the two oppoſite *principles*, whereof the one rules in the children of *darkneſs*, the other in the children of *light*, are *ſin* and *righteouſneſs*; and as they are reſpectively leavened and actuated by them, ſo they are accounted either as reprobated or juſtified, ſeeing it is *abomination in the ſight of God, either to juſtify the wicked, or condemn the juſt.* Now to ſay that men cannot be ſo leavened by the one as to be delivered from the other, is in plain words to affirm, that *ſin* and *righteouſneſs* are conſiſtent; and that a man may be truly termed *righteous*, though he be daily *ſinning* in every thing he doth; and then what difference betwixt *good* and *evil?* Is not this to fall into that great abomination of putting *light* for *darkneſs*,

Prov. 17. 15.

darkneſs, and calling *good evil*, and *evil good?* Since they ſay *the very beſt actions of God's children are defiled and polluted, and that thoſe that ſin daily in thought, word, and deed are good men and women, the ſaints and holy ſervants of the holy pure God.* Can there be any thing more repugnant than this to common reaſon? Since the *ſubject* is ſtill denominated from that *accident* that doth moſt influence it; as a wall is called *white* when there is much *whiteneſs*, and *black* when there is much *blackneſs*, and ſuch like; but when there is more unrighteouſneſs in a man than righteouſneſs, that man ought rather to be denominated unrighteous than righteous. Then ſurely if every man ſin daily in thought, word, and deed, and that in his ſins there is no righteouſneſs at all, and that all his righteous actions are polluted and mixed with ſin, then there is in every man more unrighteouſneſs than righteouſneſs; and ſo no man ought to be called *righteous*, no man can be ſaid to be *ſanctified* or *waſhed. Where are then the children of God? Where are the purified ones? Where are they who were ſometimes unholy, but now holy; that ſometimes were darkneſs, but now are light in the Lord?* There can none ſuch be found then at this rate, except that unrighteouſneſs be eſteemed ſo: and is not this to fall into that abomination above mentioned of *juſtifying the ungodly?* This certainly lands in that horrid blaſphemy of the *Ranters*, that affirm *there is no difference betwixt good and evil, and that all is one in the ſight of God.* I could ſhew many more groſs abſurdities, evil conſequences, and manifeſt contradictions implied in this *ſinful doctrine*; but this may ſuffice at preſent, by which alſo in a good meaſure the proof of the truth we affirm is advanced. Yet nevertheleſs, for the further evidencing of it, I ſhall proceed to the ſecond thing propoſed by me, to wit, to prove this from ſeveral teſtimonies of the holy ſcriptures.

If all daily ſin, where is the righteous man then ſpoken of in ſcripture?

The blaſphemy of the Ranters or Libertines.

§. VIII.

Sect. II. §. VIII. And First, I prove it from the peremp-
Proof 1. tory positive command of *Christ* and his *apostles*, seeing this is a maxim engraven in every man's heart naturally, *that no man is bound to do that which is impossible:* since then *Christ* and his *apostles* have commanded us to keep all the *commandments*, and to be perfect in this respect, it is possible for us so to do. Now that this is thus commanded without any commentary or consequence, is evidently apparent from these plain testimonies, *Mat.* v. 48. and vii. 21. *John* xiii. 17. 1 *Cor.* vii. 19. 2 *Cor.* xiii. 11. 1 *John* ii. 3, 4, 5, 6. and iii. 2, 3, 4, 5, 6, 7, 8, 9, 10. These scriptures intimate a positive command for it; they declare the absolute necessity of it; and therefore, as if they had purposely been written to answer the objections of our *opposers*, they shew the folly of those that will esteem themselves *children* or *friends* of *God*, while they do otherwise.

Be ye perfect, &c. Keep my commandments.

Proof 2. The possibility of it. Secondly, It is possible, because we receive the gospel and law thereof for that effect; and it is expresly promised to us, as we are under grace, as appears by these scriptures, *Rom.* iv. 14. *Sin shall not have dominion over you; for ye are not under the law, but under grace:* and *Rom.* viii. 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son*, &c. *that the righteousness of the law might be fulfilled in us*, &c. For if this were not a condition both requisite, necessary, and attainable under the gospel, there were no difference betwixt the *bringing in of a better hope*, and the *law which made nothing perfect*; neither betwixt those which are under the gospel, or who under the *law* enjoyed and walked in the life of the *gospel* and mere *legalists*. Whereas the apostle, throughout the whole *sixth* to the *Romans*, argues not only the *possibility* but the *necessity* of being free from sin, from their being under the *gospel*, and under *grace*, and not under the *law*; and therefore states him-

The difference of the law and gospel.

self

ſelf and thoſe to whom he wrote in that condition in theſe *verſes*, 2, 3, 4, 5, 6, 7. and therefore in the 11, 12, 13, 16, 17, 18 *verſes* he argues both the poſſibility and neceſſity of this *freedom from ſin* almoſt in the ſame manner we did a little before; and in the 22d he declares them in meaſure to have attained this condition in theſe words, *But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.* And as this perfection or freedom from ſin is attained and made poſſible where the goſpel and inward law of the Spirit is received and known, ſo the ignorance hereof has been and is an occaſion of oppoſing this truth. For man not minding the *light* or *law within his heart*, which not only diſcovers ſin but leads out of it, and ſo being a ſtranger to the new life and birth that is born of God, which naturally does his will, and cannot of its own nature tranſgreſs the commandments of God, doth, I ſay, in his natural ſtate look at the commandments as they are without him in the letter; and finding himſelf reproved and convicted, is by the letter killed, but not made alive. So man, finding himſelf wounded, and not applying himſelf inwardly to that which can heal, labours in his own will after a conformity to the law as it is without him, which he can never obtain, but finds the more he wreſtles, the more he falleth ſhort. So this is the *Jew* ſtill in effect, with his carnal commandment, with the *law* without, in the *firſt covenant ſtate*, which *makes not the comers thereunto perfect, as pertaining to the conſcience*, Heb. ix. 9. tho' they may have here a notion of *Chriſtianity*, and an external faith in *Chriſt*. This hath made them ſtrain and wreſt the ſcriptures for an *imputative righteouſneſs* wholly without them, to cover their impurities; and this hath made them imagine an acceptance with God poſſible, though they ſuppoſe it impoſſible

Perfection and freedom from ſin attained and made poſſible by the goſpel.

The letter kills, and maketh not alive.

impoſſible ever to obey Chriſt's commands. But alas! O deceived ſouls! that will not avail in the day wherein *God will judge every man according to his work, whether good or bad.* It will not ſave thee to ſay, it was neceſſary for thee to ſin daily in thought, word and deed; for ſuch as do ſo have certainly obeyed unrighteouſneſs: and what is provided for ſuch but *tribulation and anguiſh, indignation and wrath*; even as *glory, honour, and peace, immortality and eternal life to ſuch as have done good, and patiently continued in well-doing.* So then, if thou deſireſt to know this perfection and freedom from ſin poſſible for thee, turn thy mind to the *light and ſpiritual law of Chriſt in the heart*, and ſuffer the reproofs thereof; bear the judgment and indignation of God upon the unrighteous part in thee as therein is revealed, which Chriſt hath made tolerable for thee, and ſo ſuffer *judgment in thee* to be *brought forth into victory*, and thus come to partake of the *fellowſhip* of *Chriſt's ſufferings*, and be made *conformable unto his death*, that thou mayeſt feel thyſelf *crucified with him to the* world *by the power of his croſs in thee*; ſo that that life that ſometimes was alive in thee to this world, and the love and luſts thereof, may die, and a new life be raiſed, by which thou mayeſt live henceforward to God, and not to or for thyſelf; and with the apoſtle thou mayeſt ſay, *Gal.* ii. 20. *It is no more I, but Chriſt alive in me*; and then thou wilt be a *Chriſtian indeed*, and not in *name* only, as too many are; then thou wilt know what it is to have *put off the old man with his deeds*, who indeed ſins daily in thought, word, and deed; and to have *put on the new man, that is renewed in holineſs, after the image of him that hath created him*, Eph. iv. 24. and thou wilt witneſs thyſelf to be *God's workmanſhip, created in Chriſt Jeſus unto good works*, and ſo not to ſin always. And to this new man *Chriſt's yoke is eaſy, and his burden is light*; though it be heavy

How we partake of Chriſt's ſufferings, and are made conformable unto his death.

Mat. 11. 30. 1 John 5. 3.

heavy to the *old Adam*; yea, the *commandments of God* are not unto this *grievous*; for it is his *meat and drink* to be found *fulfilling the will of God.*

Laſtly, This perfection or freedom from ſin is poſſible, becauſe many have attained it, according to the expreſs teſtimony of the ſcripture; ſome before the law, and ſome under the law, through witneſſing and partaking of the benefit and effect of the goſpel, and much more many under the goſpel. As firſt, It is written of *Enoch*, *Gen.* v. 22, 24. that he *walked with God*, which no man while ſinning can; nor doth the ſcripture record any failing of his. It is ſaid of *Noah*, *Gen.* vi. 9. and of *Job* i. 8. and of *Zacharias* and *Elizabeth*, *Luke* i. 6. that *they were perfect*; but under the goſpel, beſides that of the *Romans* above mentioned, ſee what the apoſtle ſaith of many ſaints in general, *Eph.* ii. 4, 5, 6. *But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in ſins, hath quickened us together with Chriſt, by grace ye are ſaved; and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*, &c. I judge while they were ſitting in theſe *heavenly places*, they could not be daily ſinning in thought, word, and deed; neither were all their works which they did there as *filthy rags*, or as a *menſtruous garment.* See what is further ſaid to the *Hebrews*, xi. 22, 23. *Spirits of juſt men made perfect.* And to conclude, let that of the *Revelations*, xiv. 1, 2, 3, 4, 5. be conſidered, where though their being *found without fault* be ſpoken in the preſent time, yet it is not without reſpect to their innocency while upon earth; and their being *redeemed from among men, and no guile found in their mouth*, is expreſly mentioned in the time paſt. But I ſhall proceed now, in the *third place*, to anſwer the *objections*, which indeed are the arguments of our oppoſers.

Proof 3. Many have attained perfection.

Enoch walked with God, and was perfect.

Sec. III.

§. IX.

Obj. 1. §. IX. I ſhall begin with their chief and great argument, which is the words of the apoſtle, 1 John i. 8. *If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.* This they think invincible.

Anſ. 1. But is it not ſtrange to ſee men ſo blinded with partiality? How many ſcriptures tenfold more plain do they reject, and yet ſtick ſo tenaciouſly to this, that can receive ſo many anſwers? As

If we ſay we have no ſin, &c. objected. firſt, [*If we ſay we have no ſin*, &c.] will not import the apoſtle himſelf to be included. Sometimes the ſcripture uſeth this manner of expreſſion when the perſon ſpeaking cannot be included; which manner of ſpeech the *grammarians* call *metaſchematiſmus*. Thus *James* iii. 9, 10. ſpeaking of the *tongue*, ſaith, *Therewith bleſs we God, and therewith curſe we men*; adding, *Theſe things ought not ſo to be.* Who from this will conclude that

Anſ. 2. the apoſtle was one of thoſe curſers? But Secondly, This objection hitteth not the matter; he ſaith not, *We ſin daily in thought, word, and deed*; far leſs that the *very good works which God works in us by his Spirit are ſin:* yea, the very next verſe clearly ſhews, that upon *confeſſion* and *repentance* we are not only *forgiven*, but alſo *cleanſed*; *He is faithful to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* Here is both a forgiveneſs and removing of the guilt, and a cleanſing or removing of the filth; for to make *forgiveneſs* and *cleanſing* to belong both to the removing of the *guilt*, as there is no reaſon for it from the text, ſo it were a moſt violent forcing of the words, and would imply a needleſs tautology. The apoſtle having ſhewn how that not the guilt only, but even the filth alſo of ſin is removed, ſubſumes his words in the time paſt in the 10th verſe, *If we ſay we have not*

Anſ. 3. *ſinned, we make him a lyar.* Thirdly, As *Auguſtine* well obſerved, in his expoſition upon the epiſtle to the *Galatians*, *It is one thing not to ſin, and another thing*

thing not to have ſin. The apoſtle's words are not *if we ſay we ſin not, or commit not ſin daily*, but *if we ſay we have no ſin:* and betwixt theſe two there is a manifeſt difference; for in reſpect all have *ſinned*, as we freely acknowledge, all may be ſaid in a ſenſe to have *ſin*. Again, *ſin* may be taken for the *ſeed of ſin*, which may be in thoſe that are redeemed from *actual ſinning*; but as to the temptations and provocations proceeding from it being reſiſted by the ſervants of God, and not yielded to, they are the devil's ſin that tempteth, not the man's that is preſerved. Fourthly, This being conſidered, as alſo how poſitive and plain once and again the ſame apoſtle is in that very epiſtle, as in divers places above cited, is it equal or rational to ſtrain this one place, preſently after ſo qualified and ſubſumed in the *time paſt*, to contradict not only other poſitive expreſſions of his, but the whole tendency of his epiſtle, and of the reſt of the holy commands and precepts of the ſcripture?

It is one thing not to ſin, and another thing not to have ſin.

Anſ. 4.

Secondly, Their ſecond objection is from two places of ſcripture, much of one ſignification: the one is, 1 *Kings* viii. 46. *For there is no man that ſinneth not.* The other is, *Eccleſ.* vii. 20. *For there is not a juſt man upon earth, that doth good, and ſinneth not.*

Obj. 2.

I anſwer, Firſt, Theſe affirm nothing of a daily and continual *ſinning*, ſo as never to be redeemed from it; but only that all have *ſinned*, or that there is none that doth not *ſin*, though not always, ſo as never to ceaſe to *ſin*; and in this lies the queſtion. Yea, in that place of the *Kings* he ſpeaks within two verſes of the returning of ſuch *with all their ſouls and hearts*; which implies a poſſibility of leaving off ſin. Secondly, There is a reſpect to be had to the ſeaſons and diſpenſations; for if it ſhould be granted that in *Solomon*'s time there was none that *ſinned not*, it will not follow that there

Anſw.

Diverſity of ſeaſons and diſpenſations reſpected.

are none ſuch now, or that it is a thing not now attainable by the grace of God under the goſpel: For *A non eſſe ad non poſſe non valet ſequela.* And Laſtly, This whole objection hangs upon a falſe Interpretation; for the Hebrew word יחטא may be read in the *Potential Mood*, thus, *There is no man who may not ſin*, as well as in the *Indicative*: ſo both the old Latin, *Junius* and *Tremellius*, and *Vatablus* have it; and the ſame word is ſo uſed, *Pſalm* cxix. 11. *I have hid thy word in my heart,* לְמַעַן לֹא אֶחֱטָא לָךְ: that is to ſay, *That I may not ſin againſt thee*, in the *Potential Mood*, and not in the *Indicative*; which being more anſwerable to the univerſal ſcope of the ſcriptures, the teſtimony of the truth, and the ſenſe almoſt of all interpreters, doubtleſs ought to be ſo underſtood, and the other *interpretation* rejected as *ſpurious.*

Obj. 3. Thirdly, They object ſome expreſſions of the apoſtle *Paul*, Rom. viii. 19. *For the good that I would, I do not; but the evil which I would not, that I do.* And verſe 24. *O wretched man that I am! who ſhall deliver me from the body of this death?*

Anſw. I anſwer, This place infers nothing, unleſs it were apparent that the apoſtle here were ſpeaking of his own condition, and not rather in the perſon of others, or what he himſelf had ſometimes borne; which is frequent in ſcripture, as in the caſe of curſing, in *James* before mentioned. But there is nothing in the text that doth clearly ſignify the apoſtle to be ſpeaking of himſelf, or of a condition he was then under, or was always to be under; yea, on the contrary, in the former chapter, as afore is at large ſhewn, he declares, they were *dead to ſin*; demanding *how ſuch ſhould yet live any longer therein?* Secondly, It appears that the apoſtle perſonated one not yet come to a ſpiritual condition, in that he ſaith, verſe 14. *But I am carnal, ſold under ſin.* Now is it to be imagined,

Paul perſonates the wretched man to ſhew them the Redeemer.

gined that the apoſtle *Paul*, as to his own proper condition, when he wrote that *epiſtle*, was a *carnal man*, who in *chap.* i. teſtifies of himſelf, That he was *ſeparated to be an apoſtle*, *capable to impart to the* Romans *ſpiritual gifts*; and chap. viii. ver. 2. That *the law of the Spirit of Life in Chriſt Jeſus* had *made him free from the law of ſin and death?* So then he was not *carnal.* And ſeeing there are ſpiritual men in this life, as our adverſaries will not deny, and is intimated through the whole viiith chapter to the *Romans*, it will not be denied but the apoſtle was one of them: ſo then as his calling himſelf *carnal* in chap. vii. cannot be underſtood of his own proper ſtate, neither can the reſt of what he ſpeaks there of that kind be ſo underſtood: yea after, verſe 24. where he makes that exclamation, he adds in the next verſe, *I thank God, through Jeſus Chriſt our Lord*; ſignifying that by him he witneſſed deliverance; and ſo goeth on, ſhewing how he had obtained it in the next chapter, *viz.* viii. ver. 35. *Who ſhall ſeparate us from the love of Chriſt?* And ver. 37. *But in all theſe things we are more than conquerors:* and in the laſt verſe, *Nothing ſhall be able to ſeparate us*, &c. But wherever there is a continuing in ſin, there is a ſeparation in ſome degree, ſeeing every *ſin is contrary to God*, and ἀνομία, i. e. *a tranſgreſſion of the law*, 1 John iii. 4. and whoever committeth the leaſt ſin, is overcome of it, and ſo in that reſpect is not a conqueror, but conquered. This condition then, which the apoſtle plainly teſtified he with ſome others had obtained, could not conſiſt with continual remaining and abiding in ſin.

Whom ſin has conquered, he is no conqueror.

Fourthly, They object the *faults and ſins of ſeveral eminent ſaints, as* Noah, David, *&c.* Obj. 4.

I anſwer, That doth not at all prove the caſe: for the queſtion is not *whether good men may not fall into ſin*, which is not denied; but *whether it be not poſſible for them not to ſin?* It will not follow Anſw.

 becauſe

Can they that ſin be never freed from ſin?

becauſe theſe men *ſinned*, that therefore they were never *free of ſin*, but always *ſinned*: for at this rate of arguing, it might be urged, according to this rule (*Contrariorum par ratio*, i. e. *The reaſon of contraries is alike*) that if, becauſe a good man hath ſinned once or twice, he can never be free from ſin, but muſt always be daily and continually a ſinner all his life long; then by the rule of *contraries*, if a wicked man have done good once or twice, he can never be free from righteouſneſs, but muſt always be a righteous man all his lifetime: which as it is moſt abſurd in itſelf, ſo it is contrary to the plain teſtimony of the ſcripture, *Ezek.* xxxiii. 12 to 18.

Object. Laſtly, They object, *That if perfection or freedom from ſin be attainable, this will render mortification of ſin uſeleſs, and make the blood of Chriſt of no ſervice to us, neither need we any more pray for forgiveneſs of ſins.*

Anſw. I anſwer, I had almoſt omitted this *objection*, becauſe of the manifeſt abſurdity of it: for can mortification of ſin be uſeleſs, where the end of it is obtained? ſeeing there is no attaining of this perfection but by mortification. Doth the hope and belief of overcoming render the fight unneceſſary? Let rational men judge which hath moſt ſenſe in it, to ſay as our adverſaries do, *It is neceſſary that we fight and wreſtle, but we muſt never think of overcoming, we muſt reſolve ſtill to be overcome*; or to ſay, *Let us fight, becauſe we may overcome?* Whether do ſuch as believe they may be cleanſed by it, or thoſe that believe they can never be cleanſed by it, render the *blood of Chriſt* moſt effectual? If two men were both grievouſly diſeaſed, and applied themſelves to a phyſician for remedy, which of thoſe do moſt commend the phyſician and his cure, he that believeth he may be cured by him, and as he feels himſelf cured, confeſſeth that he is ſo, and ſo can ſay this is a ſkilful phyſician,

Who fights and not in hopes to overcome his foe?

phyſician, this is a good medicine, behold I am made whole by it, or he that never is cured, nor ever believes that he can ſo long as he lives? As for praying for *forgiveneſs*, we deny it not; for that *all have ſinned*, and therefore all need to pray that their *ſins paſt* may be blotted out, and that they may be daily preſerved from ſinning. And if hopeing or believing to be made *free from ſin* hinders praying for *forgiveneſs of ſin*, it would follow by the ſame inference that men ought not to forſake murder, adultery, or any of theſe groſs evils, ſeeing the more men are ſinful, the more plentiful occaſion there would be of aſking forgiveneſs of ſin, and the more work for mortification. But the apoſtle had ſufficiently refuted ſuch ſin-pleaſing cavils in theſe words, *Rom.* vi. 1, 2. *Shall we continue in ſin that grace may abound? God forbid.*

Praying for forgiveneſs of ſin.

But laſtly, It may be eaſily anſwered, by a retortion to thoſe that preſs this from the words of the Lord's Prayer, *forgive us our debts*, that this militates no leſs againſt perfect juſtification than againſt perfect ſanctification: for if all the ſaints, the leaſt as well as the greateſt, be perfectly juſtified in that very hour wherein they are converted, as our adverſaries will have it, then they have remiſſion of ſins long before they die. May it not then be ſaid to them, What need have ye to pray for remiſſion of ſin, who are already juſtified, whoſe ſins are long ago forgiven, both paſt and to come?

§. X. But this may ſuffice: concerning this poſſibility *Jerom* ſpeaks clearly enough, *lib.* 3. *adver. Pelagium*, "This we alſo ſay, that a man may not "ſin, if he will, for a time and place, according to "his bodily weakneſs, ſo long as his mind is in"tent, ſo long as the cords of the *Cithara* relax "not by any vice;" and again in the ſame book, "Which is that that I ſaid, that it is put in our

Teſtimonies of the fathers concerning perfection or freedom from ſin.

Jerom.

" power (to wit, being helped by the grace of " God) either to ſin or not to ſin." For this was the error of *Pelagius*, which we indeed reject and abhor, and which the *Fathers* deſervedly withſtood, " That man by his natural ſtrength, without the " help of God's grace, could attain to that ſtate ſo Auguſtine. " as not to ſin." And *Auguſtine* himſelf, a great oppoſer of the *Pelagian* hereſy, did not deny this poſſibility as attainable by the help of God's grace, as in his book *de Spiritu & literâ*, cap. 2. and his book *de Naturâ & Gratiâ* againſt *Pelagius*, cap. 42, 50, 60, and 63. *de Geſtis Concilii Palæſtini*, cap. 7, & 2. and *de Peccato Originali*, lib. 2. cap. 2. Gelaſius. *Gelaſius* alſo, in his diſputation againſt *Pelagius*, ſaith, " But if any affirm that this may be given to " ſome ſaints in this life, not by the power of man's " ſtrength, but by the grace of God, he doth well " to think ſo confidently, and hope it faithfully; That by the gift of God all things are poſſible. " for by this gift of God all things are poſſible." That this was the common opinion of the *Fathers*, appears from the words of the *Aſzanſic Council*, canon the laſt, " We believe alſo this according to the " *Catholick faith*, that all who are baptized through " grace by baptiſm received, and Chriſt helping " them, and co-working, may and ought to do " whatſoever belongs to ſalvation, if they will " faithfully labour."

Concluſion. §. XI. Bleſſed then are they that believe in him, who is both able and willing to deliver as many as come to him through true repentance from all ſin, and do not reſolve, as theſe men do, to be the devil's ſervants all their life-time, but daily go on forſaking unrighteouſneſs, and forgetting thoſe things that are behind, *preſs forward toward the mark, for the prize of the high calling of God in Chriſt Jeſus*; Phil. 3. 14. Preſs forward to the mark, for the prize and overcoming. ſuch ſhall not find their faith and confidence to be in vain, but in due time ſhall be made conquerors thro' him in whom they have believed; and ſo overcoming, *ſhall be eſtabliſhed as pillars in the houſe of God, ſo as they ſhall go no more out*, Rev. iii. 12.

PROPOSITION IX.

Concerning PERSEVERANCE, and the Poſſibility of FALLING from GRACE.

Although this gift and inward grace of God be ſufficient to work out ſalvation, yet in thoſe in whom it is reſiſted it both may and doth become their condemnation. Moreover they in whoſe hearts it hath wrought in part to purify and ſanctify them in order to their further perfection, may, by diſobedience, fall from it, *turn it to wantonneſs*, Jude 4. *make ſhipwreck of faith*, 1 Tim. i. 19. *and after having taſted the heavenly gift, and been made partakers of the Holy Ghoſt, again fall away*, Heb. vi. 4, 5, 6. yet ſuch an increaſe and ſtability in the truth may in this life be attained, from which there can be no total apoſtaſy.

§. I. THE firſt ſentence of this propoſition hath already been treated of in the *fifth* and *ſixth propoſitions*, where it hath been ſhewn that that *light* which is given for *life* and *ſalvation* becomes the condemnation of thoſe that refuſe it, and therefore is already proved in thoſe places, where I did demonſtrate the poſſibility of man's reſiſting the grace and Spirit of God; and indeed it is ſo apparent in the ſcriptures, that it cannot be denied by ſuch as will but ſeriouſly conſider theſe teſtimonies, *Prov.* i. 24, 25, 26. *John* iii. 18, 19. 2 *Theſſ.* ii. 11, 12. *Acts* vii. 51. & xiii. 46. *Rom.* i. 18. As for the other part of it, that *they in whom this grace may have wrought in a good meaſure in order to purify and ſanctify them, tending to their further perfection, may afterwards, through diſobedience, fall away*, &c. the teſtimonies of the ſcripture included in the propoſition itſelf are ſufficient to

prove it to men of unbiaſſed judgment; but becauſe as to this part our cauſe is common with many other *Proteſtants*, I ſhall be the more brief in it: for it is not my deſign to do that which is done already, neither do I covet to appear *knowing* by writing much; but ſimply purpoſe to preſent to the world a faithful account of our principles, and briefly to let them underſtand what we have to ſay for ourſelves.

I. A falling from grace by diſobedience evinced. Arg. 1.

§. II. From theſe ſcriptures then included in the propoſition, not to mention many more which might be urged, I argue thus:

If men may turn the grace of God *into wantonneſs, then they muſt once have had it:*

But the firſt is true, therefore alſo the ſecond.

Arg. 2. *If men may make* ſhipwreck of faith, *they muſt once have had it*; *neither could they ever have had true* faith *without the grace of God:*

But the firſt is true, therefore alſo the laſt.

Arg. 3. *If men may have taſted of the* heavenly gift, *and been made partakers of the* Holy Spirit, *and afterwards* fall away, *they muſt needs have known in meaſure the operation of God's ſaving grace and Spirit, without which no man could taſte the heavenly gift, nor yet partake of the Holy Spirit:*

But the firſt is true, therefore alſo the laſt.

II. The doctrine of election and reprobation is inconſiſtent with preaching and daily exhortation.

Secondly, Seeing the contrary doctrine is built upon this falſe hypotheſis, That *grace is not given for ſalvation to any, but to a certain elect number, which cannot loſe it, and that all the reſt of mankind, by an* abſolute decree, *are debarred from grace and ſalvation*; that being deſtroyed, this falls to the ground. Now as that doctrine of theirs is wholly inconſiſtent with the daily practice of thoſe that preach it, in that they exhort people to believe and be ſaved, while in the mean time, if they belong to the decree of reprobation, it is ſimply impoſſible for them ſo to do; and if to the decree of election, it is needleſs, ſeeing it is as impoſſible to them to miſs of it,

it, as hath been before demonſtrated. So alſo in this matter of *perſeverance*, their practice and principle are no leſs inconſiſtent and contradictory. For while they daily exhort people to be *faithful to the end*, ſhewing them if they continue not they ſhall be *cut off*, and fall ſhort of the *reward*; which is very true, but no leſs inconſiſtent with that doctrine that affirms *there is no hazard, becauſe no poſſibility of departing from the leaſt meaſure of true grace*; which if true, it is to no purpoſe to beſeech them to *ſtand*, to whom God hath made it impoſſible to *fall*. I ſhall not longer inſiſt upon the probation of this, ſeeing what is ſaid may ſuffice to anſwer my deſign; and that the thing is alſo abundantly proved by many of the ſame judgment. That this was the doctrine of the *primitive Proteſtants* thence appears, that the *Auguſtine Confeſſion* condemns it as an *error* of the *Anabaptiſts* to ſay, *That they who once are juſtified, cannot loſe the Holy Spirit*. Many ſuch like ſayings are to be found in the common places of *Philip Melancthon*. *Voſſius*, in his *Pelagian* Hiſtory, lib. 6. teſtifies, *that this was the common opinion of the Fathers*. In the confirmation of the *twelfth theſis*, page 587. he hath theſe words: "That this which we have ſaid was the com-
" mon ſentiment of antiquity, thoſe at preſent can
" only deny, who otherways perhaps are men not
" unlearned, but nevertheleſs in antiquity altoge-
" ther ſtrangers, *&c.*" Theſe things thus obſerved, I come to the *objections* of our oppoſers.

The opinion of the fathers concerning falling from grace.

§. III. Firſt, They alledge, *That thoſe places mentioned of making* ſhipwreck of faith, *are only to be underſtood of ſeeming faith, and not of a real true faith.* Obj. 1.

This *objection* is very weak, and apparently contrary to the text, 1 *Tim.* i. 19. where the apoſtle addeth to *faith* a *good conſcience*, by way of complaint; whereas if their *faith* had been only ſeeming and hypocritical, the men had been better without it than with it; neither had they been Anſw.

A good and evil conſcience

worthy of blame for loſing that which in itſelf was evil. But the apoſtle expreſly adds [*and of a good conſcience,*] which ſhews it was real; neither can it be ſuppoſed that men could truly attain a *good conſcience* without the operation of *God's ſaving grace*; far leſs that a *good conſcience* doth conſiſt with a ſeeming falſe and hypocritical faith. Again, theſe places of the apoſtle being ſpoken by way of regret, clearly import that theſe attainments they had fallen from were good and real, not falſe and deceitful, elſe he would not have regretted their falling from them; and ſo he ſaith poſitively, *They taſted of the heavenly gift, and were made partakers of the Holy Ghoſt*, &c. not that they ſeemed to be ſo, which ſheweth this *objection* is very frivolous.

Obj. 2. Secondly, They alledge, *Phil.* i. 6. *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jeſus Chriſt*, &c. and 1 *Pet.* i. 5. *Who are kept by the power of God through faith unto ſalvation.*

Anſw. Theſe ſcriptures, as they do not affirm any thing poſitively contrary to us, ſo they cannot be underſtood otherwiſe than as the condition is performed upon our part, ſeeing *ſalvation* is no otherways propoſed there but upon certain neceſſary conditions to be performed by us, as hath been above proved, and as our adverſaries alſo acknowledge, as *Rom.* viii. 13. *For if ye live after the fleſh, ye ſhall die; but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live.* And *Heb.* iii. 14. *We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.* For if theſe places of the ſcripture upon which they build their objections were to be admitted without theſe conditions, it would manifeſtly overturn the whole tenor of their exhortations throughout all their writings. Some other *objections* there are of the ſame nature, which are ſolved by the ſame anſwers, which

Salvation is propoſed upon certain conditions by us to be performed.

which alſo, becauſe largely treated of by others, I omit, to come to that teſtimony of the truth which is more eſpecially ours in this matter, and is contained in the latter part of the propoſition in theſe words: *Yet ſuch an increaſe and ſtability in the truth may in this life be attained, from which there cannot be a total apoſtaſy.*

§. IV. As in the explanation of the *fifth* and *ſixth propoſition* I obſerved, that ſome that had denied the errors of others concerning *reprobation*, and affirmed *the univerſality of Chriſt's death*, did notwithſtanding fall ſhort in ſufficiently holding forth the truth, and ſo gave the contrary party occaſion by their defects to be ſtrengthened in their errors, ſo it may be ſaid in this caſe. As upon the one hand they err who affirm *that the leaſt degree of true and ſaving grace cannot be fallen from*, ſo do they err upon the other hand that deny any ſuch *ſtability* to be attained *from which there cannot be a total and final apoſtaſy*. And betwixt theſe two extremes lieth the truth apparent in the ſcriptures, which God hath revealed unto us by the teſtimony of his Spirit, and which alſo we are made ſenſible of by our own experience. And even as in the former controverſy was obſerved, ſo alſo in this, the defence of truth will readily appear to ſuch as ſeriouſly weigh the matter; for the arguments upon both hands, rightly applied, will as to this hold good; and the objections, which are ſtrong as they are reſpectively urged againſt the two oppoſite *falſe opinions*, are here eaſily ſolved, by the eſtabliſhing of this *truth*. For all the arguments which theſe alledge that affirm *there can be no falling away*, may well be received upon the one part, as of thoſe who have attained to this ſtability and eſtabliſhment, and their objections ſolved by this confeſſion; ſo upon the other hand, the arguments alledged from ſcripture teſtimonies by thoſe that affirm *the poſſibility of falling away* may well be received

The two extremes ſome run into by aſſerting a final falling or not falling from grace impoſſible.

ceived of ſuch as are not come to this eſtabliſhment, though having attained a meaſure of true grace. Thus then the contrary batterings of our adverſaries, who miſs the truth, do concur the more ſtrongly to eſtabliſh it, while they are deſtroying each other. But leſt this may not ſeem to ſuffice to ſatisfy ſuch as judge it *always poſſible for the beſt of men before they die to fall away*, I ſhall add, for the proof of it, ſome brief conſiderations from ſome few teſtimonies of the ſcripture.

I. Watchfulneſs and diligence is of indiſpenſible neceſſity to all.

§. V. And firſt, I freely acknowledge that it is good for all to be humble, and in this reſpect not over confident, ſo as to lean to this, to foſter themſelves in iniquity, or lie down in ſecurity, as if they had attained this condition, ſeeing *watchfulneſs* and *diligence* is of *indiſpenſible neceſſity* to all mortal men, ſo long as they breathe in this world; for God will have this to be the conſtant practice of a *Chriſtian*, that thereby he may be the more fit to ſerve him, and better armed againſt all the temptations of the enemy. For ſince *the wages of ſin is death*, there is no man, while he ſinneth, and is ſubject thereunto, but may lawfully ſuppoſe himſelf capable of periſhing. Hence the apoſtle *Paul* himſelf ſaith, 1 *Cor.* ix. 27. *But I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away*. Here the apoſtle ſuppoſes it poſſible for him to be *a caſt-away*, and yet it may be judged he was far more advanced in the inward work of *regeneration* when he wrote that *epiſtle* than many who now-a-days too preſumptuouſly ſuppoſe they cannot *fall away*, becauſe they feel themſelves to have attained ſome ſmall degree of true *grace*. But the apoſtle makes uſe of this ſuppoſition or poſſibility of his being a *caſt-away*, as I before obſerved, as an inducement to them to be watchful; *I keep under my body, leſt*, &c. Nevertheleſs the ſame apoſtle, at another time, in the ſenſe and feeling of

God's holy power, and in the *dominion* thereof, finding himſelf a conqueror there-through over ſin and his ſoul's enemies, maketh no difficulty to affirm, *Rom.* viii. 38. *For I am perſuaded that neither death nor life*, &c. which clearly ſheweth that he had attained a condition from which he knew he could not *fall away*.

II. A condition attainable in this life, from which there is no falling away.

But ſecondly, It appears ſuch a condition is attainable, becauſe we are exhorted to it; and, as hath been proved before, the ſcripture never propoſeth to us things impoſſible. Such an exhortation we have from the apoſtle, 2 *Pet.* i. 10. *Wherefore the rather, brethren, give diligence to make your calling and election ſure.* And though there be a condition here propoſed, yet ſince we have already proved that it is poſſible to fulfil this condition, then alſo the promiſe annexed thereunto may be attained. And ſince, where aſſurance is wanting, there is ſtill a place left for doubtings and deſpairs, if we ſhould affirm it never attainable, then ſhould there never be a place known by the ſaints in this world, wherein they might be free of doubting and deſpair; which as it is moſt abſurd in itſelf, ſo it is contrary to the manifeſt experience of thouſands.

III. A certain aſſurance and eſtabliſhment given of God to many of his ſaints and children.

Thirdly, God hath given to many of his ſaints and children, and is ready to give unto *all*, a *full* and *certain aſſurance* that they are his, and that no power ſhall be able to pluck them out of his hand. But this aſſurance would be no aſſurance, if thoſe who are ſo *aſſured* were not *eſtabliſhed* and *confirmed* beyond all doubt and heſitation: if ſo, then ſurely there is no poſſibility for ſuch to miſs of that which God hath aſſured them of. And that there is ſuch *aſſurance* attainable in this life, the ſcripture abundantly declareth, both in general and as to particular perſons. As firſt, *Rev.* iii. 12. *Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out*, &c.

which

which containeth a general promiſe unto all. Hence the apoſtle ſpeaks of ſome that are *ſealed*, 2 Cor. i. 22. *Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts:* wherefore the *Spirit* ſo *ſealing* is called the *earneſt* or *pledge of our inheritance*, Eph. i. 13. *In whom ye were ſealed by the Holy Spirit of promiſe.* And therefore the apoſtle *Paul*, not only in that of the *Romans* above noted, declareth himſelf to have attained that condition, but 2 *Tim.* iv. 7. he affirmeth in theſe words, *I have fought a good fight*, &c. which alſo many good men have and do witneſs. And therefore, as there can be nothing more evident than that which the *manifeſt experience* of this time ſheweth, and therein is found agreeable to the experience of former times, ſo we ſee there have been both of *old* and of *late* that have *turned the grace of God into wantonneſs*, and have *fallen from their faith and integrity*; thence we may ſafely conclude ſuch a *falling away poſſible.* We alſo ſee that ſome of *old* and of *late* have attained a certain aſſurance, ſome time before they departed, that they ſhould *inherit eternal life*, and have accordingly died in that *good hope*, of and concerning whom the Spirit of God teſtified *that they are ſaved.* Wherefore we all ſee ſuch a ſtate is attainable in this life, from which there is not a *falling away:* for ſeeing the Spirit of God did ſo teſtify, it was not poſſible that they ſhould periſh, concerning whom *he who cannot lye* thus bare witneſs.

PROPOSITION X.

Concerning the MINISTRY.

As by the *light* or *gift* of God all true knowledge in things ſpiritual is received and revealed, ſo by the ſame, as it is manifeſted and received in the heart, by the ſtrength and power thereof, every true *miniſter* of the *goſpel* is ordained, prepared, and ſupplied in the work of the *miniſtry*; and by the leading, moving, and drawing hereof ought every *evangeliſt* and *Chriſtian paſtor* to be led and ordered in his labour and work of the goſpel, both as to the place *where*, as to the perſons *to whom*, and as to the time *wherein* he is to *miniſter*. Moreover they who have this authority may and ought to preach the *goſpel*, though without *human commiſſion* or *literature*; as on the other hand, they who want the athority of this *divine gift*, however learned, or authorized by the *commiſſion* of *men* and *churches*, are to be eſteemed but as *deceivers*, and not *true miniſters* of the *goſpel*. Alſo they who have received this holy and unſpotted gift, *as they have freely received it, ſo are they freely to give it*, without hire or bargaining, far leſs to uſe it as a *Trade* to get money by: yet if God hath called any one from their employment or trades, by which they acquire their livelihood, it may be lawful for ſuch, according to the liberty which they feel given them in the Lord, to receive ſuch temporals (to wit, what may be needful for them for meat and cloathing) as are given them freely and cordially by thoſe to whom they have communicated ſpirituals.

The goſpel to be preached freely. Mat. 10. 8.

§. I. HITHERTO I have treated of thoſe things which relate to the *Chriſtian faith* and *Chriſtians*, as they ſtand each in his private and particular condition, and how and by what means

means every man may be a *Chriſtan* indeed,fand ſo abide. Now I come in order to ſpeak o thoſe things that relate to *Chriſtians*, as they are ſtated in a *joint fellowſhip* and *communion*, and come under a viſible and outward *ſociety*, which *ſociety* is called the *church of God*, and in ſcripture compared to a *body*; and therefore named the *body of Chriſt*. As then in the natural body there be divers members, all concurring to the common end of preſerving and confirming the whole body, ſo in this *ſpiritual* and *myſtical body* there are alſo divers members, according to the different meaſures of *grace* and of the *Spirit* diverſly adminiſtered unto *each member*; and from this *diverſity* ariſeth that diſtinction of perſons in the *viſible ſociety* of *Chriſtians*, as of *apoſtles*, *paſtors*, *evangeliſts*, *miniſters*, &c. That which in this propoſition is propoſed, is, *What makes or conſtitutes any a miniſter of the church, what his qualifications ought to be, and how he ought to behave himſelf?* But becauſe it may ſeem ſomewhat prepoſterous to ſpeak of the *diſtinct offices* of the *church* until ſomething be ſaid of the *church* in general, though nothing poſitively be ſaid of it in the propoſition; yet, as here implied, I ſhall briefly premiſe ſomething thereof, and then proceed to the particular members of it.

The church of God is the ſpiritual body of Chriſt.

§. II. It is not in the leaſt my deſign to meddle with thoſe tedious and many controverſies wherewith the *Papiſts* and *Proteſtants* do tear one another concerning this thing; but only according to the truth manifeſted to me, and revealed in me by the teſtimony of the Spirit, according to that proportion of wiſdom given me, briefly to hold forth as a neceſſary introduction both to this matter of the *miniſtry* and of *worſhip*, which followeth thoſe things which I, together with my *brethren*, do believe concerning the *church*.

I. The *Church* then, according to the grammatical ſignification of the word, as it is uſed in the holy ſcripture, ſignifies an *aſſembly* or *gathering*

of

of many into one place; for the ſubſtantive ἐκκλησία comes from the word ἐκκαλέω *I call out of*, and originally from καλέω *I call*; and indeed, as this is the grammatical ſenſe of the word, ſo alſo it is the real and proper ſignification of the thing, the *church* being no other thing but the *ſociety*, *gathering*, or *company of ſuch as God hath called out of the world, and worldly ſpirit, to walk in his* LIGHT *and* LIFE. The *church* then ſo defined is to be conſidered, as it comprehends all that are thus *called* and *gathered* truly by God, both ſuch as are yet in this inferior world, and ſuch as having already laid down the earthly tabernacle, are paſſed into their heavenly manſions, which together do make up the one *catholick church*, concerning which there is ſo much controverſy. Out of which *church* we freely acknowledge there can be no ſalvation; becauſe under this *church* and its denomination are comprehended all, and as many, of whatſoever *nation*, *kindred*, *tongue*, or *people* they be, though outwardly ſtrangers, and remote from thoſe who profeſs *Chriſt* and *Chriſtianity* in words, and have the benefit of the ſcriptures, as become obedient to the *holy light* and *teſtimony of God* in their hearts, ſo as to become ſanctified by it, and cleanſed from the evils of their ways. For this is the *univerſal* or *catholick ſpirit*, by which many are called from all the *four corners of the earth, and ſhall ſit down with* Abraham, Iſaac, *and* Jacob: by this the *ſecret life and virtue* of Jeſus is conveyed into many that are afar off, even as by the blood that runs into the veins and arteries of the natural body the life is conveyed from the head and heart unto the extreme parts. There may be members therefore of this *catholick church* both among *heathens*, *Turks*, *Jews*, and all the ſeveral ſorts of *Chriſtians*, men and women of integrity and ſimplicity of heart, who though blinded in ſome things in their underſtanding, and perhaps burdened with the ſuper-

The etymology of the word ἐκκλησία the church, and ſignification of it.

No ſalvation without the church.

What the church is.

Turks and Jews may become members of this church.

ſuperſtitions and formality of the ſeveral ſects in which they are ingroſſed, yet being upright in their hearts before the Lord, chiefly aiming and labouring to be delivered from iniquity, and loving to follow righteouſneſs, are by the ſecret touches of this *holy light* in their ſouls enlivened and quickened, thereby ſecretly united to God, and therethrough become true members of this *catholick church*. Now the *church* in this reſpect hath been in being in all generations; for God never wanted ſome ſuch witneſſes for him, though many times ſlighted, and not much obſerved by this world; and therefore this *church*, though ſtill in being, hath been oftentimes as it were inviſible, in that it hath not come under the obſervations of the men of this world, being, as ſaith the ſcripture, *Jer.* iii. 14. *one of a city, and two of a family*. And yet though the *church* thus conſidered may be as it were hid from wicked men, as not then gathered into a *viſible fellowſhip*, yea and not obſerved even by ſome that are members of it, yet may there notwithſtanding many belong to it; as when *Elias* complained he was *left alone*, 1 King. xix. 18. God anſwered unto him, *I have reſerved to myſelf ſeven thouſand men, who have not bowed their knees to the image of* Baal; whence the apoſtle argues, *Rom.* xi. the being of a *remnant* in his day.

II. The definition of the church of God, as gathered into a viſible fellowſhip.

§. III. Secondly, The *church* is to be conſidered as it ſignifies a certain number of perſons gathered by God's Spirit, and by the teſtimony of ſome of his ſervants raiſed up for that end, unto the belief of the true principles and doctrines of the Chriſtian faith, who through their hearts being united by the ſame love, and their underſtandings informed in the ſame truths, gather, meet, and aſſemble together to wait upon God, to worſhip him, and to bear a joint teſtimony for the *truth* againſt *error*, ſuffering for the ſame, and ſo becoming through this fellowſhip as one family

and

and houſhold in certain reſpects, do each of them watch over, teach, inſtruct, and care for one another, according to their ſeveral meaſures and attainments: ſuch were the *churches* of the primitive times gathered by the apoſtles; whereof we have divers mentioned in the holy ſcriptures. And as to the *viſibility* of the *church* in this reſpect, there hath been a great interruption ſince the apoſtles days, by reaſon of the *apoſtaſy*, as will hereafter appear.

How to become a member of that church.

§. IV. To be a *member* then of the *Catholick church*, there is need of the *inward calling of God* by his *light in the heart*, and a being leavened into the nature and ſpirit of it, ſo as to forſake unrighteouſneſs, and be turned to righteouſneſs, and in the inwardneſs of the mind to be cut out of the *wild olive tree* of our own firſt fallen nature, and ingrafted into *Chriſt* by his *Word* and *Spirit in the heart*. And this may be done in thoſe who are ſtrangers to the hiſtory, (God not having pleaſed to make them partakers thereof) as in the *fifth* and *ſixth propoſitions* hath already been proved.

The outward profeſſion of the members of the true church.

To be a *member* of a particular *church of Chriſt*, as this inward work is indiſpenſibly neceſſary, ſo is alſo the outward profeſſion of, and belief in, Jeſus Chriſt, and thoſe holy truths delivered by his Spirit in the ſcriptures; ſeeing the teſtimony of the Spirit recorded in the ſcriptures, doth anſwer the teſtimony of the ſame Spirit in the heart, even as *face anſwereth face in a glaſs*. Hence it follows, that the inward work of holineſs, and forſaking iniquity, is neceſſary in every reſpect to the being a member in the *church* of *Chriſt*; and that the outward profeſſion is neceſſary to be a member of a particular gathered *church*, but not to the being a member of the *Catholick church*; yet it is abſolutely neceſſary, where God affords the opportunity of knowing it: and the outward teſti-

mony is to be believed, where it is preſented and revealed; the ſum whereof hath upon other occaſions been already proved.

The members of the Antichriſtian church in the apoſtaſy their empty profeſſion.

§. V. But contrary hereunto, the devil, that worketh and hath wrought in the *myſtery of iniquity*, hath taught his followers to affirm, *That no man, however holy, is a member of the church of Chriſt without the outward profeſſion; and unleſs he be initiated thereinto by ſome outward ceremonies.* And again, *That men who have this outward profeſſion, though inwardly unholy, may be members of the true church of Chriſt, yea, and ought to be ſo eſteemed.* This is plainly to put *light* for *darkneſs*, and *darkneſs* for *light*; as if God had a greater regard to words than actions, and were more pleaſed with vain profeſſions than with real holineſs: but theſe things I have ſufficiently refuted heretofore. Only from hence let it be obſerved, that upon this falſe and rotten foundation *Antichriſt* hath built his *Babyloniſh ſtructure*, and the *Antichriſtian church* in the *apoſtaſy* hath hereby reared herſelf up to that height and grandeur ſhe hath attained; ſo as to exalt herſelf above *all that is called God, and ſit in the temple of God as God.*

The decay of the church.

For the particular *churches* of *Chriſt*, gathered in the apoſtles days, ſoon after beginning to decay as to the *inward life*, came to be overgrown with ſeveral errors, and the hearts of the profeſſors of *Chriſtianity* to be leavened with the old ſpirit and converſation of the world. Yet it pleaſed God for ſome *centuries* to preſerve that *life* in many, whom he emboldened with zeal to ſtand and ſuffer for his name through the *ten perſecutions*: but theſe being over, the meekneſs, gentleneſs, love, long-ſuffering, goodneſs, and temperance of *Chriſtianity* began to be loſt. For after that the princes of the earth came to take upon them that profeſſion, and that it ceaſed to be a reproach to be a *Chriſtian*, but rather became a means to preferment;

When men became Chriſtians by birth, and not by converſion, Chriſtianity came to be loſt.

men

men became ſuch by birth and education, and not by converſion and renovation of ſpirit: then there was none ſo vile, none ſo wicked, none ſo profane, who became not a member of the *church*. And the *teachers* and *paſtors* thereof becoming the companions of princes, and ſo being enriched by their benevolence, and getting vaſt treaſures and eſtates, became puffed up, and as it were drunken with the vain pomp and glory of this world: and ſo marſhalled themſelves in manifold orders and degrees; not without innumerable conteſts and altercations who ſhould have the * *precedency*. So the virtue, life, ſubſtance, and kernel of *Chriſtian religion* came to be loſt, and nothing remained but a ſhadow and image; which dead image, or carcaſe of *Chriſtianity* (to make it take the better with the ſuperſtitious multitude of *heathens* that were engroſſed in it, not by any inward converſion of their hearts, or by becoming leſs wicked or ſuperſtitious, but by a little change in the object of their ſuperſtition) not having the inward ornament and life of the Spirit, became decked with many outward and viſible orders, and beautified with the gold, ſilver, precious ſtones, and the other ſplendid ornaments of this periſhing world: ſo that this was no more to be accounted the *Chriſtian religion*, and *Chriſtian church*, notwithſtanding the outward profeſſion, than the *dead body* of a man is to be accounted a *living man*; which, however cunningly embalmed, and adorned with ever ſo much gold or ſilver, or moſt precious ſtones, or ſweet ointments, is but a dead body ſtill, without ſenſe, life, or motion. For that *apoſtate church* of *Rome* has introduced no fewer ceremonies and ſuperſtitions into the *Chriſtian profeſſion*, than were either among *Jews* or *Heathens*; and that there is and hath been as much, yea, and more pride, covetouſneſs, un-

In the church of Rome are no leſs ſuperſtitions and ceremonies introduced, than were either among Jews or Heathens.

* As was betwixt the biſhop of Rome, and the biſhop of Conſtantinople.

cleanneſs, luxury, fornication, profaneneſs and atheiſm among her teachers and chief biſhops, than ever was among any ſort of people, none need doubt, that have read their own authors, to wit, *Platina* and others.

Whether, and what difference there is betwixt the Proteſtants and Papiſts in ſuperſtitions?

Now, tho' *Proteſtants* have reformed from her in ſome of the moſt groſs points and abſurd doctrines relating to the *church* and *miniſtry*, yet (which is to be regretted) they have only lopt the branches, but retain and plead earneſtly for the ſame root, from which theſe abuſes have ſprung. So that even among them, tho' all that maſs of ſuperſtition, ceremonies, and orders be not again eſtabliſhed, yet the ſame pride, covetouſneſs and ſenſuality is found to have overſpread and leavened their *churches* and *miniſtry*, and the life, power and virtue of *true religion* is loſt among them; and the very ſame death, barrenneſs, dryneſs and emptineſs, is found in their *miniſtry*. So that in effect they differ from *Papiſts*, but in form and ſome ceremonies; being with them apoſtatiſed from the life and power the true *primitive church* and her *paſtors* were in: ſo that of both it may be ſaid truly (without breach of charity) that having only a *form of godlineſs* (and many of them not ſo much as that) they are *deniers* of, yea, *enemies* to, the *power* of it. And this proceeds not ſimply from their not walking anſwerably to their own principles, and ſo degenerating that way, which alſo is true; but, which is worſe, their laying down to themſelves, and adhering to certain principles, which naturally, as a curſed root, bring forth theſe bitter fruits: theſe therefore ſhall afterwards be examined and refuted, as the contrary poſitions of truth in the propoſition are explained and proved.

* i. e. national.

The Proteſtant church how they become members thereof.

For as to the nature and conſtitution of a *church* * (abſtract from their diſputes concerning its conſtant viſibility, infallibility, and the primacy of the *church* of *Rome*) the *Proteſtants*, as in practice, ſo in principles, differ not from *Papiſts*; for they engroſs within

within the compaſs of their *church* whole nations, making their infants members of it, by ſprinkling a little water upon them; ſo that there is none ſo wicked or profane who is not a fellow-member; no evidence of holineſs being required to conſtitute a member of the *church*. Nay, look through the *Proteſtant nations*, and there will no difference appear in the lives of the generality of the one, more than of the other; he, who *ruleth in the children of diſobedience*, reigning in both: ſo that the *reformation*, through this defect, is only in holding ſome leſs groſs errors in the notion, but not in having the heart reformed and renewed, in which mainly the *life* of *Chriſtianity* conſiſteth.

Chriſtianity chiefly conſiſts in the renewing of the heart.

§. VI. But the *Popiſh errors* concerning the *miniſtry*, which they have retained, are moſt of all to be regretted, by which chiefly the life and power of *Chriſtianity* is barred out among them, and they kept in death, barrenneſs and dryneſs: there being nothing more hurtful than an error in this reſpect. For where a falſe and corrupt miniſtry entereth, all manner of other evils follow upon it, according to that ſcripture adage, *Like people, like prieſt*: for by their influence, inſtead of miniſtering life and righteouſneſs, they miniſter death and iniquity. The whole *backſlidings* of the *Jewiſh congregation* of old are hereto aſcribed: *The leaders of my people have cauſed them to err*. The whole writings of the prophets are full of ſuch complaints; and for this cauſe, under the *New Teſtament*, we are ſo often warned and guarded to *beware of falſe prophets, and falſe teachers*, &c. What may be thought then, where all, as to this, is out of order; where both the foundation, call, qualifications, maintenance, and whole diſcipline are different from and oppoſite to the *miniſtry* of the *primitive church*; yea, and neceſſarily tend to the ſhutting out of a *ſpiritual miniſtry*, and the bringing in and eſtabliſhing of a *carnal?* This ſhall appear by parts.

A Popiſh corrupt miniſtry all evils follow.

Like people, like prieſt. Hoſea 4. 9.

Queſ. I. §. VII. That then which comes firſt to be queſtioned in this matter, is concerning the *call of a miniſter*; to wit, *What maketh, or how cometh a man to be, a miniſter, paſtor, or teacher in the church of Chriſt?*

Anſw. We *anſwer*; By the *inward power and virtue of the Spirit of God.* For, as ſaith our propoſition, *Having received the true knowledge of things ſpiritual by the Spirit of God, without which they cannot be known, and being by the ſame in meaſure purified and ſanctified, he comes thereby to be called and moved to miniſter to others*; being able to ſpeak, from a living experience, of what he himſelf is a witneſs; and therefore *knowing the terror of the Lord, he is fit to perſuade men*, &c. 2 *Cor.* v. 11. and his words and miniſtry, proceeding from the inward power and virtue, reach to the heart of his hearers, and make them approve of him, and be ſubject unto him. Our adverſaries are forced to confeſs, that this were indeed deſirable and beſt; but this they will not have to be abſolutely neceſſary. I ſhall firſt prove the neceſſity of it, and then ſhew how much they err in that which they make more neceſſary than this divine and heavenly call.

The call of a miniſter, and wherein it conſiſteth.

Object.

Arg. 1. The neceſſity of an inward call to make a man a Chriſtian.

Firſt; That which is neceſſary to make a man a *Chriſtian*, ſo as without it he cannot be truly one, muſt be much more neceſſary to make a man a *miniſter of Chriſtianity*; ſeeing the one is a degree above the other, and has it included in it: nothing leſs than he that ſuppoſeth a *maſter*, ſuppoſeth him firſt to have attained the knowledge and capacity of a *ſcholar*. They that are not *Chriſtians*, cannot be teachers and miniſters among *Chriſtians*.

But this inward call, power and virtue of the Spirit of God, is neceſſary to make a man a *Chriſtian*; as we have abundantly proved before in the ſecond propoſition, according to theſe ſcriptures, *He that hath not the Spirit of Chriſt, is none of his. As many as are led by the Spirit of God, are the Sons of God:*

Therefore

Therefore this call, moving and drawing of the Spirit, must be much more necessary to make a *minister*.

2. The ministry of the Spirit requires the operation and testimony of the Spirit.

Secondly; All *ministers* of the *New Testament* ought to be *ministers* of the *Spirit*, and not of the *letter*, according to that of 2 *Cor.* iii. 6. and as the old Latin hath it, *Not by the letter, but by the Spirit:* But how can a man be a minister of the Spirit, who is not inwardly called by it, and who looks not upon the operation and testimony of the Spirit as essential to his call? As he could not be a minister of the letter who had thence no ground for his call, yea, who was altogether a stranger to and unacquainted with it, so neither can he be a minister of the Spirit who is a stranger to it, and unacquainted with the motions thereof, and knows it not to draw, act, and move him, and go before him in the work of the *ministry*. I would willingly know, how those that take upon them to be ministers (as they suppose) of the gospel, merely from an outward vocation, without so much as being any ways sensible of the work of the Spirit, or any inward call therefrom, can either satisfy themselves or others that they are *ministers of the Spirit*, or wherein they differ from the *ministers of the letter?* For,

3. Under the law the people needed not to doubt, who should be priests and ministers.

Thirdly; If this inward call, or testimony of the Spirit, were not essential and necessary to a *minister*, then the *ministry* of the *New Testament* would not only be no ways preferable to, but in divers respects far worse than that of the *law*. For under the *law* there was a certain tribe allotted for the *ministry*, and of that tribe certain families set apart for the *priesthood* and other offices, by the immediate command of God to *Moses*; so that the people needed not be in any doubt who should be priests and ministers of the holy things: yea, and besides this, God called forth, by the immediate testimony of his Spirit, several at divers times to teach, instruct,

and reprove his people, as *Samuel*, *Nathan*, *Elias*, *Eliſha*, *Jeremiah*, *Amos*, and many more of the prophets: but now under the *new covenant*, where the *miniſtry* ought to be more *ſpiritual*, the *way* more *certain*, and the *acceſs* more *eaſy* unto the Lord, our adverſaries, by denying the neceſſity of this inward and ſpiritual vocation, make it quite otherways. For there being now no certain family or tribe to which the *miniſtry* is limited, we are left in uncertainty, to chooſe and have *paſtors* at a venture, without any certain aſſent of the will of God; having neither an outward rule nor certainty in this affair to walk by: for that the ſcripture cannot give any certain rule in this matter, hath in the *third propoſition* concerning it been already ſhewn.

4. Chriſt the door.

John 10. 1.

Fourthly; Chriſt proclaims them all *thieves and robbers, that enter not by him the door into the ſheepfold, but climb up ſome other way; whom the ſheep ought not to hear:* but ſuch as come in without the call, movings, and leadings of the Spirit of Chriſt, wherewith he leads his children into *all truth*, come in certainly not by Chriſt, who is the *door*, but ſome other way, and therefore are not true ſhepherds.

Succeſſion pleaded by the falſe church from Chriſt and his apoſtles.

§. VIII. To all this they object the *ſucceſſion of the church*; alledging, *That ſince Chriſt gave a call to his apoſtles and diſciples, they have conveyed that call to their ſucceſſors, having power to ordain* paſtors *and* teachers; *by which power the authority of ordaining and making* miniſters *and* paſtors *is ſucceſſively conveyed to us; ſo that ſuch, who are ordained and called by the* paſtors *of the* church, *are therefore true and lawful miniſters; and others, who are not ſo called, are to be accounted but intruders.* Hereunto alſo ſome *Proteſtants* add a *neceſſity*, tho' they make it not a thing *eſſential*; *That beſides this calling of the* church, *every one, being called, ought to have the inward call of the Spirit, inclining him ſo*

choſen

choſen to his work: but this they ſay is *ſubjective*, and not *objective*; of which before.

As to what is ſubjoined of the inward call of the Spirit, in that they make it not eſſential to a true call, but a ſupererogation as it were, it ſheweth how little they ſet by it: ſince thoſe they admit to the miniſtry are not ſo much as queſtioned in their trials, whether they have this or not. Yet, in that it hath been often mentioned, eſpecially by the *primitive Proteſtants* in their treatiſes on this ſubject, it ſheweth how much they were ſecretly convinced in their minds, that this inward call of the Spirit was moſt excellent, and preferable to any other; and therefore in the moſt noble and heroick *acts* of the *reformation*, they laid claim unto it; ſo that many of the *primitive Proteſtants* did not ſcruple both to deſpiſe and diſown this *outward* * *call*, when urged by the *Papiſts* againſt them. But now *Proteſtants*, having gone from the teſtimony of the Spirit, plead for the ſame *ſucceſſion*; and being preſſed (by thoſe whom God now raiſeth up by his Spirit to reform thoſe abuſes that are among them) with the example of their forefathers practice againſt *Rome*, they are not at all aſhamed utterly to deny that their fathers were called to their work by the inward and immediate vocation of the Spirit; clothing themſelves with that call, which they ſay their forefathers had, as paſtors of the *Roman church*. For thus (not to go further) affirmeth *Nicolaus Arnoldus* †, in a pamphlet written againſt the ſame propoſitions, called, *A Theologick Exercitation*, Sect. 40. averring, *That they pretended not to an immediate act of the Holy Spirit; but reformed by the virtue of the ordinary vocation which they had in the church, as it then was*, to wit, *that of* Rome, &c.

Anſw.

The call of the Spirit preferred to any other by primitive Proteſtants.

* Succeſſion. Modern Proteſtants denying the call of the Spirit.

§. IX. Many abſurdities do *Proteſtants* fall into, by deriving their miniſtry thus through the *church*

† Who gives himſelf out Doctor and Profeſſor of Sacred Theology at Franequer.

of

of *Rome*. As, firſt, They muſt acknowledge her to be a true *church* of *Chriſt*, though only erroneous in ſome things; which contradicts their *forefathers* ſo frequently, and yet truly, calling her *Antichriſt*. Secondly, They muſt needs acknowledge, that the *prieſts* and *biſhops* of the *Romiſh church* are true *miniſters* and *paſtors* of the *church* of *Chriſt*, as to the eſſential part; elſe they could not be fit ſubjects for that power and authority to have reſided in; neither could they have been veſſels capable to receive that power, and again tranſmit it to their ſucceſſors. Thirdly, It would follow from this, that the *prieſts* and *biſhops* of the *Romiſh church* are yet really true *paſtors* and *teachers:* for if *Proteſtant miniſters* have no authority but what they received from them, and ſince the *church* of *Rome* is the ſame ſhe was at that time of the reformation in doctrine and manners, and ſhe has the ſame power now ſhe had then, and if the power lie in the *ſucceſſion*, then theſe *prieſts* of the *Romiſh church* now, which derive their ordination from thoſe *biſhops* that ordained the firſt *reformers*, have the ſame authority which the ſucceſſors of the reformed have, and conſequently are no leſs *miniſters* of the *church* than they are. But how will this agree with that opinion which the *primitive Proteſtants* had of the *Romiſh prieſts* and *clergy*, to whom *Luther* did not only deny any power or authority, but contrary-wiſe affirmed, *That it was wickedly done of them, to aſſume to themſelves only this authority to teach, and be* prieſts *and* miniſters, *&c.* For he himſelf affirmed, *That every good Chriſtian (not only men, but even women alſo) is a preacher.*

Abſurdities Proteſtants fall into, by deriving their miniſtry through the church of Rome.

Luther affirmed, that a woman might be a preacher.

§. X. But againſt this vain ſucceſſion, as aſſerted either by the *Papiſts* or *Proteſtants* as a neceſſary thing to the call of a miniſter, I *anſwer*; That ſuch as plead for it, as a ſufficient or neceſſary thing to the call of a miniſter, do thereby ſufficiently

The pretended ſucceſſion of Papiſts and Proteſtants explained.

ficiently declare their ignorance of the nature of *Chriſtianity*, and how much they are ſtrangers to the life and power of a *Chriſtian miniſtry*, which is not entailed to ſucceſſion, as an outward inheritance; and herein, as hath been often before obſerved, they not only make the *goſpel* not better than the *law*, but even far ſhort of it. For *Jeſus Chriſt*, as he regardeth not any diſtinct particular family or nation in the gathering of his children; but only ſuch as are joined to and leavened with his own *pure* and *righteous ſeed*, ſo neither regards he a bare outward ſucceſſion, where his pure, immaculate, and righteous life is wanting; for that were all one. He took not the nations into the *new covenant*, that he might ſuffer them to fall into the old errors of the *Jews*, or to approve them in their errors, but that he might gather unto himſelf a pure people out of the earth. Now this was the great error of the *Jews*, to think they were the church and people of God, becauſe they could derive their outward ſucceſſion from *Abraham*; whereby they reckoned themſelves the *children of God*, as being the offspring of *Abraham*, who was the *Father of the Faithful*. But how ſeverely doth the ſcripture rebuke this vain and frivolous pretence? Telling them, *That God is able of the ſtones to raiſe children unto Abraham*; and that not the outward *ſeed*, but thoſe that were found in the *faith* of *Abraham*, are the true *children* of faithful *Abraham*. Far leſs then can this pretence hold among *Chriſtians*, ſeeing Chriſt rejects all outward affinity of that kind: *Theſe*, ſaith he, *are my mother, brethren and ſiſters, who do the will of my Father which is in heaven:* And again; *He looked round about him, and ſaid, Who ſhall do the will of God, theſe*, ſaith he, *are my brethren*. So then, ſuch as do not the commands of Chriſt, are not found cloathed with his righteouſneſs, are not his diſciples; and that which a man hath not, he cannot give to another:

The Jews error of Abraham's outward ſucceſſion.

Mat. 12. 48. &c. Mark 3. 33. &c.

another: and it is clear, that no man nor church, though truly called of God, and as ſuch having the authority of a church and miniſter, can any longer retain that authority, than they retain the power, life, and righteouſneſs of *Chriſtianity*; for the form is entailed to the power and ſubſtance, and not the ſubſtance to the form. So that when a man ceaſeth inwardly in his heart to be a *Chriſtian* (where his Chriſtianity muſt lie) by turning to Satan, and becoming a reprobate, he is no more a *Chriſtian*, though he retain the name and form, than a dead man is a man, though he hath the image and repreſentation of one, or than the picture or ſtatue of a man is a man: and though a dead man may ſerve to a painter to retain ſome imperfect repreſentation of the man, that once was alive, and ſo one picture may ſerve to make another by, yet none of thoſe can ſerve to make a true living man again, neither can they convey the life and ſpirit of the man; it muſt be God, that made the man at firſt, that alone can revive him. As death then makes ſuch interruption of an outward natural ſucceſſion, that no art nor outward form can uphold, and as a dead man, after he is dead, can have no iſſue, neither can dead images of men make living men: ſo that it is the living that are only capable to ſucceed one another; and ſuch as die, ſo ſoon as they die ceaſe to ſucceed, or to tranſmit ſucceſſion. So it is in ſpiritual things; it is the life of Chriſtianity, taking place in the heart, that makes a Chriſtian; and ſo it is a number of ſuch, being alive, joined together in the life of Chriſtianity, that make a church of Chriſt; and it is all thoſe that are thus alive and quickened, conſidered together, that make the Catholick church of Chriſt: therefore when this life ceaſeth in one, then that one ceaſeth to be a Chriſtian; and all power, virtue, and authority, which he had as a Chriſtian, ceaſeth with it; ſo that if he hath been a mi-

The form of godlineſs is entailed to the power and ſubſtance, and not the ſubſtance to the form.

Succeſſion interrupted.

The living members make the church: life loſt, the church is ceaſed.

a miniſter or teacher, he ceaſeth to be ſo any more: and though he retain the form, and hold to the authority in words, yet that ſignifies no more, nor is it of any more real virtue and authority, than the mere image of a dead man. And as this is moſt agreeable to reaſon, ſo it is to the ſcriptures teſtimony; for it is ſaid of *Judas*, Acts i. 25. *That Judas fell from his miniſtry and apoſtleſhip by tranſgreſſion*; ſo his tranſgreſſion cauſed him to ceaſe to be an apoſtle any more: whereas, had the apoſtleſhip been entailed to his perſon, ſo that tranſgreſſion could not cauſe him to loſe it, until he had been formally degraded by the *church* (which *Judas* never was ſo long as he lived) *Judas* had been as really an apoſtle, after he betrayed Chriſt, as before. And as it is of one, ſo of many, yea, of a whole church: for ſeeing nothing makes a man truly a Chriſtian, but the life of Chriſtianity inwardly ruling in his heart; ſo nothing makes a church, but the gathering of ſeveral true Chriſtians into one body. Now where all theſe members loſe this life, there the church ceaſeth to be, though they ſtill uphold the form, and retain the name: for when that which made them a church, and for which they were a church, ceaſeth, then they ceaſe alſo to be a church: and therefore the Spirit, ſpeaking to the church of *Laodicea*, becauſe of her *lukewarmneſs*, Rev. iii. 16. threateneth to *ſpue her out of his mouth*. Now, ſuppoſe the church of *Laodicea* had continued in that *lukewarmneſs*, and had come under that condemnation and judgment, though ſhe had retained the name and form of a church, and had had her paſtors and miniſters, as no doubt ſhe had at that time, yet ſurely ſhe had been no true church of Chriſt, nor had the authority of her paſtors and teachers been to be regarded, becauſe of an outward ſucceſſion, though perhaps ſome of them had it immediately from the apoſtles. From all which I infer, That ſince the authority of

Judas fell from his miniſtry by tranſgreſſion.

The lukewarmneſs of the church of Laodicea.

of the Chriſtian church and her paſtors is always united, and never ſeparated from the inward power, virtue, and righteous life of Chriſtianity; where this ceaſeth, that ceaſeth alſo. But our adverſaries acknowledge, *That many, if not moſt of thoſe, by and through whom they derive this authority, were altogether deſtitute of this life and virtue of Chriſtianity: therefore they could neither receive, have, nor tranſmit any Chriſtian authority.*

Object. But if it be objected, *That though the generality of the biſhops and prieſts of the church of* Rome, *during the apoſtaſy, were ſuch wicked men; yet* Proteſtants *affirm, and thou thyſelf ſeemeſt to acknowledge, that there were ſome good men among them, whom the Lord regarded, and who were true members of the* Catholick church *of* Chriſt; *might not they then have tranſmitted this authority?*

Anſw. I anſwer; This ſaith nothing, in reſpect *Proteſtants* do not at all lay claim to their miniſtry as tranſmitted to them by a direct line of good men; which they can never ſhew, nor yet pretend to: but generally place this ſucceſſion as inherent in the whole paſtors of the apoſtate church. Neither do they plead their call to be good and valid, becauſe they can derive it through a line of good men, ſeparate and obſervably diſtinguiſhable from the reſt of the biſhops and clergy of the *Romiſh church*; but they derive it as an authority reſiding in the whole: for they think it *hereſy*, to judge that the quality or condition of the *adminiſtrator* doth any ways invalidate or prejudice his work.

The Proteſtants plead for a ſucceſſion inherent.

This vain and pretended ſucceſſion not only militates againſt, and fights with the very manifeſt purpoſe and intent of Chriſt in the gathering and calling of his church, but makes him (ſo to ſpeak) more blind and leſs prudent than natural men are in conveying and eſtabliſhing their outward inheritances. For where an eſtate is entailed

tailed to a certain name and family, when that family weareth out, and there is no lawful ſucceſſor found of it, that can make a juſt title appear, as being really of blood and affinity to the family; it is not lawful for any one of another race or blood, becauſe he aſſumes the name or arms of that family, to poſſeſs the eſtate, and claim the ſuperiorities and privileges of the family: but by the law of nations the inheritance devolves into the prince, as being *Ultimus Hæres*; and ſo he giveth it again immediately to whom he ſees meet, and makes them bear the name and arms of the family, who then are entitled to the privileges and revenues thereof. So in like manner, the true name and title of a *Chriſtian*, by which he hath right to the *heavenly inheritance*, and is a member of *Jeſus Chriſt*, is inward *righteouſneſs* and *holineſs*, and the mind redeemed from the *vanities*, *luſts*, and *iniquities* of this world; and a gathering or company, made up of ſuch members, makes a church. Where this is loſt, the title is loſt; and ſo the true ſeed, to which the promiſe is, and to which the inheritance is due, becomes extinguiſhed in them, and they become dead as to it: and ſo it retires, and devolves itſelf again into Chriſt, who is the righteous *heir of life*; and he gives the title and true right again immediately to whom it pleaſeth him, even to as many as being turned to his *pure light* in their *conſciences*, come again to walk in his *righteous* and *innocent life*, and ſo become true members of his *body*, which is the *church*. So the authority, power and heirſhip are not annexed to perſons, as they bear the mere names, or retain a form, holding the bare ſhell or ſhadow of *Chriſtianity*; but the promiſe is to *Chriſt*, and to the *ſeed*, in whom the authority is inherent, and in as many as are one with him, and united unto him by purity and holineſs, and by the inward renovation and regeneration of their minds.

An eſtate void of heirſhip devolves to the prince, none claims it, but whom he ſees meet to give it: ſo the heirſhip of life is enjoyed from Chriſt, the true heir.

Moreover, this pretended ſucceſſion is contrary to ſcripture-definitions, and the nature of the church of Chriſt, and of the true members. For, firſt, *The church is the houſe of God, the pillar and ground of truth*, 1 Tim. iii. 15. But according to this doctrine, the *houſe of God* is a polluted neſt of all ſort of wickedneſs and abominations, made up of the moſt ugly, defiled, and perverſe ſtones that are in the earth; where the devil rules in all manner of unrighteouſneſs. For ſo our adverſaries confeſs, and hiſtory informs, the *church* of *Rome* to have been, as ſome of their *hiſtorians* acknowledge; and if that be truly the *houſe of God*, what may we call the *houſe of ſatan?* Or may we call it therefore the *houſe of God*, notwithſtanding all this impiety, becauſe they had a bare form, and that vitiated many ways alſo; and becauſe they pretended to the name of *Chriſtianity*, though they were *antichriſtian*, *deviliſh*, and *atheiſtical* in their whole practice and ſpirit, and alſo in many of their principles? Would not this infer yet a greater abſurdity, as if they had been ſomething to be accounted of, becauſe of their hypocriſy and deceit, and falſe pretences? Whereas the ſcripture looks upon that as an aggravation of guilt, and calls it *blaſphemy*, Rev. ii. 9. Of two wicked men, he is moſt to be abhorred, who covereth his wickedneſs with a vain pretence of God and righteouſneſs: even ſo theſe *abominable beaſts*, and *fearful monſters*, who looked upon themſelves to be *biſhops* in the *apoſtate church*, were never a whit the better, that they falſly pretended to be the ſucceſſors of the holy apoſtles; unleſs to lie be commendable, and that hypocriſy be the way to heaven. Yea, were not this to fall into that evil condemned among the Jews, *Jer.* vii. 4. *Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe; throughly amend your ways*, &c. as if ſuch outward names and things were the thing the Lord regarded,

I. The houſe of God is no polluted neſt; no atheiſt nor pretender can reſt there.

and

and not inward holineſs? Or can that then be the pillar and ground of truth, which is the very ſink and pit of wickedneſs, from which ſo much error, ſuperſtition, idolatry, and all abomination ſpring? Can there be any thing more contrary both to ſcripture and reaſon?

II. Chriſt is the head, his body undefiled.

Secondly, The church is defined *to be the kingdom of the dear Son of God, into which the ſaints are tranſlated, being delivered from the power of darkneſs. It is called the* body of Chriſt, *which from him by joints and bands having nouriſhment miniſtered and knit together, increaſeth with the increaſe of God*, Col. ii. 19. But can ſuch members, ſuch a gathering as we have demonſtrated that church and members to be, among whom they alledge their pretended authority to have been preſerved, and through which they derive their call; can ſuch, I ſay, be the body of Chriſt, or members thereof? Or is Chriſt the head of ſuch a corrupt, dead, dark, abominable ſtinking carcaſe? If ſo, then might we not as well affirm againſt the apoſtle, 2 *Cor.* vi. 14. *That righteouſneſs hath fellowſhip with unrighteouſneſs, that light hath communion with darkneſs, that Chriſt hath concord with Belial, that a believer hath part with an infidel, and that the temple of God hath agreement with idols?* Moreover no man is called the *temple of God*, nor of the *Holy Ghoſt*, but as his veſſel is purified, and ſo he fitted and prepared for God to dwell in; and many thus fitted by Chriſt become his body, in and among whom he dwells and walks, according as it is written, *I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people.* It is therefore that we may become the *temple of Chriſt* and *people of God*, that the apoſtle in the following verſe exhorts, ſaying out of the prophet, *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you; and I will be a father unto you, and ye ſhall be my ſons and daughters,*

What fellowſhip hath Chriſt with Belial?

2 Cor. 6, 17, 18.

ſaith the Lord Almighty. But to what purpoſe is all this exhortation? And why ſhould we ſeparate from the unclean, if a mere outward profeſſion and name be enough to make the true church; and if the unclean and polluted were both the church and lawful ſucceſſors of the apoſtles, inheriting their authority, and tranſmitting it to others? Yea, how can the church be the *kingdom of the Son of God*, as contra-diſtinguiſhed from the *kingdom and power of darkneſs?* And what need, yea, what poſſibility, of being tranſlated out of the one into the other, if thoſe that make up the kingdom and power of darkneſs be real members of the true church of Chriſt, and not ſimply members only, but the very paſtors and teachers of it? But how do they *increaſe in the increaſe of God, and receive ſpiritual nouriſhment from Chriſt the head*, that are enemies of him in their hearts by wicked works, and openly go into perdition? Verily as no metaphyſical and nice diſtinctions, that though they were practically as to their own private ſtates enemies to God and Chriſt, and ſo ſervants of Satan; yet they were, by virtue of their office, members and miniſters of the church, and ſo able to tranſmit the ſucceſſion; I ſay, as ſuch invented and frivolous diſtinctions will not pleaſe the Lord God, neither will he be deluded by ſuch, nor make up the glorious body of his church with ſuch mere outſide hypocritical ſhews, nor be beholden to ſuch painted ſepulchres to be members of his body, which is ſound, pure, and undefiled, and therefore he needs not ſuch falſe and corrupt members to make up the defects of it; ſo neither will ſuch diſtinctions ſatisfy truly tender and Chriſtian conſciences; eſpecially conſidering the apoſtle is ſo far from deſiring us to regard this, that we are expreſly commanded to *turn away from ſuch* as *have a form of godlineſs, but deny the power of it.*

Prieſts frivolous diſtinction of enemies to God by practice, and members of his church by office.

For we may well object againſt theſe, as the poor man did againſt the proud prelate, that went about to cover his vain and unchriſtian-like ſumptuouſneſs, by diſtinguiſhing that it *was not as biſhop but as prince he had all that ſplendor*. To which the poor ruſtick wiſely is ſaid to have anſwered, *When the prince goeth to hell, what ſhall become of the prelate?* And indeed this were to ſuppoſe the body of Chriſt to be defective, and that to fill up theſe defective places, he puts counterfeit and dead ſtuff inſtead of real living members; like ſuch as loſe their eyes, arms, or legs, who make counterfeit ones of wood or glaſs inſtead of them. But we cannot think ſo of Chriſt, neither can we believe, for the reaſons above adduced, that either we are to account, or that Chriſt doth account, any man or men a whit the more members of his body, becauſe though they be really wicked, they hypocritically and deceitfully cloath themſelves with his name, and pretend to it; for this is contrary to his own doctrine, where he ſaith expreſly, *John* xv. 1, 2, 3, 4, 5, 6, &c. That *he is the vine, and his diſciples are the branches; that except they abide in him, they cannot bear fruit; and if they be unfruitful, they ſhall be caſt forth as a branch, and wither.* Now I ſuppoſe theſe cut and withered branches are no more true branches nor members of the vine; they can no more draw ſap nor nouriſhment from it, after that they are cut off, and ſo have no more virtue, ſap, nor life: What have they then to boaſt or glory of any authority, ſeeing they want that life, virtue, and nouriſhment from which all authority comes? So ſuch members of Chriſt as are become dead to him through unrighteouſneſs, and ſo derive no more virtue nor life from him, are cut off by their ſins, and wither, and have no longer any true or real authority, and their boaſting of any is but an aggravation of their iniquity by hypocriſy and deceit. But further, would not this

The anſwer of a poor ruſtick to a proud prelate.

A withered branch can draw no nouriſhment, ſo hath no life nor virtue.

make Christ's body a mere shadow and phantasm? Yea, would it not make him the head of a lifeless, rotten, stinking carcase, having only some little outward false shew, while inwardly full of rottenness and dirt? And what a monster would these men make of Christ's body, by assigning it a real, pure, living, quick head, full of virtue and life, and yet tied to such a dead lifeless body as we have already described these members to be, which they alledge to have been the church of Christ? Again, the members of the *church* of *Christ* are specified by this definition, to wit, as being the *sanctified in Christ Jesus*, 1 Cor. i. 2. But this notion of *succession* supposeth not only some unsanctified members to be of the *church* of *Christ*, but even the whole to consist of unsanctified members; yea, that such as were professed *necromancers* and open servants of *Satan* were the true successors of the apostles, and in whom the apostolick authority resided, these being the vessels through whom this succession is transmitted; though many of them, as all *Protestants* and also some *Papists* confess, attained these offices in the (so called) *church* not only by such means as *Simon Magus* sought it, but by much worse, even by witchcraft, traditions, money, treachery, and murder, which *Platina* himself confesseth * of divers bishops of *Rome*.

A living head upon a lifeless body. what a monster would that be!

§. XI. But such as object not this succession of the church, which yet most *Protestants* begin now to do, distinguish in this matter, affirming, *that in a great apostasy, such as was that of the church of* Rome, *God may raise up some singularly by his Spirit, who from the testimony of the scriptures perceiving the errors into which such as bear the name of* Christians *are fallen, may instruct and teach them, and then become authorized by the peoples joining with and accepting of their ministry only.* Most of them also will

* In the Life of *Benedict* 4. of *John* 16. of *Sylvester* 3. of *Boniface* 8. of *Steph.* 6. of *Joan* 8. Also *Onuphrius*'s Annotations upon this *Papess* (or *Popess*) towards the end.

affirm,

affirm, *That the Spirit herein is ſubjective, and not objective.*

But they ſay, That *where a church is reformed* (ſuch as they pretend the *Proteſtant* churches are) *there an ordinary orderly call is neceſſary; and that of the Spirit, as extraordinary, is not to be ſought after:* alledging, that *Res aliter ſe habet in eccleſiâ conſtituendâ, quàm in eccleſiâ conſtitutâ*; that is, *There is a difference in the conſtituting of a church, and after it is conſtituted.* Object.

I anſwer, This *objection* as to us ſaith nothing, ſeeing we accuſe, and are ready from the ſcriptures to prove the *Proteſtants* guilty of groſs errors, and needing reformation, as well as they did and do the *Papiſts*; and therefore we may juſtly lay claim, if we would, to the ſame extraordinary call, having the ſame reaſon for it, and as good evidence to prove ours as they had for theirs. As for that maxim, viz. *That the caſe is different in conſtituting a church, and a church conſtituted,* I do not deny it; and therefore there may be a greater meaſure of power required to the one than to the other, and God in his wiſdom diſtributes the ſame as he ſees meet; but that the ſame immediate aſſiſtance of the Spirit is not neceſſary for miniſters in a gathered church as well as in gathering one, I ſee no ſolid reaſon alledged for it: for ſure Chriſt's promiſe was *to be with his* Children *to the end of the world,* and they need him no leſs to preſerve and guide his church and children than to gather and beget them. Nature taught the *Gentiles* this maxim, Anſw.

A difference objected between conſtituting a church and one as conſtituted.

Non minor eſt virtus, quam quærere, parta tueri.

To defend what we attain, requires no leſs ſtrength than what is neceſſary to acquire it.

For it is by this inward and immediate operation of the Spirit, which Chriſt hath promiſed *to lead his children* with *into all truth,* and to *teach them all things,* that Chriſtians are to be led in all ſteps, as

well laſt as firſt, which relate to *God's glory* and their own *ſalvation*, as we have heretofore ſufficiently proved, and therefore need not now repeat it.

It is a device of Satan for men to put the Spirit's leadings far off to former times.

And truly this device of *Satan*, whereby he has got people to put the immediate guidings and leadings of God's Spirit as an extraordinary thing afar off, which their *forefathers* had, but which they now are neither to wait for nor expect, is a great cauſe of the growing *apoſtaſy* upon the many gathered churches, and is one great reaſon why a dry, dead, barren, lifeleſs, ſpiritleſs miniſtry, which leavens the people into the ſame death, doth ſo much abound, and is ſo much overſpreading even the *Proteſtant nations*, that their preaching and worſhips, as well as their whole converſation, is not to be diſcerned from *Popiſh* by any freſh living zeal, or lively power of the Spirit accompanying it, but merely by the difference of ſome notions and opinions.

Object. §. XII. Some unwiſe and unwary *Proteſtants* do ſometimes object to us, *That if we have ſuch an immediate call as we lay claim to, we ought to confirm it by miracles.*

Anſw. But this being an objection once and again urged againſt the *primitive Proteſtants* by the *Papiſts*, we need but in ſhort return the anſwer to it that they did to the *Papiſts*, to wit, That *we need not miracles, becauſe we preach no new goſpel, but that which is already confirmed by all the miracles of Chriſt and his apoſtles; and that we offer nothing but that which we are ready and able to confirm by the teſtimony of the ſcriptures, which both already acknowledge to be true:* and that *John* the *Baptiſt* and divers of the *prophets* did none that we hear of, and yet were both immediately and extraordinarily ſent. This is the common *Proteſtant anſwer*, therefore may ſuffice in this place; though, if need were, I could ſay more to this purpoſe, but that I ſtudy brevity.

Whether miracles be now neceſſary to confirm the goſpel?

John Baptiſt and divers prophets did none.

§. XIII.

§. XIII. There is alſo another ſort of *Proteſtants*, to wit, the *Engliſh Independents*, who differing from the *Calviniſtical Preſbyterians*, and denying the neceſſity of this *ſucceſſion*, or the authority of any *national church*, take another way; affirming, *That ſuch as have the benefit of the ſcriptures, any company of people agreeing in the principles of truth as they find them here declared, may conſtitute among themſelves a* church, *without the authority of any other, and may chooſe to themſelves a* paſtor, *who by the* church *thus conſtituted and conſenting, is authorized*, requiring only the aſſiſtance and concurrence of the *paſtors* of the neighbouring churches, if any ſuch there be; not ſo much as abſolutely neceſſary to authorize, as decent for order's ſake. Alſo they go ſo far as to affirm, *That in a* church *ſo conſtituted, any gifted brother*, as they call them, *if he find himſelf qualified thereto, may inſtruct, exhort, and preach in the* church; *though, as not having the* paſtoral office, *he cannot adminiſter thoſe which they call their* ſacraments.

The conſtitution of the independent church.

Gifted brethren.

To this I anſwer, That this was a good ſtep out of the *Babyloniſh darkneſs*, and no doubt did proceed from a real diſcovery of the *truth*, and from the ſenſe of a great abuſe of the promiſcuous *national gatherings*. Alſo this preaching of the *gifted brethren*, as they called them, did proceed at firſt from certain *lively touches* and *movings* of the Spirit of God upon many; but alas! becauſe they went not forward, that is much decayed among them; and the *motions* of God's Spirit begin to be denied and rejected among them now, as much as by others.

Their loſs and decay.

But as to their *pretended call from the ſcripture*, I anſwer, The ſcripture gives a mere declaration of true things, but no call to particular perſons; ſo that though I believe the things there written to be true, and deny the errors which I find there teſtified againſt, yet as to thoſe things which

The ſcriptures give no call to perſons individual.

may be my particular duty, I am ſtill to ſeek; and therefore I can never be reſolved in the ſcripture whether I (ſuch a one by name) ought to be a miniſter? And for the reſolving this doubt I muſt needs recur to the inward and immediate teſtimony of the Spirit, as in the propoſition concerning the *ſcriptures* is ſhewn more at large.

§. XIV. From all this then we do firmly conclude, that not only in a general *apoſtaſy* it is needful men be extraordinarily called, and raiſed up by the Spirit of God, but that even when ſeveral aſſemblies or churches are gathered by the power of God, not only into the belief of the principles of truth, ſo as to deny errors and hereſies, but alſo into the life, ſpirit, and power of Chriſtianity, ſo as to be the body and houſe of Chriſt indeed, and a fit ſpouſe for him, that he who gathers them doth alſo, for the preſerving them in a lively, freſh, and powerful condition, raiſe up and move among them by the inward immediate operation of his own Spirit, *miniſters* and *teachers*, to inſtruct and teach, and watch over them, who being thus called, are manifeſt in the hearts of their *brethren*, and their call is thus verified in them, who by the feeling of that life and power that paſſeth through them, being inwardly builded up by them daily in the *moſt holy faith*, become the ſeals of their *apoſtleſhip*. And this is anſwerable to another ſaying of the ſame apoſtle *Paul*, 2 Cor. xiii. 3. *Since ye ſeek a proof of Chriſt's ſpeaking in me, which to you-wards is not weak, but is mighty in you.* So this is that which gives a *true ſubſtantial call* and *title* to a *miniſter*, whereby he is a real ſucceſſor of the virtue, life, and power that was in the apoſtles, and not of the bare name: and to ſuch miniſters we think the outward ceremony of *ordination* or *laying on of hands* not neceſſary, neither can we ſee the uſe of it, ſeeing our adverſaries who uſe it acknowledge that the virtue and power

True miniſters qualifications, call, and title.

Their laying on of hands a mock to God and man; a keeping the ſhadow, whilſt the ſubſtance is wanting.

power of communicating the *Holy Ghoſt* by it is ceaſed among them. And is it not then fooliſh and ridiculous for them, by an *apiſh imitation*, to keep up the ſhadow, where the ſubſtance is wanting? And may not they by the ſame rule, where they ſee blind and lame men, in imitation of Chriſt and his apoſtles, bid them *ſee* and *walk?* Yea, is it not in them a mocking of God and men, to put on their hands, and bid men *receive the Holy Ghoſt*, while they believe the thing impoſſible, and confeſs that that *ceremony* hath no real effect? Having thus far ſpoken of the *call*, I ſhall proceed next to treat of the *qualifications* and *work* of a true miniſter.

§. XV. As I have placed the true *call* of a *miniſter* in the *motion* of this *Holy Spirit*, ſo is the *power*, *life*, and *virtue* thereof, and the pure *grace of God* that comes therefrom, the *chief* and *moſt neceſſary qualification*, without which he can no ways perform his duty, neither acceptably to God nor beneficially to men. Our adverſaries in this caſe affirm, that *three things* go to the making up of a miniſter, *viz.* 1. *Natural parts*, that he be not a fool. 2. *Acquired parts*, that he be learned in the languages, in philoſophy and ſchool divinity. 3. *The grace of God.*

Queſ. 2. The qualification of a miniſter.

Philoſophy and ſchool divinity will never make a goſpel miniſter.

The *two firſt* they reckon neceſſary to the being of a miniſter, ſo as a man cannot be one without them; the *third* they ſay goeth to the well-being of one, but not to the being; ſo that a man may truly be a lawful miniſter without it, and ought to be heard and received as ſuch. But we, ſuppoſing a natural capacity, that one be not an ideot, judge the *grace of God* indiſpenſibly neceſſary to the very being of a miniſter, as that without which any can neither be a true, nor lawful, nor good miniſter. As for *letter-learning*, we judge it not ſo much neceſſary to the well-being of one, though accidentally ſometimes in certain reſpects it may concur, but more frequently it is hurtful than helpful, as appeared in

A poor laick instructed the learned Taulerus.

in the example of *Taulerus*, who being a learned man, and who could make an eloquent preaching, needed nevertheleſs to be inſtructed in the way of the Lord by a poor *laick*. I ſhall firſt ſpeak of the *neceſſity of grace*, and then proceed to ſay ſomething of that literature which they judge ſo needful.

Proof I. Firſt then, as we ſaid in the *call*, ſo may we much more here, if the *grace of God* be a neceſſary *qualification* to make one a *true Chriſtian*, it muſt be a *qualification* much more neceſſary to conſtitute a *true miniſter* of *Chriſtianity*. That *grace* is neceſſary to make one a *true Chriſtian* I think will not be queſtioned, ſince it is *by grace we are ſaved*, Eph. ii. 8. It is the *grace of God that teacheth us to deny ungodlineſs, and the luſts of this world, and to live godlily and righteouſly*, Tit. ii. 11. Yea Chriſt ſaith expreſly, *That without him we can do nothing*, John xv. 5. and the way whereby Chriſt helpeth, aſſiſteth, and worketh with us is by his *grace:* hence he ſaith to *Paul*, *My grace is ſufficient for thee.* A Chriſtian without *grace* is indeed no Chriſtian, but an hypocrite, and a falſe pretender. Then I ſay, *If grace be neceſſary to a private Chriſtian, far more to a teacher among Chriſtians, who muſt be as a father and inſtructer of others, ſeeing this dignity is beſtowed upon ſuch as have attained a greater meaſure than their brethren. Even* nature *itſelf may teach us that there is more required in a teacher than in thoſe that are taught, and that the maſter muſt be above and before the ſcholar in that art or ſcience which he teacheth others. Since then Chriſtianity cannot be truly enjoyed, neither any man denominated a Chriſtian without the true grace of God, therefore neither can any man be a true and lawful teacher of Chriſtianity without it.*

God's grace alone doth conſtitute a true and lawful teacher.

Pr. II. Arg. Who firſt muſt be a member of the body, and then life is received, and virtue from the head.

Secondly, No man can be a *miniſter* of the *church* of *Chriſt*, which is his *body*, unleſs he be a member of the *body*, and receive of the virtue and life of the *head:*

But

But he that hath not *true grace* can neither be a member of the *body*, neither receive of that life and nouriſhment which comes from the *head*:

Therefore far leſs can he be a *miniſter* to edify the *body*.

That he cannot be a miniſter who is not a member is evident; becauſe he who is not a member is ſhut out and cut off, and hath no place in the *body*; whereas the miniſters are counted among the moſt eminent members of the *body*. But no man can be a member unleſs he receive of the virtue, life, and nouriſhment of the *head*; for the members that receive not this life and nouriſhment decay and wither, and then are cut off. And that every true member doth thus receive nouriſhment and life from the *head*, the apoſtle expreſly affirmeth, *Eph.* iv. 16. *From whom the whole body being fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, makes increaſe of the body unto the edifying of itſelf in love.* Now this that thus is communicated, and which thus uniteth the whole, is no other than the *grace of God*; and therefore the apoſtle in the ſame chapter, *ver.* 7. ſaith, *But unto every one of us is given grace according to the meaſure of the gift of Chriſt*; and *ver.* 11. he ſheweth how that *by this grace and gift both apoſtles, prophets, evangeliſts, paſtors, and teachers are given for the work of the miniſtry, and edifying of the body of Chriſt.* And certainly then no man deſtitute of grace is fit for this work, ſeeing that all that Chriſt gives are ſo *qualified*; and theſe that are not ſo *qualified*, are not given nor ſent of Chriſt, are not to be heard, nor received, nor acknowledged as *miniſters of the goſpel*, becauſe his ſheep neither ought nor will hear the *voice of a ſtranger*. This is alſo clear from 1 *Cor.* xii. throughout; for the apoſtle in that chapter, treating of the *diverſity of gifts* and *members of the body*, ſheweth how by the *work-*

The ſheep of Chriſt neither ought nor will hear the ſtranger's voice.

ings

ings of the *ſame Spirit* in different *manifeſtations* or *meaſures* in the ſeveral members of the *body* the whole *body* is edified, ſaying, *ver.* 13. That *we are all baptized by the one Spirit into one body*; and then, *ver.* 28. he numbers up the ſeveral *diſpenſations* thereof, which by God are ſet in the church through the various workings of his Spirit for the edification of the whole. Then if there be no true member of the body which is not thus baptized by the Spirit, neither any thing that worketh to the edifying of it, but according to a meaſure of grace received from the Spirit, ſurely without grace none ought to be admitted to work or labour in the body, becauſe their labour and work, without this grace and Spirit, would be but ineffectual.

§. XVI. Thirdly, That this *grace* and *gift* is a *neceſſary qualification* to a *miniſter*, is clear from that of the apoſtle *Peter*, 1 Pet. iv. 10, 11. *As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth; that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever, Amen.* From which it appears, that thoſe that *miniſter* muſt *miniſter* according to the *gift* and *grace* received; but they that have not ſuch a *gift*, cannot *miniſter* according thereunto. Secondly, *As good ſtewards of the manifold grace of God:* but how can a man be a *good ſteward* of that which he hath not? Can ungodly men, that are not gracious themſelves, be *good ſtewards* of the manifold *grace of God?* And therefore in the following verſes he makes an excluſive limitation of ſuch that are not thus furniſhed, ſaying, *If any man ſpeak, let him ſpeak as the oracles of God; and if any man miniſter, let him do it as of the ability that God giveth:* which is as much as

The miniſtring muſt be by the gift and grace received.

Good ſtewardſhip of what? Of God's abounding grace, which is the ability and ſtewardſhip received.

as if he had ſaid, they that cannot thus *ſpeak*, and thus *miniſter*, ought not to do it: for this [*If*] denotes a neceſſary condition. Now what this *ability* is, is manifeſt by the former words, to wit, the *gift* received, and the *grace* whereof they are *ſtewards*, as by the immediate context and dependency of the words doth appear. Neither can it be underſtood of a mere natural ability, becauſe man in this condition is ſaid *not to know the things of God*, and ſo he cannot *miniſter* them to others. And the following words ſhew this alſo, in that he immediately ſubjoineth, *that God in all things may be glorified*; but ſurely God is not glorified, but greatly diſhonoured, when natural men, from their mere natural ability, meddle in ſpiritual things, which they neither know nor underſtand.

Fourthly, That *grace* is a moſt neceſſary *qualification* for a *miniſter*, appears by thoſe qualifications which the apoſtle expreſly requires, 1 *Tim.* iii. 2. *Tit.* i. *&c.* where he ſaith, *A biſhop muſt be blameleſs, vigilant, ſober, of good behaviour, apt to teach, patient, a lover of good men, juſt, holy, temperate, as the ſteward of God, holding faſt the faithful word as he hath been taught.* Upon the other hand, *He muſt neither be given to wine, nor a ſtriker, nor covetous, nor proud, nor ſelf-willed, nor ſoon angry.* Now I aſk if it be not impoſſible that a man can have all theſe above-named virtues, and be free of all theſe evils, without the *grace of God?* If then theſe virtues, for the producing of which in a man grace is abſolutely neceſſary, be neceſſary to make a true *miniſter* of the church of Chriſt according to the apoſtle's judgment, ſurely grace muſt be neceſſary alſo. Pr. IV.

How can a biſhop have theſe virtues without the grace of God?

Concerning this thing a learned man, and well ſkilled in *antiquity*, about the time of the *reformation*, writeth thus: "Whatſoever is done in the "church, either for ornament or edification of re- "ligion, whether in chooſing magiſtrates or inſti- "tuting

Whatſoever is done in the church without the miniſtry of God's Spirit is vain and wicked.

" tuting miniſters of the church, except it be done " by the miniſtry of God's Spirit, which is as it were " the ſoul of the church, it is vain and wicked. For " whoever hath not been called by the Spirit of " God to the great office of God and dignity of apo- " ſtleſhip, as *Aaron* was, and hath not entered in by " the door, which is *Chriſt*, but hath otherways riſen " in the church by the window, by the favours of " men, &c. truly ſuch a one is not the vicar of " Chriſt and his apoſtles, but a thief and robber, " and the vicar of *Judas Iſcariot* and *Simon* the *Sa-* " *maritan*. Hence it was ſo ſtrictly appointed con- " cerning the election of *prelates*, which holy *Dio-* " *nyſius* calls the ſacrament of nomination, that the " biſhops and apoſtles who ſhould overſee the ſer- " vice of the church ſhould be men of moſt intire " manners and life, powerful in ſound doctrine, to " give a reaſon for all things." So alſo another *, about the ſame time, writeth thus: " Therefore it " can never be, that by the tongues or learning any " can give a ſound judgment concerning the holy " ſcriptures, and the truth of God. Laſtly," ſaith he, " the ſheep of Chriſt ſeeks nothing but the voice " of Chriſt, which he knoweth by the Holy Spirit, " wherewith he is filled: he regards not learning, " tongues, or any outward thing, ſo as therefore to " believe this or that to be the voice of Chriſt, his true " ſhepherd; he knoweth that there is need of no " other thing but the *teſtimony* of the *Spirit of God*."

Who is Judas Iſcariot's vicar?

Obj. 1. §. XVII. Againſt this abſolute neceſſity of *grace* they object, *That if all miniſters had the ſaving grace of God, then all miniſters ſhould be ſaved, ſeeing none can fall away from or loſe ſaving grace.*

Anſw. But this objection is built upon a falſe hypotheſis, purely denied by us; and we have in the former propoſition concerning *perſeverance* already refuted it.

* *Franciſcus Lambertus Avenionenſis*, in his book concerning *Prophecy, Learning, Tongues*, and the *Spirit of Prophecy*. Argent. *excuſ. anno* 1516, de *prov.* cap. 24.

Secondly,

Secondly, It may be objected to us, *That ſince we affirm that every man hath a meaſure of true and ſaving grace, there needs no ſingular qualification either to a Chriſtian or miniſter; for ſeeing every man hath this grace, then no man needs forbear to be a miniſter for want of grace.* Obj. 2.

I anſwer, We have above ſhewn that there is neceſſary to the making a miniſter a *ſpecial* and *particular call* from the Spirit of God, which is ſomething beſides the univerſal diſpenſation of *grace* to all, according to that of the apoſtle, *No man taketh this honour unto himſelf, but he that is called of God, as was* Aaron. Moreover, we underſtand by *grace* as a *qualification* to a *miniſter*, not the mere meaſure of *light*, as it is given to reprove and call him to righteouſneſs; but we underſtand *grace* as it hath converted the ſoul, and operateth powerfully in it, as hereafter, concerning the *work of miniſters*, will further appear. So we underſtand not men ſimply as having *grace* in them as a *ſeed*, which we indeed affirm *all* have in a meaſure; but we underſtand *men* that are *gracious* leavened by it into the nature thereof, ſo as thereby to bring forth thoſe good fruits of a blameleſs converſation, and of juſtice, holineſs, patience, and temperance, which the apoſtle requires as neceſſary in a true *Chriſtian biſhop* and *miniſter*. Anſw. Heb. 5. 4. All have God's grace which calls to righteouſneſs, but all are not ſo leavened into its nature as to bring forth fruits of a blameleſs holy life.

Thirdly, They * object the *example of the falſe prophets, of the Phariſees, and of* Judas. Obj. 3.

But Firſt, As to the *falſe prophets*, there can nothing be more fooliſh and ridiculous; as if becauſe there were *falſe prophets*, really *falſe*, without the grace of God, therefore grace is not neceſſary to a true Chriſtian miniſter. Indeed if they had proved that *true prophets* wanted this grace, they had ſaid ſomething; but what have *falſe prophets* common with *true miniſters*, but that they pretend falſely that which they have not? And becauſe *falſe prophets* want true grace, will it therefore follow, that *true* Anſ. The falſe not the true prophets want the grace of God.

* So *Nic. Arnoldus* Sect. 32. upon *Theſis* 4.

pro-

prophets ought not to have it, that they may be *true* and not *falſe?* The example of the *Phariſees* and *prieſts* under the *law* will not anſwer to the *goſpel times*, becauſe God ſet apart a particular *tribe* for that ſervice, and particular *families*, to whom it belonged by a *lineal ſucceſſion*; and alſo their ſervice and work was not purely ſpiritual, but only the performance of ſome outward and carnal obſervations and ceremonies, which were but a ſhadow of the ſubſtance that was to come; and therefore their work *made not the comers thereunto perfect, as appertaining to the conſcience*, ſeeing they were appointed only according to the *law of a carnal commandment*, and not according to the *power of an endleſs life*. Notwithſtanding as in the figure they were to be *without blemiſh* as to their outward man, and in the performance of their work they were to be waſhed and purified from their outward pollutions, ſo now, under the *goſpel times*, the *miniſters* in the antitype muſt be inwardly *without blemiſh in their ſouls and ſpirits*, being, as the apoſtle requires, *blameleſs*, and in their work and ſervice muſt be *pure* and *undefiled* from their inward pollutions, and ſo *clean* and *holy*, *that they may offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt*, 1 Pet. ii. 5. As to *Judas*, the ſeaſon of his *miniſtry* was not wholly evangelical, as being before the work was *finiſhed*, and while Chriſt himſelf and his diſciples were yet ſubject to the *Jewiſh obſervances* and *conſtitutions*, and therefore his commiſſion, as well as that which the reſt received with him at that time, was *only to the houſe of* Iſrael, *Mat.* x. 5, 6. which made that by virtue of that commiſſion the reſt of the apoſtles were not impowered to go forth and preach after the reſurrection until they had waited at *Jeruſalem* for the pouring forth of the Spirit: ſo that it appears *Judas*'s *miniſtry* was more *legal* than *evangelical*. Secondly, *Judas*'s caſe, as all will acknowledge, was ſingular and

The ſervice under the law was not purely ſpiritual, but figurative, for the performance of which, as they behoved to be purified from their outward pollutions, ſo the miniſters of the goſpel muſt be inwardly without blemiſh.

The miniſtry of the diſciples of Chriſt before the work was finiſhed was more legal than evangelical.

and extraordinary, he being *immediately called* by Chriſt himſelf, and accordingly *furniſhed* and *impowered* by him to preach, and do miracles; which *immediate commiſſion* our adverſaries do not ſo much as pretend to, and ſo fall ſhort of *Judas*, who truſted in Chriſt's words, and therefore went forth and preached, *without gold or ſilver, or ſcrip for his journey; giving freely* as he had *freely received*; which our adverſaries will not do, as hereafter ſhall be obſerved: alſo that *Judas* at that time had not the leaſt meaſure of God's grace, I have not as yet heard proved. But is it not ſad, that even *Proteſtants* ſhould lay aſide the eleven good and faithful apoſtles, and all the reſt of the holy diſciples and miniſters of Chriſt, and betake them to that one, of whom it was teſtified that he was a *devil*, for a pattern and example to their *miniſtry?* Alas! it is to be regretted, that too many of them reſemble this pattern over-much.

Judas was immediately called of Chriſt, and preached freely, which our adverſaries will not do; altho' they make him a pattern of their graceleſs miniſtry, ſaying, he had not the leaſt meaſure of God's grace at that time.

Another *objection* is uſually made againſt the neceſſity of grace, * *That in caſe it were neceſſary, then ſuch as wanted it could not truly adminiſter the ſacraments; and conſequently the people would be left in doubts and infinite ſcruples, as not knowing certainly whether they had truly received them, becauſe not knowing infallibly whether the adminiſtrators were truly gracious men.*

Object.

* Ibid. Nic. Arnoldus.

But this objection hitteth not us at all, becauſe the nature of that *Spiritual* and *Chriſtian worſhip*, which we according to the truth plead for, is ſuch as is not neceſſarily attended with theſe carnal and outward inſtitutions, from the adminiſtering of which the objection ariſeth; and ſo hath not any ſuch abſurdity following upon it, as will afterwards more clearly appear.

Anſw.

§. XVIII. Though then we make not *human learning* neceſſary, yet we are far from excluding true *learning*; to wit, that *learning* which proceedeth from the inward teachings and inſtructions of

What true learning is.

the Spirit, whereby the ſoul learneth the ſecret ways of the Lord, becomes acquainted with many inward travails and exerciſes of the mind; and learneth by a living experience how to overcome evil, and the temptations of it, by *following the Lord*, and *walking in his light*, and *waiting daily for wiſdom and knowledge immediately from the revelation thereof*; and ſo *layeth up* theſe heavenly and divine leſſons *in the good treaſure of the heart*, as honeſt *Mary* did the ſayings which ſhe heard, and things which ſhe obſerved: and alſo out of this treaſure of the ſoul, as the good *ſcribe*, brings forth things *new and old*, according as the ſame Spirit moves, and gives true liberty, and as the glory of God requires, for whoſe glory the ſoul, *which is the temple of God*, learneth to do all things. This is that good *learning* which we think neceſſary to a true *miniſter*; by and through which *learning* a man can well inſtruct, teach, and admoniſh in due ſeaſon, and teſtify for God from a certain experience; as did *David*, *Solomon*, and the holy prophets of old, and the bleſſed apoſtles of our Lord Jeſus Chriſt, Who *teſtified of what they had ſeen, heard, felt, and handled of the word of life*, 1 John i. 1. *Miniſtering the gift according as they had received the ſame, as good ſtewards of the manifold grace of God*; and preached not the uncertain rumors of men by *hear-ſay*, which they had gathered merely in the comprehenſion, while they were ſtrangers to the thing in their own experience in themſelves: as to teach people how to believe, while themſelves were unbelieving; or how to overcome ſin, while themſelves are ſlaves to it, as all ungracious men are; or to believe and hope for an eternal reward, which themſelves have not as yet arrived at, *&c.*

The good learning which is neceſſary to a true miniſter.

§. XIX. But let us examine this *literature*, which they make ſo neceſſary to the being of a *miniſter*; as in the firſt place, the knowledge of the

Literature is firſt the knowledge of Latin,

the *tongues*, at leaſt of the *Latin*, *Greek*, and *Hebrew*. The reaſon of this is, That they may read the ſcripture, which is their only rule, in the *original languages*, and thereby be the more capable to comment upon it, and interpret it, *&c.* That alſo which made this knowledge be the more prized by the *primitive Proteſtants*, was indeed the dark barbarity that was over the world in the *centuries* immediately preceding the reformation; the knowledge of the *tongues* being about that time, (until it was even then reſtored by *Eraſmus* and ſome others) almoſt loſt and extinct. And this barbarity was ſo much the more abominable, that the whole worſhip and prayers of the people were in the *Latin tongue*; and among that vaſt number of *prieſts*, *monks* and *friars*, ſcarce one of a thouſand underſtood his breviary, or that maſs which he daily read and repeated: the ſcripture being, not only to the people, but to the greater part of the clergy, even as to the literal knowledge of it, as a ſealed book. I ſhall not at all diſcommend the zeal that the *firſt reformers* had againſt this *Babyloniſh darkneſs*, nor their pious endeavours to tranſlate the *holy ſcriptures*: I do truly believe, according to their knowledge, that they did it candidly: and therefore to anſwer the juſt deſires of thoſe that deſire to read them, and for other very good reaſons, as maintaining a commerce and underſtanding among divers nations by theſe common languages, and others of that kind, we judge it neceſſary and commendable that there be *publick ſchools* for the teaching and inſtructing ſuch youth, as are inclinable thereunto, in the languages. And although that *papal ignorance* deſerved juſtly to be abhorred and abominated, we ſee nevertheleſs, that the true *reformation* conſiſts not in that knowledge; becauſe although ſince that time the *Papiſts*, ſtirred up through emulation of the *Proteſtants*, have more applied themſelves to literature, and it now more

Greek, and Hebrew.

Before the reformation the prayers of the people were in the Latin tongue.

The zeal and endeavours of the firſt reformers commended.

The knowledge of languages commendable, and ſchools neceſſary.

The Papiſts literature and knowledge, eſpecially the Jeſuits.

flouriſheth in their *univerſities* and *cloyſters*, than before, (eſpecially in the *Ignatian* or *Jeſuitick ſect*) they are as far now as ever from a true *reformation*, and more hardened in their pernicious *doctrines*. But all this will not make it a neceſſary qualification to a miniſter, far leſs a more neceſſary qualification than the grace of God and his Spirit; becauſe the Spirit and grace of God can make up this want in the moſt ruſtick and ignorant; but this knowledge can no ways make up the want of the Spirit in the moſt learned and eloquent. For all that which man by his own induſtry, learning and knowledge in the *languages*, can interpret of the ſcriptures, or find out, is nothing without the Spirit; he cannot be certain, but may ſtill miſs of the ſenſe of it: whereas a poor man, that knoweth not a letter, when he heareth the ſcriptures read, by the ſame Spirit he can ſay, *This is true*; and by the ſame Spirit he can underſtand, open, and interpret it, if need be: yea, finding his condition to anſwer the condition and experience of the ſaints of old, he knoweth and poſſeſſeth the truths there delivered, becauſe they are ſealed and witneſſed in his own heart by the ſame Spirit. And this we have plentiful experience of in many of thoſe illiterate men, whom God hath raiſed up to be *miniſters* in his church in this day; ſo that ſome ſuch, by his Spirit, have corrected ſome of the errors of the *tranſlators*, as in the third propoſition concerning the *ſcriptures* I before obſerved. Yea, I know myſelf a poor ſhoe-maker, that cannot read a word, who being aſſaulted with a falſe citation of ſcripture, from a publick profeſſor of *divinity*, before the *magiſtrate* of a city, when he had been taken up for preaching to ſome few that came to hear him; I ſay, I know ſuch a one, and he is yet alive, who tho' the profeſſor, who alſo is eſteemed a learned man, conſtantly aſſerted his ſaying to be a ſcripture-ſentence, yet affirmed, not through any certain letter-

The Spirit is the trueſt interpreter of the ſcriptures, whether from the original languages, or without them.

A poor ſhoemaker, that could not read, refutes a profeſſor of divinity's falſe aſſertions from ſcripture.

letter-knowledge he had of it, but from the moſt *certain evidence of the Spirit in himſelf*, that the *profeſſor* was miſtaken; and that the *Spirit of God* never ſaid any ſuch thing as the other affirmed: and the *bible* being brought, it was found as the poor *ſhoemaker* had ſaid.

§. XX. The ſecond part of their *literature* is *logick* and *philoſophy*, an art ſo little needful to a true miniſter, that if one that comes to be a true miniſter hath had it, it is ſafeſt for him to forget and loſe it; for it is the root and ground of all contention and debate, and the way to make a thing a great deal darker, than clearer. For under the pretence of regulating man's reaſon into a certain order and rules, that he may find out (as they pretend) the truth, it leads into ſuch a labyrinth of contention, as is far more fit to make a *Sceptick* than a *Chriſtian*, far leſs a miniſter of Chriſt; yea, it often hinders man from a clear underſtanding of things that his own reaſon would give him; and therefore through its manifold rules and divers inventions, it often gives occaſion for a man, that hath little reaſon, fooliſhly to ſpeak much to no purpoſe; ſeeing a man, that is not very wiſe, may notwithſtanding be a perfect *logician*. And then, if ye would make a man a fool to purpoſe that is not very wiſe, do but teach him *logick* and *philoſophy*; and whereas before he might have been fit for ſomething, he ſhall then be good for nothing, but to ſpeak nonſenſe; for theſe notions will ſo ſwim in his head, that they will make him extremely buſy about nothing. The uſe that wiſe and ſolid men make of it, is, to ſee the emptineſs thereof; therefore ſaith one, *It is an art of contention and darkneſs, by which all other ſciences are rendered more obſcure, and harder to be underſtood.*

2. Logick and philoſophy not needful to a preacher.

The uſe of logick is to ſee its emptineſs.

If it be urged, *That thereby the truth may be maintained and confirmed, and hereticks confuted*;

Anſw. I anſwer, The truth, in men truly rational, needeth not the help thereof; and ſuch as are obſtinate, this will not convince; for by this they may learn twenty tricks and diſtinctions, how to ſhut out the truth: and the truth proceeding from an honeſt heart, and ſpoken forth from the virtue and Spirit of God, will have more influence, and take ſooner and more effectually, than by a thouſand demonſtrations of *logick*; as that *heathen philoſopher** acknowledged, who, diſputing with the *Chriſtian biſhops* in the *council* of *Nice*, was ſo ſubtile, that he could not be overcome by them; but yet by a few words ſpoken by a ſimple old *ruſtick*, was preſently convinced by him, and converted to the Chriſtian faith; and being enquired how he came to yield to that ignorant old man, and not to the biſhops; he ſaid, *That they contended with him in his own way, and he could ſtill give words for words; but there came from the old man that virtue, which he was not able to reſiſt.* This *ſecret virtue* and *power* ought to be the *logick* and *philoſophy* wherewith a true Chriſtian miniſter ſhould be furniſhed; and for which they need not be beholden to *Ariſtotle*. As to *natural logick*, by which rational men, without that art and rules, or ſophiſtical learning, deduce a certain concluſion out of true propoſitions, which ſcarce any man of reaſon wants, we deny not the uſe of it; and I have ſometimes uſed it in this treatiſe; which alſo may ſerve without that *dialectick art*. As for the other part of *philoſophy*, which is called *moral*, or *ethicks*, it is not ſo neceſſary to Chriſtians, who have the rules of the holy ſcriptures, and the gift of the Holy Spirit, by which they can be much better inſtructed. The *phyſical* and *metaphyſical* part may be reduced to the arts of *medicine* and the *mathematicks*, which have nothing to do with the eſſence of a *Chriſtian miniſter*.

An heathen philoſopher diſputing with the biſhops in the council of Nice, was converted to the Chriſtian faith by an ignorant old man, when they could not.

Natural logick uſeful.

3. Ethicks, or the manner-rules to Chriſtians not needful.

4. Phyſicks, and the metaphyſicks, make no preachers of the truth.

* Luçæ Oſiandri Epit. Hiſt. Eccleſ. lib. 2. cap. 5. cent. 4.

miniſter. And therefore the apoſtle *Paul*, who well underſtood what was good for Chriſtian miniſters, and what hurtful, thus exhorted the *Coloſſians*, Col. ii. 8. *Beware leſt any man ſpoil you through philoſophy and vain deceit.* And to his beloved diſciple *Timothy* he writes alſo thus, 1 *Tim.* vi. 20. *O Timothy, keep that which is committed to thy truſt, avoiding profane and vain babblings, and oppoſition of ſcience, falſly ſo called.*

III. The learned ſchool-divinity obnoxious; a monſter; a letter knowledge heathenized.

§. XXI. The third and main part of their literature is *ſchool-divinity*, a *monſter*, made up of ſome *ſcriptural notions* of *truth*, and the *heatheniſh terms* and *maxims*; being, as it were, the *heatheniſh philoſophy chriſtianized*, or rather, the *literal external knowledge of Chriſt heathenized.* It is man in his firſt, fallen, natural ſtate, with his deviliſh wiſdom, pleaſing himſelf with ſome notions of truth, and adorning them with his own ſenſual and carnal wiſdom, becauſe he thinks the ſimplicity of the truth too low and mean a thing for him; and ſo deſpiſeth that ſimplicity, whereſoever it is found, that he may ſet up and exalt himſelf, puffed up with this his monſtrous birth. It is the devil, darkening, obſcuring, and veiling the knowledge of God, with his ſerpentine and worldly wiſdom; that ſo he may the more ſecurely deceive the hearts of the ſimple, and make the truth, as it is in itſelf, deſpicable and hard to be known and underſtood, by multiplying a thouſand difficult and needleſs queſtions, and endleſs contentions and debates. All which, he who perfectly knoweth, is not a whit leſs the ſervant of ſin than he was; but ten times more ſo, in that he is exalted, and proud of iniquity, and ſo much the farther from receiving, underſtanding, or learning the truth, as it is in its own naked ſimplicity; becauſe he is full, learned, rich, and wiſe in his own conceit: and ſo thoſe that are moſt ſkilled in it, wear out their day, and ſpend their pre-

cious time about the infinite and innumerable queſtions they have feigned and invented concerning it. A certain learned man called it, *A two-fold diſcipline, like the race of the* Centaurs, *partly proceeding from divine ſayings, partly from philoſophical reaſons.* A thouſand of their queſtions they confeſs themſelves to be no-ways neceſſary to ſalvation; and yet many more of them they could never agree upon, but are, and ſtill will be, in endleſs janglings about them. The volumes that have been written about it, a man in his whole age could ſcarce read, though he lived to be very old; and when he has read them all, he has but wrought himſelf a great deal more vexation and trouble of ſpirit than he had before. Theſe certainly are the *words multiplied without knowledge*; *by which counſel hath been darkened*, Job xxxviii. 2. They make the ſcripture the text of all this maſs; and it is concerning the ſenſe of it that their voluminous debates ariſe. But a man of a good upright heart may learn more in half an hour, and be more certain of it, by waiting upon *God*, and his *Spirit in the heart*, than by reading a thouſand of their volumes; which by filling his head with many needleſs imaginations, may well ſtagger his faith, but never confirm it: and indeed thoſe that give themſelves moſt to it, are moſt capable to fall into error, as appeareth by the example of *Origen*, who, by his learning, was one of the firſt, that falling into this way of interpreting the ſcriptures, wrote ſo many volumes, and in them ſo many errors, as very much troubled the church. Alſo *Arius*, led by this curioſity and human ſcrutiny, deſpiſing the ſimplicity of the goſpel, fell into his *error*, which was the cauſe of that horrible hereſy which ſo much troubled the church. Methinks the ſimplicity, plainneſs, and brevity of the ſcriptures themſelves, ſhould be a ſufficient reproof for ſuch a ſcience; and

Its needleſs queſtions and endleſs janglings.

Whereby Arius fell into error and ſchiſm.

the

the apoſtles, being honeſt, plain, illiterate men, may be better underſtood by ſuch kind of men now, than with all that maſs of ſcholaſtick ſtuff, which neither *Peter*, nor *Paul*, nor *John*, ever thought of.

§. XXII. But this invention of Satan, where-with he began the *apoſtaſy*, hath been of dange-rous conſequence; for thereby he at firſt ſpoiled the ſimplicity of truth, by keeping up the *heatheniſh learning*, which occaſioned ſuch uncertainty, even among thoſe called *Fathers*, and ſuch de-bate, that there are few of them to be found, who, by reaſon of this mixture, do not only fre-quently contradict one another, but themſelves alſo. And therefore, when the *apoſtaſy* grew greater, he, as it were, buried the truth with this veil of darkneſs, wholly ſhutting out people from true knowledge, and making the learned (ſo accounted) buſy themſelves with idle and need-leſs queſtions; while the weighty truths of God were neglected, and went, as it were, into diſ-uſe.

The apoſta-ſy, and its dangerous conſe-quence.

Many of the Fathers do not only contradict each other, but them-ſelves alſo, and why.

Now, though the groſſeſt of theſe abuſes be ſwept away by *Proteſtants*; yet the evil root ſtill remains, and is nouriſhed and upheld; and the ſcience kept up, as being deemed neceſſary for a miniſter: for, while the pure learning of the *Spirit* of *truth* is de-ſpiſed and neglected, and made in effectual, man's fallen earthly wiſdom is upheld; and ſo in that he la-bours and works with the *ſcriptures*, being out of the *Life* and *Spirit* which thoſe that wrote them were in, by which only they are rightly underſtood, and made uſe of. And ſo he that is to be a miniſter, muſt learn this *art* or *trade* of *merchandizing* with the *ſcriptures*, and be that which the apoſtle would not be, to wit, a *trader with them*, 2 Cor. ii. 17. That he may acquire a knack from a verſe of Scripture, by adding his own barren notions and conceptions to it, and his uncertain con-

Merchandi-zing with the ſcrip-tures, what it is. See alſo 2 Pet. 2. 3.

conjectures, and what he hath ſtolen out of books; for which end he muſt have of neceſſity a good many by him, and may each *ſabbath-day*, as they call it, or oftener, make a diſcourſe for an hour long; and this is called the *preaching of the word:* whereas the gift, grace, and Spirit of God, to teach, open, and inſtruct, and to preach a word in ſeaſon, is neglected; and ſo man's *arts* and *parts*, and *knowledge*, and *wiſdom*, which is *from below*, are ſet up and eſtabliſhed in the temple of God, yea, and above the little *ſeed*; which in effect is *Antichriſt*, working in the myſtery. And ſo the devil may be as good and able a miniſter as the beſt of them; for he has better ſkill in *languages*, and more *logick*, *philoſophy* and *ſchool-divinity*, than any of them; and knows the truth in the notion better than they all, and can talk more eloquently than all thoſe preachers. But what availeth all this? Is it not all but as death, as a painted ſepulchre, and dead carcaſe, without the power, life and ſpirit of Chriſtianity, which is the marrow and ſubſtance of a *Chriſtian miniſtry?* And he that hath this, and can ſpeak from it, though he be a poor ſhepherd, or a fiſherman, and ignorant of all that learning, and of all thoſe queſtions and notions; yet ſpeaking from the Spirit, his miniſtry will have more influence towards the converting of a ſinner unto God, than all of them who are learned after the fleſh; as in that example of the old man at the *council* of *Nice* did appear.

And this they call the preaching of the word.

Thus Antichriſt is eſtabliſhed above the ſeed of the kingdom.

How the devil may be a miniſter of the prieſts goſpel.

§. XXIII. And if in any age, ſince the apoſtles days, God hath purpoſed to ſhew his power by *weak inſtruments*, for the battering down of that *carnal* and *heatheniſh wiſdom*, and reſtoring again the *ancient ſimplicity* of *truth*, this is it. For in our day, God hath raiſed up witneſſes for himſelf, as he did fiſhermen of old; many, yea, moſt of whom, are labouring and mechanick men, who, altogether without that learning, have, by the power

The power of God by by weak inſtruments reſtoring the ſimplicity of truth.

power and Spirit of God, ſtruck at the very root and ground of *Babylon*; and in the ſtrength and might of this power, have gathered thouſands, by reaching their conſciences, into the ſame power and life, who, as to the outward part, have been far more knowing than they, yet not able to reſiſt the virtue that proceeded from them. Of which I myſelf am a true witneſs; and can declare from certain experience, becauſe my heart hath been often greatly broken and tendered by that virtuous life that proceeded from the powerful miniſtry of thoſe illiterate men: ſo that by their very countenance, as well as words, I have felt the evil in me often chained down, and the good reached to and raiſed. What ſhall I then ſay to you, who are lovers of learning, and admirers of knowledge? Was not I alſo a lover and admirer of it, who alſo ſought after it, according to my age and capacity? But it pleaſed God, in his unutterable love, early to withſtand my vain endeavours, while I was yet but eighteen years of age; and made me ſeriouſly to conſider (which I wiſh alſo may befal others) That without *holineſs and regeneration, no man can ſee God*; and that *the fear of the Lord is the beginning of wiſdom, and to depart from iniquity, a good underſtanding*; and how much *knowledge puffeth up*, and leadeth away from that *inward quietneſs, ſtillneſs*, and *humility of mind*, where the Lord appears, and his heavenly wiſdom is revealed. If ye conſider theſe things, then will ye ſay with me, that all this learning, wiſdom and knowledge, gathered in this fallen nature, is but as *droſs* and *dung*, in *compariſon of the croſs of Chriſt*; eſpecially being deſtitute of that power, life and virtue, which I perceived theſe excellent (though deſpiſed, becauſe illiterate) witneſſes of God to be filled with: and therefore ſeeing, that in and among them, I, with many others, have found the *heavenly food* that gives *contentment*,

The powerful miniſtry of illiterate men.

The time of the author's firſt convincement.

Job 28. 28.

ment, let my ſoul ſeek after this *learning*, and wait for it for ever.

Queſ. 3. §. XXIV. Having thus ſpoken of the *call* and *qualifications* of a *goſpel-miniſter*, that which comes next to be conſidered, is, *What his proper work is, how, and by what rule, he is to be ordered?* Our adverſaries do all along go upon *externals*, and therefore have certain preſcribed rules and methods, contrived according to their human and earthly wiſdom: we, on the contrary, walk ſtill upon the ſame *foundation*, and lean always upon the immediate aſſiſtance and influence of that *Holy Spirit*, which God hath given his *children*, to teach them all things, and lead them in all things: which *Spirit*, being the *Spirit of order*, and not of *confuſion*, leads us, and as many as follow it, into ſuch a *comely* and *decent order* as becometh the church of God. But our adverſaries, having ſhut themſelves out from this immediate counſel and influence of the Spirit, have run themſelves into many confuſions and diſorders, ſeeking to eſtabliſh an order in this matter. For ſome will have *firſt* a *chief biſhop*, or *pope*, to rule and be a prince over all; and under him, by degrees, *cardinals*, *patriarchs*, *archbiſhops*, *prieſts*, *deacons*, *ſub-deacons*; and beſides theſe, *Acoluthi*, *Tonſorati*, *Oſtiarii*, &c. And in their *theology* (as they call it) *profeſſors*, *bachelors*, *doctors*, &c. And others would have every nation *independent* of another, having its own *metropolitan* or *patriarch*; and the reſt in order ſubject to him, as before. Others again are againſt all *precedency* among *paſtors*, and conſtitute their *ſubordination* not of perſons, but of powers: as firſt the *conſiſtory*, or *ſeſſion*; then the *claſs*, or *preſbytery*; then the *provincial*; and then the *national ſynod* or *aſſembly*. Thus they *tear one another*, and contend among themſelves concerning the ordering, diſtinguiſhing, and making their ſeveral orders and offices; concerning which there hath been no leſs

The work of a miniſter.

The Holy Spirit, a Spirit of order, and not of confuſion.

Popiſh orders and offices, &c.

conteſt,

conteſt, not only by way of verbal diſpute, but even by fighting, tumults, wars, devaſtations, and bloodſhed, than about the conquering, overturning, and eſtabliſhing of kingdoms. And the *hiſtories* of late times are as full of the various *tragedies*, acted on account of this *ſpiritual* and *eccleſiaſtical monarchy* and *commonwealth*, as the *hiſtories* of old times are of the wars and conteſts that fell out both in the *Aſſyrian*, *Perſian*, *Greek* and *Roman* empires: theſe laſt upon this account, though among thoſe that are called *Chriſtians*, have been no leſs bloody and cruel than the former among *heathens*, concerning their outward empires and governments. Now all this, both among *Papiſts* and *Proteſtants*, proceedeth, in that they ſeek in imitation to uphold a form and ſhadow of things, tho' they want the power, virtue and ſubſtance; while for many of their orders and forms they have not ſo much as the name in the ſcripture. But in oppoſition to all this maſs of formality, and heap of orders, rules and governments, we ſay, *the ſubſtance is chiefly to be ſought after, and the power, virtue and ſpirit, is to be known and waited for, which is one* in all the different names and offices the ſcripture makes uſe of; as appears by 1 *Cor.* xii. 4. (often before-mentioned) *There are diverſities of gifts, but the ſame Spirit.* And after the apoſtle, throughout the whole chapter, hath ſhewn how one and the ſelf-ſame Spirit worketh in and quickeneth each member; then in *verſe* 28. he ſheweth how thereby God hath ſet in the church, firſt *apoſtles*, ſecondly *prophets*, *teachers*, &c. And likewiſe to the ſame purpoſe, *Eph.* iv. 11. he ſheweth, how by theſe gifts *he hath given ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors, ſome teachers*, &c. Now it never was Chriſt's purpoſe, nor the apoſtles, that *Chriſtians* ſhould, without this Spirit and heavenly gift, ſet up a ſhadow and form of theſe orders, and ſo make ſeveral ranks and

Wars and bloodſhed about church government.

The ground and cauſe thereof.

and degrees, to eſtabliſh a *carnal miniſtry* of men's making, without the life, power and Spirit of Chriſt: this is that *work* of *Antichriſt*, and *myſtery* of *iniquity*, that hath got up in the dark night of apoſtaſy. But in a true *church* of *Chriſt*, gathered together by God, not only into the belief of the *principles of truth*, but alſo into the power, life and Spirit of *Chriſt*, the Spirit of God is the orderer, ruler and governor; as in each particular, ſo in the general. And when they aſſemble together to wait upon God, and to worſhip and adore him; then ſuch as the Spirit ſets apart for the *miniſtry*, by its divine power and influence opening their mouths, and giving them to exhort, reprove, and inſtruct with virtue and power; theſe are thus ordained of God and admitted into the *miniſtry*, and their brethren cannot but hear them, receive them, and alſo *honour them for their work's ſake*. And ſo this is not *monopolized* by a certain kind of men, as the *clergy* (who are to that purpoſe educated and brought up as other carnal *artiſts*) and the reſt to be deſpiſed as *laicks*; but it is left to the *free gift of God* to chooſe any whom he ſeeth meet thereunto, whether rich or poor, ſervant or maſter, young or old, yea, male or female. And ſuch as have this call, verify the goſpel, by *preaching not in ſpeech only, but alſo in power, and in the Holy Ghoſt, and in much fulneſs*, 1 Theſſ. i. 5. and cannot but be received and heard by the *ſheep of Chriſt*.

The work of Antichriſt and myſtery of iniquity.

Such as the Spirit ſets apart to the miniſtry, their brethren hear them.

The clergy and laicks.

Women may preach.

Object. §. XXV. But if it be objected here, *That I ſeem hereby to make no diſtinction at all betwixt miniſters and others; which is contrary to the apoſtle's ſaying*, 1 Cor. xii. 29. *Are all apoſtles? Are all prophets? Are all teachers?* &c. From thence they inſinuate, *That I alſo contradict his compariſon in that chapter, of the church of Chriſt with a human body*; as where he ſaith, verſe 17. *If the whole body were an eye, where were the hearing? If the whole were hearing,*

where were the ſmelling? &c. *Alſo the apoſtle not only diſtinguiſheth the miniſters of the church in general from the reſt of the members, but alſo from themſelves; as naming them diſtinctly and ſeparately, apoſtles, prophets, evangeliſts, paſtors, teachers,* &c.

As to the laſt part of this objection, to which I ſhall firſt anſwer; it is apparent, that this diverſity of names is not to diſtinguiſh ſeparate offices, but to denote the different and various operations of the Spirit; a manner of ſpeech frequent with the apoſtle *Paul*, wherein he ſometimes expatiates to the illuſtrating of the glory and praiſe of God's grace: as in particular, *Rom.* xii. 6. *Having then gifts differing according to the grace that is given us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtering; or he that teacheth, on teaching; or he that exhorteth, on exhortation.* Now none will ſay from all this, that theſe are *diſtinct offices*, or do not or may not coincide in one perſon, as may all thoſe other things mentioned by him in the ſubſequent verſes, viz. *Of loving, being kindly affectioned, fervency of Spirit, hoſpitality, diligence, bleſſing, rejoicing*, &c. which he yet numbers forth as different gifts of the Spirit, and according to this objection might be placed as diſtinct and ſeparate offices, which were moſt abſurd.

Anſ. 1. Diverſity of names makes no diſtinct offices; but which may coincide, or be together in one perſon.

Secondly, In theſe very places mentioned it is clear that it is no real diſtinction of ſeparate offices; becauſe all acknowledge, that *paſtors* and *teachers*, (which the apoſtle there no leſs ſeparateth and diſtinguiſheth, than *paſtors* and *prophets*, or *apoſtles*) are one and the ſame, and coincide in the ſame *office* and *perſon*; and therefore may be ſaid ſo of the reſt. For [*prophecy*] as it ſignifies the *foretelling of things to come*, is indeed a diſtinct gift, but no diſtinct office; and therefore our adverſaries do not place it among their ſeveral orders: neither will they deny, but that it both may be and hath been

Prophecy and propheſying, its twofold ſignification.

been given of God to ſome, that not only have been *paſtors* and *teachers*, and that there it hath coincided in one perſon with theſe other offices, but alſo to ſome of the *laicks*: and ſo it hath been found, according to their own confeſſion, without the limits of their *clergy*. *Prophecy* in the other ſenſe, to wit, as it ſignifies a *ſpeaking from the Spirit of truth*, is not only peculiar to *paſtors* and *teachers*, who ought ſo to *propheſy*; but even a common privilege to the *ſaints*. For though to inſtruct, teach and exhort, be proper to ſuch as are more particularly called to the work of the *miniſtry*; yet it is not ſo proper to them, as not to be (when the ſaints are met together, as any of them are moved by the Spirit) common to others: for ſome acts belong to all in ſuch a relation; but not only to thoſe within that relation: *Competunt omni, ſed non ſoli.* Thus to *ſee* and *hear* are proper acts of a man; ſeeing it may be properly predicated of him, that he *heareth* and *ſeeth*: yet are they common to other creatures alſo. So to *propheſy* in this ſenſe, is indeed proper to *miniſters* and *teachers*; yet not ſo, but that it is common and lawful to other *ſaints*, when moved thereunto, tho' it be not proper to them by way of relation: becauſe, notwithſtanding that motion, they are not particularly called to the work of the *miniſtry*, as appears by 1 *Cor.* xiv. where the apoſtle at large declaring the order and ordinary method of the church, ſaith, verſ. 30, 31. *But if* any thing *be revealed to another that ſitteth by, let the firſt hold his peace*; *for ye may all propheſy one by one, that all may learn, and all be comforted*: which ſheweth that none is here excluded. But yet that there is a *ſubordination*, according to the various meaſures of the gift received, the next verſe ſheweth: *And the ſpirits of the prophets are ſubject to the prophets: for God is not the* author *of confuſion, but of peace.* Now that *propheſying*, in this ſenſe, may be *common to all ſaints*, appears

To propheſy, a privilege of teachers, and of all the ſaints.

appears by verſe 39. of the ſame chapter, where ſpeaking to [*all*] in general, he ſaith, *Wherefore, brethren, covet to propheſy*; and verſe 1. he exhorts them, ſaying, *Deſire ſpiritual gifts, but rather that ye may propheſy.*

Who are evangeliſts; and whether any may term themſelves ſo now-a-day.

Secondly, As to *evangeliſts* the ſame may be ſaid; for whoever preacheth the *goſpel* is really an *evangeliſt*, and ſo conſequently every true *miniſter* of the *goſpel* is one; elſe what proper office can they aſſign to it, unleſs they ſhould be ſo fooliſh as to affirm hat none were *evangeliſts* but *Matthew Mark*, *Luke*, and *John*, who wrote the account of Chriſt's life and ſufferings? and then it were neither a particular office, ſeeing *John* and *Matthew* were apoſtles, *Mark* and *Luke* paſtors and teachers, ſo that there they coincided in one. And indeed it is abſurd to think, that upon that particular account the apoſtle uſed the word [*evangeliſt.*] *Calvin* acknowledgeth, that *ſuch as preach the goſpel in purity, after ſome time of apoſtaſy, may be truly called* evangeliſts, and therefore ſaith, that *there were apoſtles in his time*; and hence the *Proteſtants*, at their firſt coming forth, termed themſelves *evangelici*, or *evangelicks.*

Who is an apoſtle.

Laſtly, An *apoſtle*, if we look to the etymology of the word, ſignifies *one that is ſent*; and in reſpect *every true miniſter is ſent of God*, in ſo far he is an *apoſtle*; though the *twelve*, becauſe of their being *ſpecially ſent of Chriſt*, were therefore called *apoſtles*, κατ' ἐξοχὴν, or *per eminentiam*, i. e. by way of excelency. And yet that there was no limitation to ſuch a number, as ſome fooliſhly imagine, appears, becauſe after that number was filled up, the apoſtle *Paul* was afterwards ſo called; therefore we judge that theſe are no diſtinct ſeparate offices, but only names uſed upon occaſion to expreſs the more eminent ariſing and ſhining forth of *God's grace.* As if any *miniſter* of *Chriſt* ſhould now proſelyte and turn a whole nation to the *Chriſtian*

They were not limited to ſuch a number.

Whether any man be called an apoſtle at this day.

faith, though he had no diſtinct office, yet I doubt not but both *Papiſts* and *Proteſtants* would judge it tolerable to call ſuch an one an *apoſtle*, or an *evangeliſt*; for on this account the *Jeſuits* call ſome of their ſect *apoſtles* of *India* and of *Japan*; and *Calvin* teſtifies that there were *apoſtles* and *evangeliſts* in his time, in reſpect to the *reformation*; upon which account alſo we have known *John Knox* often called the *apoſtle* of *Scotland*. So that we conclude that *miniſters*, *paſtors*, or *teachers* do comprehend *all*, and that the office is but *one*, and therefore in that reſpect we judge there ought to be no precedency among them: to prove which I ſhall not here inſiſt, ſeeing it is ſhewn largely, and treated of by ſuch as have denied the *Dioceſan Epiſcopacy*, as they call it.

Upon what account John Knox was called the apoſtle of Scotland.

Anſ. 2. §. XXVI. As to the firſt part of the *objection*, viz. *That I ſeem to make no diſtinction betwixt the miniſter and people*, I anſwer, If it be underſtood of a liberty to *ſpeak* or *propheſy* by the *Spirit*, I ſay all may do that, when moved thereunto, as above is ſhewn; but we do believe and affirm that ſome are more particularly called to the work of the *miniſtry*, and therefore are fitted of the Lord for that purpoſe; whoſe work is more conſtantly and particularly to inſtruct, exhort, admoniſh, overſee, and watch over their brethren; and that as there is ſomething more incumbent upon them in that reſpect than upon every common believer, ſo alſo, as in that relation, there is due to them from the flock ſuch obedience and ſubjection as is mentioned in theſe teſtimonies of the ſcripture, *Heb.* xiii. 17. 1 *Theſſ.* v. 12, 13. 1 *Tim.* v. 17. 1 *Pet.* v. 5. Alſo beſides theſe who are thus particularly called to the *miniſtry*, and conſtant labour in the word and doctrine, there are alſo the *elders*, who though they be not moved to a frequent teſtimony by way of declaration in words, yet as

Liberty to propheſy all have by the Spirit.

The elders take care for the widows, the poor, and fatherleſs.

ſuch

ſuch are grown up in the experience of the bleſſed work of truth in their hearts, they watch over and privately admoniſh the young, take care for the widows, the poor, and fatherleſs, and look that nothing be wanting, but that peace, love, unity, concord, and ſoundneſs be preſerved in the *church of Chriſt*; and this anſwers to the *deacons* mentioned *Acts* vi.

The diſtinction of clergy and laity not to be found in ſcripture.

That which we oppoſe, is the diſtinction of *laity* and *clergy*, which in the ſcripture is not to be found, whereby none are admitted unto the work of the *miniſtry* but ſuch as are educated at *ſchools* on purpoſe, and inſtructed in *logick* and *philoſophy*, &c. and ſo are at their apprenticeſhip to learn the *art* and *trade* of *preaching*, even as a man learns any other *art*, whereby all other honeſt *mechanick men*, who have not got this *heatheniſh art*, are excluded from having this privilege. And ſo he that is a *ſcholar* thus bred up muſt not have any honeſt trade whereby to get him a livelihood, if he once intend for the *miniſtry*, but he muſt ſee to get him a place, and then he hath his *ſet hire* for a *livelihood* to him. He muſt alſo be diſtinguiſhed from the reſt by the colour of his cloaths; for he muſt only wear *black*, and muſt be a *maſter of arts*: but more of this hereafter.

Their garb.

§. XXVII. As this manner of ſeparating men for the *miniſtry* is nothing like the church in the apoſtles days, ſo great evils have and do follow upon it. For firſt, Parents ſeeing both the honour and profit that attends the *clergy*, do allot their children ſometimes from their infancy to it, and ſo breed them up on purpoſe. And others, come to age, upon the ſame account betake them to the ſame trade, and having theſe natural and acquired parts that are judged the neceſſary qualifications of a *miniſter*, are thereby admitted, and ſo are bred up in idleneſs and pleaſure, thinking

The clergy's ſtudy out of books, the gift of God neglected.

it a diſgrace for them to work with their hands; and ſo juſt ſtudy a little out of their books, to make a diſcourſe once or twice a week during the running of an hour-glaſs; whereas the gift, grace, and Spirit of God, to call and qualify for the *miniſtry*, is neglected and overlooked. And many *covetous*, *corrupt*, *earthly*, *carnal* men, having a mere ſhew and form, but ſtrangers to, and utterly ignorant of, the inward work and grace upon their hearts, are brought in and intrude themſelves, and ſo through them death, barrenneſs, and darkneſs, and by conſequence ſuperſtition, error, and idolatry have entered and leavened the *church*. And they that will narrowly obſerve, ſhall find that it was thus the *apoſtaſy* came to take place; of the truth of which I could give many examples, which for brevity's ſake I omit. Thus the office, reverence, and reſpect due to it were annexed to the mere name, ſo that when once a man was ordained a *biſhop* or a *prieſt*, he was heard and believed, though he had nothing of the Spirit, power, and life that the true *apoſtles* and *miniſters* were in. And thus in a ſhort time the ſucceſſion came to be of the name and title, and the office was thereto annexed; and not of the nature, virtue, and life; which in effect made them to ceaſe to be the *miniſtry* and *miniſters* of *Chriſt*, but only a ſhadow and vain image of it; which alſo decaying, was in ſome ages ſo metamorphoſed, that not only the ſubſtance was loſt, but the very form wholly vitiated, altered, and marred; ſo that it may be far better ſaid of the pretended *Chriſtian church*, as was diſputed of *Theſeus*'s boat (which by the piecing of many new pieces of timber was wholly altered) *whether indeed it were the ſame or another?* But in caſe that the firſt had been of *oak*, and the pieces laſt put in but of rotten *fir*, and that alſo the form had been ſo far changed as to be nothing like the firſt, I think it would have ſuf-

The marred church compared to Theſeus's pieced boat.

fered

fered no diſpute, but might have eaſily been concluded to be quite another, retaining nothing but the name, and that alſo unjuſtly. Secondly, From this diſtinction of *laity* and *clergy* this abuſe alſo follows, that *good*, *honeſt*, *mechanick men*, and others who have not learned the art and trade of preaching, and ſo are not licentiated according to theſe rules they preſcribe unto themſelves; ſuch, I ſay, being poſſeſſed with a falſe opinion that it is not lawful for them to meddle with the *miniſtry*, nor that they are any ways fit for it, becauſe of the defect of that literature, do thereby neglect the gift in themſelves, and quench many times the *pure breathings of the Spirit of God* in their hearts; which, if given way to, might prove much more for the edification of the church than many of the *conned ſermons* of the learned. And ſo by this means the apoſtle's command and advice is ſlighted, who exhorteth, 1 *Theſſ.* v. 19, 20. *not to quench the Spirit, nor deſpiſe propheſyings.* And all this is done by men pretending to be *Chriſtians*, who glory that the firſt *preachers* and *propagators* of their *religion* were ſuch kind of plain mechanick men, and illiterate. And even *Proteſtants* do no leſs than *Papiſts* exclude ſuch kind of men from being *miniſters* among them, and thus limit the Spirit and gift of God; though their *Fathers*, in oppoſition to *Papiſts*, aſſerted the contrary; and alſo their own *hiſtories* declare how that kind of illiterate men did, without learning, by the Spirit of God, greatly contribute in divers places to the *Reformation*.

The abuſe following the diſtinction of laity and clergy.

Both Proteſtants and Papiſts exclude mechanick men from preaching, who greatly contributed to the reformation.

By this it may appear, that as in *calling* and *qualifying*, ſo in *preaching* and *praying*, and the other particular ſteps of the *miniſtry*, every true *miniſter* is to know the Spirit of God by its virtue and life to accompany and aſſiſt him; but becauſe this relates to *worſhip*, I ſhall ſpeak of it more largely in the next propoſition, which is concerning *worſhip*.

The laſt thing to be conſidered and inquired into is, concerning the *maintenance of a goſpel miniſter*; but before I proceed, I judge it fit to ſpeak ſomething in ſhort concerning the *preaching of women*, and to declare what we hold in that matter.

Womens publick preaching and praying aſſerted.

Seeing *male and female are one in Chriſt Jeſus*, and that he gives his Spirit no leſs to *one* than to the *other*, when God moveth by his Spirit *in a woman*, we judge it no ways unlawful for her to preach in the aſſemblies of God's people. Neither think we that of *Paul*, 1 Cor. xiv. 34. to reprove the *inconſiderate* and *talkative women* among the *Corinthians*, who troubled the church of Chriſt with their *unprofitable queſtions*, or that, 1 *Tim.* ii. 11, 12. that *women ought to learn in ſilence, not uſurping authority over the man*, any ways repugnant to this doctrine; becauſe it is clear that *women* have *propheſied* and *preached* in the *church*, elſe had that ſaying of *Joel* been ill applied by *Peter*, Acts ii. 17. And ſeeing *Paul* himſelf, in the ſame *epiſtle* to the *Corinthians*, giveth rules how women ſhould behave themſelves in their publick *preaching* and *praying*, it would be a manifeſt contradiction if that other place were taken in a larger ſenſe. And the ſame *Paul* ſpeaks of a *woman* that laboured with him in the *work of the goſpel:* and it is written that *Philip* had *four daughters* that propheſied. And Laſtly, It hath been obſerved, that God hath *effectually* in this day *converted many ſouls* by the *miniſtry of women*; and by them alſo frequently comforted the ſouls of his children; which manifeſt experience puts the thing beyond all controverſy. But now I ſhall proceed to ſpeak of the *maintenance of miniſters*.

Acts 21. 9.

Queſ. 4. Miniſters maintenance.

The miniſters food and their maintenance ſtated.

§. XXVIII. We freely acknowledge, as the *propoſition* holds forth, that there is an obligation upon ſuch to whom God ſends, or among whom he raiſeth up a *miniſter*, that, if need be, they miniſter to his neceſſities. Secondly, That it is lawful for

for him to receive what is neceſſary and convenient. To prove this I need not inſiſt, for our adverſaries will readily grant it to us; for the thing we affirm is, that this is all that theſe ſcripture teſtimonies relating to this thing do grant, *Gal.* vi. 6. 1 *Cor.* ix. 11, 12, 13, 14. 1 *Tim.* v. 16. That which we then oppoſe in this matter is, Firſt, That it ſhould be conſtrained and limited. Secondly, That it ſhould be ſuperfluous, chargeable, and ſumptuous. And Thirdly, The manifeſt abuſe thereof, of which I ſhall alſo briefly treat.

I. Againſt conſtrained maintenance.

As to the Firſt, our adverſaries are forced to recur to the example of the *law*; a refuge they uſe in defending moſt of their errors and ſuperſtitions, which are contrary to the nature and purity of the *goſpel*.

Object. They ſay, *God appointed the* Levites *the tithes, therefore they belong alſo to ſuch as miniſter in holy things under the* goſpel.

Anſw. I anſwer, All that can be gathered from this is, that as the *prieſts* had *a* maintenance allowed them under the *law*, ſo alſo the *miniſters* and *preachers* under the *goſpel*, which is not denied; but the compariſon will not hold that they ſhould have the *very ſame*; ſince, Firſt, There is no expreſs *goſpel command* for it, neither by Chriſt nor his apoſtles. Secondly, The parity doth no ways hold betwixt the *Levites* under the *law*, and the *preachers* under the *goſpel*; becauſe the *Levites* were one of the tribes of *Iſrael*, and ſo had a right to a part of the inheritance of the land as well as the reſt of their brethren; and having none, had this allotted to them in lieu of it. Next, The tenth of the *tithes* was only allowed to the *prieſts* that ſerved at the altar, the reſt being for the *Levites*, and alſo to be put up in ſtore-houſes, for entertaining of widows and ſtrangers. But theſe *preachers*, notwithſtanding they inherit what they have by their parents, as well as other men, yet claim the

Tithes were appointed for the Levites, not for goſpe preachers.

whole *tithes*, allowing nothing either to widow or ſtranger. But as to the *tithes* I ſhall not inſiſt, becauſe divers others have clearly and learnedly treated of them apart, and alſo divers *Proteſtants* do confeſs them not to be *jure divino*; and the parity as to the *quota* doth not hold, but only in general as to the *obligation* of a *maintenance*; which *maintenance*, though the hearers be obliged to give, and fail of their duty if they do not, yet that it ought neither to be ſtinted, nor yet forced, I prove; becauſe Chriſt, when he ſent forth his apoſtles, ſaid, *Freely ye have received, freely give*, Mat. x. 8. and yet they had liberty to receive meat and drink from ſuch as offered them, to ſupply their need. Which ſhews that they were not to ſeek or require any thing by force, or to ſtint, or make a bargain beforehand, as the *preachers* as well among *Papiſts* as *Proteſtants* do in theſe days, who will not preach to any until they be firſt ſure of ſo much a year; but on the contrary, theſe were to do their duty, and freely to communicate, as the Lord ſhould order them, what they had received, without ſeeking or expecting a reward.

Reaſ. 1. The goſpel freely to be preached without ſo much a year.

The anſwer given to this by *Nicolaus Arnoldus*, Exercit. Theolog. Sect. 42, 43. is not to be forgotten, but indeed to be kept upon record for a perpetual remembrance of him and his brethren; for he frankly anſwers after this manner, *We have not freely received, and therefore are not bound to give freely.* The anſwer I confeſs is ingenuous and good; for if thoſe that receive freely are to give freely, it would ſeem to follow by the rule of *contraries*, that thoſe that receive not freely ought not to give freely, and I ſhall grant it; only they muſt grant me, that they preach not by and according to the *gift and grace of God* received, nor can they be *good ſtewards of the manifold grace of God*, as every true *miniſter* ought to be; or elſe they have

Nic. Arnoldus's anſwer to Freely ye have received, &c.

have gotten this *gift* or *grace* by money, as *Simon Magus* would have been compaſſing it, ſince they think themſelves not bound to give it without money again. But to be plain, I believe he intended not that it was from the *gift* or *grace* of *God* they were to preach, but from their *acquired arts* and *ſtudies*, which have coſt them much labour and alſo ſome money at the *univerſity*; and therefore, as he that puts his ſtock into the publick bank expects intereſt again, ſo theſe *ſcholars*, having ſpent ſome money in learning the art of preaching, think they may boldly ſay *they have it not freely*; for it hath coſt them both money and pains, and therefore they expect both money and eaſe again. And therefore, as *Arnoldus* gets money for teaching his young ſtudents the *art* and *trade* of *preaching*, ſo he intends they ſhould be repaid before they give it again to others. It was of old ſaid, *Omnia venalia Romæ*, i. e. *All things are ſet to ſale at* Rome; but now the ſame proverb may be applied to *Franequer*. And therefore *Arnoldus's ſtudents*, when they go about to preach, may ſafely ſeek and require hereby, telling their hearers their maſter's maxim, *Nos gratis non accepimus, ergo neque gratis dare tenemur*. But then they may anſwer again, That they find them and their maſter to be none of his *miniſters*, who when he ſent forth his diſciples, gave them this command, *Freely ye have received, freely give*, and therefore we will have none of your teaching, becauſe we perceive you to be of the number of thoſe *that look for their gain from their quarter*.

Simon Magus.

All things are ſet to ſale at Rome, to Franequer applied.

Iſai. 56. 11.

§. XXIX. Secondly, The ſcripture teſtimonies that urge this are in the ſame nature of thoſe that preſs *charity* and *liberality* towards the poor, and command *hoſpitality*, &c. but theſe are not nor can be ſtinted to a certain quantity, becauſe they are deeds merely voluntary, where the obedience to the command lieth in the good will of the

Reaſ. 2.

Mere voluntary deeds no man can ſtint them.

the giver, and not in the matter of the thing given, as Chriſt ſheweth in the example of the *widow's mite*. So that though there be an obligation upon *Chriſtians* to miniſter of outward things to their miniſters, yet there can be no definition of the quantity but by the giver's own conſent, and a little from one may more truly fulfil the obligation than a great deal from another. And therefore as *acts of charity* and *hoſpitality* can neither be limited nor forced, ſo neither can this.

Object. If it be objected, *That miniſters may and ought to exhort, perſuade, yea and earneſtly preſs* Chriſtians, *if they find them defective therein, to acts of charity and hoſpitality, and ſo may they do alſo to the giving of maintenance*;

Anſw. I anſwer, All this ſaith nothing for a *ſtinted* and *forced maintenance*, for which there cannot ſo much as the ſhew of one ſolid argument be brought from ſcripture. I confeſs *miniſters* may uſe exhortation in this as much as in any other caſe, even as the apoſtle did to the *Corinthians*, ſhewing them their duty; but it were fit for *miniſters* that ſo do (that their teſtimony might have the more weight, and be the freer of all ſuſpicion of covetouſneſs and ſelf-intereſt) that they might be able to ſay truly in the ſight of God that which the ſame apoſtle ſubjoins upon the ſame occaſion, 1 *Cor.* ix. 15, 16, 17, 18. *But I have uſed none of theſe things; neither have I written theſe things, that it ſhould be ſo done unto me: for it were better for me to die, than that any man ſhould make my glorying void. For though I preach the goſpel, I have nothing to glory of; for neceſſity is laid upon me, yea woe is unto me if I preach not the goſpel. For if I do this thing willingly, I have a reward; but if againſt my will, a diſpenſation of the goſpel is committed unto me. What is my reward then? Verily that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.*

Paul's labour was that the goſpel might be without charge.

Thirdly,

Thirdly, As there is neither precept nor example for this forced and ſtinted maintenance in the ſcripture, ſo the apoſtle, in his ſolemn farewel to the *paſtors* and *elders* of the church of *Epheſus*, guards them againſt it, *Acts* xx. 33, 34, 35. But if the thing had been either lawful or practiſed, he would rather have exhorted them to be content with their ſtinted hire, and not to covet more; whereas he ſheweth them, firſt, by his own example, that they were not to *covet or expect any man's ſilver or gold*; ſecondly, that they ought to *work with their hands* for an honeſt livelihood, as he had done; and laſtly, he exhorts them ſo to do from the words of Chriſt, *becauſe it is a more bleſſed thing to give than to receive*; ſhewing that it is ſo far from a thing that a true miniſter ought to aim at, or expect, that it is rather a burden to a true miniſter, and croſs to him, to be reduced to the neceſſity of wanting it. Reaſ. 3. Paul coveted no body's ſilver or gold.

§. XXX. Fourthly, If a forced and ſtinted maintenance were to be ſuppoſed, it would make the miniſters of Chriſt juſt one with thoſe hirelings whom the prophets cried out againſt. For certainly if a man make a bargain to preach to people for ſo much a year, ſo as to refuſe to preach unleſs he have it, and ſeek to force the people to give it by violence, it cannot be denied that ſuch a one preacheth for hire, and ſo *looks for his gain from his quarter*, yea and *prepares war againſt ſuch as put not into his mouth*; but this is the particular ſpecial *mark* of a falſe prophet and an hireling, and therefore can no ways belong to a true miniſter of Chriſt. Reaſ. 4. No hireling fitting the goſpel of Chriſt. Mic. 3. 5.

Next, that a ſuperfluous maintenance, that is, more than in reaſon is needful, ought not to be received by Chriſtian miniſters, will not need much proof, ſeeing the more moderate and ſober, both among *Papiſts* and *Proteſtants*, readily confeſs it, who with one voice exclaim againſt the *exceſſive* Moderate Proteſtants and Papiſts exclaim againſt the exceſs of the clergy's revenues.

ceſſive revenues of the *clergy*; and that it may not want a proof from ſcripture, what can be more plain than that of the apoſtle to *Timothy*? 1 Tim. vi. 7, 8, 9, 10. where he both ſhews wherewith we ought to be content, and alſo the hazard of ſuch as look after more; and indeed, ſince that very obligation of giving maintenance to a miniſter is founded upon their need, and ſuch as have opportunity to work are commended rather in not receiving than in receiving, it can no ways be ſuppoſed lawful for them to receive more than is ſufficient. And indeed, were they truly pious and right, though neceſſitous, they would rather incline to take too little, than be gaping after too much.

II. The exceſs of the prieſts and biſhops revenues.

§. XXXI. Now that there is great exceſs and abuſe hereof among Chriſtians, the vaſt revenues which the biſhops and prieſts have, both *Papiſts* and *Proteſtants*, do declare; ſince I judge it may be ſaid without any hyperbole, that ſome particular perſons have more paid them yearly than Chriſt and his apoſtles made uſe of in their whole lifetime, who yet wanted not what was needful as to the outward man, and no doubt deſerved it far better than thoſe that enjoy that fulneſs. But it is manifeſt theſe *biſhops* and *prieſts love their fat* benefices, *and the pleaſure and honour that attends them, ſo well, that they purpoſe neither to follow Chriſt nor his apoſtles example or advice in this matter.*

Object. But it is uſually objected, That *Chriſtians are become ſo hard-hearted, and generally ſo little heed ſpiritual things, that if miniſters had not a ſettled and ſtinted maintenance ſecured them by law, they and their families might ſtarve for want of bread.*

Anſw. I anſwer, This objection might have ſome weight as to a carnal miniſtry, made up of natural men, who have no life, power, nor virtue with them, and ſo may inſinuate ſome need of ſuch a main-

a maintenance for ſuch a miniſtry; but it ſaith nothing as to ſuch as are called and ſent of God, *who ſends no man a wayfaring upon his own charges*; and ſo go forth in the authority and power of God, to turn people from *darkneſs* to *light*; for ſuch can truſt to him that ſendeth them, and do believe that he will provide for them, knowing that he requireth nothing of any but what he giveth power to perform; and ſo when they return, if he enquire, can ſay *they wanted nothing*. And ſuch alſo when they ſtay in a place, being immediately furniſhed by God, and not needing to borrow and ſteal what they preach from books, and take up their time that way, fall a working at their lawful employments and labour with their hands, as *Paul* did when he gathered the church at *Corinth*. And indeed if this objection had any weight, the apoſtles and primitive paſtors ſhould never have gone forth to convert the nations, for fear of want. Doth not the doctrine of Chriſt teach us to venture all, and part with all, to ſerve God? Can they then be accounted miniſters of Chriſt who are afraid to preach him leſt they get not money for it, or will not do it until they be ſure of their payment? What ſerves the miniſtry for but to perfect the ſaints, and ſo to convert them from that hard-heartedneſs?

They wanted nothing whom God ſent; they laboured with their hands.

But thou wilt ſay, *I have laboured and preached to them, and they are hard-hearted ſtill, and will not give me any thing:* Object.

Then ſurely thou haſt either not been ſent to them of God, and ſo thy miniſtry and preaching hath not been among them in the power, virtue, and life of Chriſt, and ſo thou deſerveſt nothing; or elſe they have rejected thy teſtimony, and ſo are not worthy, and from ſuch thou oughteſt not to expect, yea nor yet receive any thing, if they would give thee, but thou oughteſt to *ſhake off the duſt from thy feet*, and leave them. And how frivolous this objection is, appears, in that in the darkeſt Anſw.

Mat. 10. 14. If they reject thy teſtimony, ſhake the duſt from off thy feet.

darkeſt and moſt ſuperſtitious times the *prieſts revenues* increaſed moſt, and they were moſt richly rewarded, though they deſerved leaſt. So that he that is truly ſent of God, as he needs not, ſo neither will he, be afraid of want, ſo long as he ſerves ſo good a maſter; neither will he ever forbear to do his work for that cauſe. And indeed ſuch as make this objection ſhew truly that they *ſerve not the Lord Chriſt*, but their own belly, and that makes them ſo anxious for want of food to it.

II. The many abuſes prieſts maintenance brings,

§. XXXII. But laſtly, As to the *abuſes* of this kind of maintenance, indeed he that would go through them all, though he did it paſſingly, might make of it alone a huge volume, they are ſo great and numerous. For this abuſe, as others, crept in with the *apoſtaſy*, there being nothing of this in the primitive times: then the miniſters claimed no *tithes*, neither ſought they a ſtinted or forced maintenance; but ſuch as wanted had their neceſſity ſupplied by the church, and others wrought with their hands. But the perſecutions being over, and the emperors and princes coming under the name of *Chriſtians*, the zeal of thoſe great men was quickly abuſed by the *covetouſneſs* of the *clergy*, who ſoon learned to change their cottages with the palaces of princes, and reſted not until by degrees ſome of them came to be princes themſelves, nothing inferior to them in ſplendor, luxury, and magnificence; a method of living that honeſt *Peter* and *John* the *fiſhermen*, and *Paul* the *tent-maker*, never coveted; and perhaps as little imagined that men pretending to be their ſucceſſors ſhould have arrived to theſe things. And ſo ſoon as the biſhops were thus ſeated and conſtituted, forgetting the life and work of a Chriſtian, they went uſually by the ears together about the precedency and revenues, each coveting the chiefeſt and fatteſt benefice. It is alſo

to

to be regretted to think how ſoon this miſchief crept in among *Proteſtants*, who had ſcarce well appeared when the *clergy* among them began to ſpeak at the old rate, and ſhew that though they had forſaken the biſhop of *Rome*, they were not reſolved to part with their old *benefices*; and therefore ſo ſoon as any princes or ſtates ſhook off the *Pope*'s authority, and ſo demoliſhed the *abbies*, *nunneries*, and other *monuments* of *ſuperſtition*, the reformed *clergy* began preſently to cry out to the magiſtrates to beware of meddling with the church's *patrimony*, ſeverely exclaiming againſt making a lawful uſe of thoſe vaſt revenues that had been ſuperſtitiouſly beſtowed upon the church, ſo called, to the good and benefit of the commonwealth, as no leſs than *ſacrilege*.

The Proteſtants having forſaken the pope, yet would not forſake the rich popiſh revenues.

But by keeping up of this kind of maintenance for the *miniſtry* and *clergymen*, ſo called, there is firſt a bait laid for *covetouſneſs*, *which is idolatry*, and of all things moſt hurtful; ſo that for *covetouſneſs* ſake, many, being led by the deſire of *filthy lucre*, do apply themſelves to be miniſters, that they may get a livelihood by it. If a man have ſeveral children, he will allot one of them to be a miniſter; which if he can get it to be, he reckons it as good as a patrimony: ſo that a fat benefice hath always many expectants; and then what bribing, what courting, what induſtry, and ſhameful actions are uſed to acquire theſe things, is too openly known, and needs not to be proved.

1. The clergy's covetouſneſs.

The ſcandal that by theſe means is raiſed among Chriſtians is ſo manifeſt, that it is become a proverb, that *the* kirk *is always* greedy. Whereby the gift and grace of God being neglected, they have for the moſt part no other motive or rule in applying themſelves to one church more than another but the greater benefice. For though they

The greedy kirk, a proverb.

hypocritically pretend, at their accepting of and entering into their church, that they have nothing before them but the *glory of God* and the *ſalvation of ſouls*; yet if a richer benefice offer itſelf, they preſently find it more for God's glory to remove from the firſt, and go thither. And thus they make no difficulty often to change, while notwithſtanding they accuſe us that we allow miniſters to go from place to place, and not to be tied to one place; but we allow this not for the gaining of money, but as moved of God. For if a miniſter be called to miniſter in a particular place, he ought not to leave it, except God call him from it, and then he ought to obey: for we make *the will of God inwardly revealed*, and *not* the *love of money* and more *gain*, the *ground* of *removing*.

2. The clergy's luxury. Secondly, From this abuſe hath proceeded that *luxury* and *idleneſs* that moſt of the *clergy* live in, even among *Proteſtants* as well as *Papiſts*, to the great ſcandal of Chriſtianity. For not having lawful trades to work with their hands, and being ſo ſuperfluouſly and ſumptuouſly provided for, they live in *idleneſs* and *luxury*; and there doth more *pride*, *vanity*, and *worldly glory* appear in their *wives* and *children* than in moſt others, which is open and evident to all.

3. The clergy's cruelty. Thirdly, They become hereby ſo *glued* to the *love* of *money*, that there is none like them in *malice*, *rage*, and *cruelty*. If they be denied their hire, they rage like drunken men, fret, fume, and as it were go mad. A man may ſooner ſatisfy the ſevereſt creditor than them; the general voice of the poor doth confirm this. For indeed they are far more exact in taking up the tithes of *ſheep*, *geeſe*, *ſwine*, and *eggs*, &c. and look more narrowly to it than to the members of their flock: they will not miſs the leaſt mite; and

and the pooreſt widow cannot eſcape their avaricious hands. Twenty lies they will hear unreproved; and as many oaths a man may ſwear in their hearing without offending them; and greater evils than all this they can overlook. But if thou oweſt them aught, and refuſeſt to pay it, then nothing but war will they thunder againſt thee, and they will ſtigmatize thee with the horrible title of *ſacrilege*, and ſend thee to hell without mercy, as if thou hadſt committed the ſin againſt the Holy Ghoſt. Of all people we can beſt bear witneſs to this; for God having ſhewn us this corrupt and antichriſtian miniſtry, and called us out from it, and gathered us unto his own power and life, to be a *ſeparate people*, ſo that we dare not join with, nor hear theſe antichriſtian hirelings, neither yet put into their mouths, or feed them; oh! what malice, envy, and fury hath this raiſed in their hearts againſt us! That though we get none of their wares, neither will buy them, as knowing them to be naught, yet will they force us to give them money: and becauſe we cannot for conſcience ſake do it, our ſufferings have upon that account been unutterable. Yea, to give account of their cruelty, and ſeveral ſorts of inhumanity uſed againſt us, would make no ſmall hiſtory. Theſe avaricious hirelings have come to that degree of malice and rage, that ſeveral poor labouring men have been carried hundreds of miles from their own dwellings, and ſhut up in priſon, ſome two, ſome three, yea, ſome ſeven years together, for the value of one pound ſterling, and leſs. I know myſelf a poor widow, that for the tithes of her *geeſe*, which amounted not to five ſhillings, was about four years kept in priſon, thirty miles from her houſe. Yea, they by violence for this cauſe have plundered of men's goods the hundred-fold, and prejudiced much more; yea, hundreds have hereby

Poor widow's mite cannot eſcape the prieſts greedy hands.

The work of Antichriſt is fury, envy, malice.

A widow for the tithe of geeſe about four years in priſon.

Some loſt their lives in naſty holes, ſome wounded by the prieſts, &c.

hereby ſpilt their innocent blood, by dying in the *filthy noiſome holes* and *priſons*. And ſome of the *prieſts* have been ſo enraged, that goods thus raviſhed could not ſatisfy them; but they muſt alſo ſatisfy their fury by beating, knocking, and wounding with their hands innocent men and women, for refuſing (for conſcience ſake) to put into their mouths.

Whoſo heap teachers to themſelves, let them provide their ſtipend.

The only way then ſoundly to reform and remove all theſe abuſes, and take away the ground and occaſion of them, is, to take away all *ſtinted* and *forced maintenance* and *ſtipends*. As whoever call or appoint teachers to themſelves, let them accordingly entertain them: and for ſuch as are called and moved to the *miniſtry* by the Spirit of God, thoſe that receive them, and taſte of the good of their *miniſtry*, will no doubt provide things needful for them, and there will be no need of a law to force a hire for them: for he that ſends them, will take care for them; and they alſo, *having food and raiment*, will *therewith be content*.

The difference between the miniſtry of the Quakers and their adverſaries.

§. XXXIII. The ſum then of what is ſaid is, That *the* miniſtry *that we have pleaded for, and which alſo the Lord hath raiſed up among us is, in all its parts, like the true* miniſtry *of the apoſtles and primitive church. Whereas the* miniſtry *our adverſaries ſeek to uphold and plead for, as it doth in all its parts differ from them, ſo, on the other hand, it is very like the falſe prophets and teachers teſtified againſt and condemned in the ſcripture*, as may be thus briefly illuſtrated.

The true miniſters call.

I. The miniſtry and miniſters we plead for, *are ſuch as are immediately called and ſent forth by Chriſt and his Spirit unto the work of the* miniſtry: ſo were the holy apoſtles and prophets, as appears by theſe places, *Mat.* x. 1, 5. *Eph.* iv. 11. *Heb.* v. 4.

1. But the miniſtry and miniſters our oppoſers plead for, *are ſuch as have no immediate call from Chriſt*,

Chriſt, to whom the leading and motion of the Spirit is not reckoned neceſſary; but who are called, ſent forth, and ordained by wicked and ungodly men: ſuch were of old the falſe prophets and teachers, as appears by theſe places, *Jer.* xiv. 14, 15. *item*, chap. xxiii. 21. and xxvii. 15.

True miniſters guide.

II. The miniſters we plead for, *are ſuch as are actuated and led by God's Spirit, and by the power and operation of his grace in their hearts, are in ſome meaſure converted and regenerate, and ſo are good, holy, and gracious men:* ſuch were the holy prophets and apoſtles, as appears from 1 *Tim.* iii. 2, 3, 4, 5, 6. *Tit.* i. 7, 8, 9.

2. But the miniſters our adverſaries plead for, *are ſuch to whom the grace of God is no needful qualification; and ſo may be true miniſters, according to them, though they be ungodly, unholy, and profligate men:* ſuch were the falſe prophets and apoſtles, as appears from *Mic.* iii. 5, 11. 1 *Tim.* vi. 5, 6, 7, 8, &c. 2 *Tim.* iii. 2. 2 *Pet.* ii. 1, 2, 3.

True miniſters work.

III. The miniſters we plead for, *are ſuch as act, move, and labour in the work of the miniſtry, not from their own mere natural ſtrength and ability, but as they are actuated, moved, ſupported, aſſiſted and influenced by the Spirit of God, and miniſter according to the gift received, as good ſtewards of the manifold grace of God:* ſuch were the holy prophets and apoſtles, 1 *Pet.* iv. 10, 11. 1 *Cor.* i. 17. ii. 3, 4, 5, 13. *Acts* ii. 4. *Mat.* x. 20. *Mark* xiii. 11. *Luke* xii. 12. 1 *Cor.* xiii. 2.

3. But the miniſters our adverſaries plead for, *are ſuch as wait not for, nor expect, nor need the Spirit of God to actuate and move them in the work of the miniſtry; but what they do they do from their own mere natural ſtrength and ability, and what they have gathered and ſtolen from the letter of the ſcripture, and other books, and ſo ſpeak it forth in the ſtrength of their own wiſdom and eloquence, and not in the evidence and demonſtration of the Spirit and power:* ſuch were the

falſe prophets and apoſtles, as appears, *Jer.* xxiii. 30, 31, 32, 34, &c. 1 *Cor.* iv. 18. *Jude* 16.

True miniſters humility.

IV. The miniſters we plead for, *are ſuch as, being holy and humble, contend not for precedency and priority, but rather ſtrive to prefer one another, and ſerve one another in love; neither deſire to be diſtinguiſhed from the reſt by their garments and large phylacteries, nor ſeek the greetings in the market-places, nor uppermoſt places at feaſts, nor the chief ſeats in the ſynagogues; nor yet to be called of men* maſter, *&c.* ſuch were the holy prophets and apoſtles, as appears from *Mat.* xxiii. 8, 9, 10. and xx. 25, 26, 27.

4. But the miniſters our adverſaries plead for, *are ſuch as ſtrive and contend for ſuperiority, and claim precedency over one another; affecting and ambitiouſly ſeeking after the forementioned things:* ſuch were the falſe prophets and apoſtles in time paſt, *Mat.* xxiii. 5, 6, 7.

True miniſters free gift.

V. The miniſters we plead for, *are ſuch as having freely received, freely give; who covet no man's ſilver, gold, or garments; who ſeek no man's goods, but ſeek them, and the ſalvation of their ſouls: whoſe hands ſupply their own neceſſities, working honeſtly for bread to themſelves and their families. And if at any time they be called of God, ſo as the work of the Lord hinder them from the uſe of their trades, take what is freely given them by ſuch to whom they have communicated ſpirituals; and having food and raiment, are therewith content:* ſuch were the holy prophets and apoſtles, as appears from *Mat.* x. 8. *Acts* xx. 33, 34, 35. 1 *Tim.* vi. 8.

5. But the miniſters our adverſaries plead for, *are ſuch as not having freely received, will not freely give; but are covetous, doing that which they ought not, for filthy lucre's ſake; as to preach for hire, and divine for money, and look for their gain from their quarter, and prepare war againſt ſuch as put not into their mouths,* &c. *Greedy dogs, which can never have enough. Shepherds who feed themſelves, and not the*

the flock; *eating the fat, and clothing themſelves with the wool*; *making merchandize of ſouls*; *and following the way of Balaam, that loved the wages of unrighteouſneſs:* ſuch were the falſe prophets and apoſtles, *Iſai.* lvi. 11. *Ezek.* xxxiv. 2, 3, 8. *Mic.* iii. 5, 11. *Tit.* i. 10, 11. 2 *Pet.* ii. 1, 2, 3, 14, 15.

True miniſters life and qualification.

And in a word, We are for a holy, ſpiritual, pure and living *miniſtry*, where the *miniſters* are both called, qualified and ordered, actuated and influenced in all the *ſteps* of their *miniſtry* by the Spirit of God; which being wanting, *we judge* they ceaſe to be the *miniſters of Chriſt*.

But they, judging this *life*, *grace*, and *Spirit* no eſſential part of their *miniſtry*, are therefore for the upholding of an human, carnal, dry, barren, fruitleſs and dead *miniſtry*; of which, alas! we have ſeen the fruits in the moſt part of their *churches:* of whom that ſaying of the Lord is certainly verified, *Jer.* xxiii. 32.—*I ſent them not, nor commanded them, therefore they ſhall not profit this people at all, ſaith the* LORD.

PROPOSITION XI.

Concerning WORSHIP.

What the true worſhip is, that is acceptable to God.

All true and acceptable *worſhip* to God is offered in the inward and immediate moving and drawing of his own Spirit, which is neither limited to places, times, nor perſons. For tho' we are to worſhip him always, and continually to fear before him; yet as to the outward ſignification thereof, in *prayers*, *praiſes* or *preachings*, we ought not to do it in our own *will*, *where* and *when* we will; but *where* and *when* we are moved thereunto by the ſtirring and ſecret inſpiration of the Spirit of God in our hearts; which God heareth and accepteth of, and is never wanting to move us thereunto, when need is; of which he himſelf is the alone proper judge. All other *worſhip* then, both *praiſes*, *prayers* or *preachings*, which man ſets about in his own will, and at his own appointment, which he can both begin and end at his pleaſure, do or leave undone as himſelf ſeeth meet, whether they be a *preſcribed form*, as a *liturgy*, &c. or *prayers* conceived *extempore* by the natural ſtrength and faculty of the mind, they are all but *ſuperſtition*, *will-worſhip*, and *abominable idolatry* in the ſight of God, which are now to be denied and rejected, and ſeparated from, in this day of his ſpiritual ariſing: however it might have pleaſed him *(who winked at the times of ignorance*, with a reſpect to the ſimplicity and integrity of ſome, and of his own innocent *ſeed*, which lay as it were buried *in the hearts* of men under that maſs of *ſuperſtition)* to *blow upon the dead and dry bones*, and to raiſe ſome breathings of his own, and anſwer them; and that until the *day* ſhould more clearly *dawn* and *break forth*.

How to be performed.

Superſtition and will-worſhip, idolatry.

§. I. THE *duty of man* towards God lieth chiefly in theſe two generals. 1. *In an holy conformity to the pure law and light of God, ſo as both to forſake*

forſake the evil, and be found in the practice of thoſe perpetual and moral precepts of righteouſneſs and equity. And 2. *In rendering that reverence, honour and adoration to God, that he requires and demands of us*; which is comprehended under *worſhip*. Of the *former* we have already ſpoken, as alſo of the different relations of *Chriſtians*, as they are diſtinguiſhed by the ſeveral meaſures of grace received, and given to every one; and in that reſpect have their ſeveral offices in the *body of Chriſt*, which is the *church*. Now I come to ſpeak of *worſhip*, or of thoſe acts, whether private or publick, general or particular, whereby man renders to God that part of his duty which relates immediately to him: and as *obedience is better than ſacrifice*, ſo neither is any ſacrifice *acceptable*, but that which is done according to the will of him to whom it is *offered*. But men, finding it eaſier to *ſacrifice* in their own wills, than obey God's will, have heaped up *ſacrifices* without *obedience*; and thinking to deceive God, as they do one another, give him a ſhew of reverence, honour and worſhip, while they are both inwardly eſtranged and alienated from his holy and righteous life, and wholly ſtrangers to the pure breathings of his Spirit, in which the acceptable ſacrifice and worſhip is only offered up. Hence it is, that there is not any thing relating to man's duty towards God, which among all ſorts of people hath been more vitiated, and in which the devil hath more prevailed, than in abuſing man's mind concerning this thing: and as among many others, ſo among thoſe called *Chriſtians*, nothing hath been more out of order, and more corrupted, as ſome *Papiſts*, and all *Proteſtants*, do acknowledge. As I freely approve whatſoever the *Proteſtants* have reformed from *Papiſts* in this reſpect; ſo I meddle not at this time with their controverſies about it: only it ſuffices me with them to deny, as no part of the true worſhip of God, that abominable ſuperſtition and idolatry the *Popiſh maſs*, the *adoration of*

True worſhip and duty to God-wards corrupted.

The Popiſh maſs (idolatry) denied, with all their trumpery.

ſaints and angels, the *veneration of relicks*, the *viſitation of ſepulchres*, and all thoſe other ſuperſtitious ceremonies, *confraternities*, and *endleſs pilgrimages* of the *Romiſh ſynagogue*. Which all may ſuffice to evince to *Proteſtants*, that *Antichriſt* hath wrought more in this than in any other part of the *Chriſtian religion*; and ſo it concerns them narrowly to conſider, whether herein they have made a clear and perfect reformation; as to which ſtands the controverſy betwixt them and us. For we find many of the branches lopt off by them, but the root yet remaining; to wit, a *worſhip* acted in and from man's will and ſpirit, and not by and from the Spirit of God: for the true *Chriſtian* and *ſpiritual worſhip of God* hath been ſo early loſt, and man's wiſdom and will hath ſo quickly and throughly mixed itſelf herein, that both the *apoſtaſy* in this reſpect hath been greateſt, and the *reformation* herefrom, as to the evil root, moſt difficult. Therefore let not the *reader* ſuddenly ſtumble at the account of our *propoſition* in this matter, but patiently hear us explain ourſelves in this reſpect, and I hope (by the aſſiſtance of God) to make it appear, that tho' our manner of ſpeaking and doctrine ſeem moſt ſingular and different from all other ſorts of *Chriſtians*; yet it is moſt according to the pureſt *Chriſtian religion*, and indeed moſt needful to be obſerved and followed. And that there be no ground of miſtake (for that I was neceſſitated to ſpeak in few words, and therefore more obſcurely and dubiouſly in the *propoſition* itſelf) it is fit in the firſt place to declare and explain our ſenſe, and clear the *ſtate of the controverſy*.

If Proteſtants have made a perfect reformation?

I. What worſhip here is ſpoken of.

§. II. And firſt, let it be conſidered, that what is here affirmed, is ſpoken of the *worſhip of God* in theſe *goſpel-times*, and not of the worſhip that was under or before the *law*: for the particular commands of God to men *then*, are not ſufficient to authorize us *now* to do the ſame things; elſe we might be ſuppoſed at preſent acceptably to offer ſacrifice as they did,

did, which all acknowledge to be ceaſed. So that what might have been both commendable and acceptable under the *law*, may juſtly now be charged with ſuperſtition, yea, and idolatry. So that impertinently, in this reſpect, doth *Arnoldus* rage againſt this propoſition, [*Exercit. Theolog.* ſect. 44.] ſaying; *That I deny all publick worſhip, and that according to me, ſuch as in* Enoch's *time publickly began to call upon the name of the Lord; and ſuch as at the command of God went thrice up to* Jeruſalem *to worſhip; and that* Anna, Simeon, Mary, *&c. were idolaters, becauſe they uſed the publick worſhip of thoſe times*; ſuch a conſequence is moſt impertinent, and no leſs fooliſh and abſurd, than if I ſhould infer from *Paul*'s expoſtulating with the *Galatians* for their returning to the *Jewiſh ceremonies*, that he therefore condemned *Moſes* and all the *prophets* as fooliſh and ignorant, becauſe they uſed thoſe things: the forward man, not heeding the different diſpenſation of times, ran into this impertinency. Tho' a ſpiritual worſhip might have been, and no doubt was practiſed by many under the *law* in great ſimplicity; yet will it not follow, that it were no ſuperſtition to uſe all thoſe *ceremonies* that they uſed, which were by God diſpenſed to the *Jews*, not as being eſſential to *true worſhip*, or neceſſary as of themſelves for tranſmitting and entertaining an *holy fellowſhip* betwixt him and his people; but in condeſcenſion to them, who were inclinable to idolatry. Albeit then in this, as in moſt other things, the ſubſtance was enjoyed under the *law* by ſuch as were ſpiritual indeed; yet was it veiled and ſurrounded with many *rites* and *ceremonies*, which it is no ways lawful for us to uſe now under the *goſpel*.

Ceremonies under the law were not eſſential to true worſhip.

§. III. Secondly; Albeit I ſay, that this *worſhip* is neither limited to times, places nor perſons; yet I would not be underſtood, as if I intended the putting away of all ſet times and places to worſhip: God forbid I ſhould think of ſuch an opinion. Nay, we

II. True worſhip is not limited to place or perſon.

we are none of thoſe that *forſake the aſſembling of ourſelves* together; but have even certain times and places, in which we carefully meet together (nor can we be driven therefrom by the threats and perſecutions of men) to *wait upon God*, and *worſhip him*. To *meet together* we think neceſſary for the people of God; becauſe, ſo long as we are cloathed with this outward tabernacle, there is a neceſſity to the entertaining of a joint and viſible fellowſhip, and bearing of an outward teſtimony for God, and ſeeing of the faces of one another, that we concur with our perſons as well as ſpirits: to be accompanied with that inward love and unity of ſpirit, doth greatly tend to encourage and refreſh the ſaints.

Neceſſity of meetings.

But the *limitation* we condemn is, that whereas the Spirit of God ſhould be the immediate actor, mover, perſuader and influencer of man in the particular acts of worſhip, when the ſaints are met together, this Spirit is *limited* in its operations, by ſetting up a particular man or men to preach and pray in man's will; and all the reſt are excluded from ſo much as believing that they are to wait for God's Spirit to move them in ſuch things: and ſo they neglecting that in themſelves which ſhould quicken them, and not waiting to feel the pure breathings of God's Spirit, ſo as to obey them, are led merely to depend upon the preacher, and hear what he will ſay.

1. Will-worſhip doth limit the Spirit of God.

Secondly; In that theſe peculiar men come not thither to meet with the Lord, and to wait for the inward motions and operations of his Spirit; and ſo to pray as they feel the Spirit to breathe *through* them, and *in* them; and to preach, as they find themſelves actuated and moved by God's Spirit, and as he gives utterance, ſo as to ſpeak a word in ſeaſon to refreſh weary ſouls, and as the preſent condition and ſtate of the people's hearts require; ſuffering God by his Spirit both to prepare people's hearts, and alſo give the preacher to ſpeak what may be fit and ſeaſonable for them: but he (viz. *the preacher*) hath

2. True teaching of the word of God.

hath hammered together in his cloſet, according to his own will, by his human wiſdom and literature, and by ſtealing the words of truth from the letter of the ſcriptures, and patching together other men's writings and obſervations, ſo much as will hold him ſpeaking an hour, while the glaſs runs; and without waiting or feeling the inward influence of the Spirit of God, he declaims that by hap-hazard, whether it be fit or ſeaſonable for the people's condition, or not; and when he has ended his ſermon, he ſaith his prayer alſo in his own will; and ſo *there is an end of the buſineſs*. Which *cuſtomary worſhip*, as it is no ways acceptable to God, ſo how unfruitful it is, and unprofitable to thoſe that are found in it, the preſent condition of the nations doth ſufficiently declare. It appears then, that we are not againſt *ſet times* for worſhip, as *Arnoldus* againſt this propoſition, *Sect.* 45. no leſs impertinently alledgeth; offering needleſly to prove that which is not denied: only theſe times being appointed for outward conveniency, we may not therefore think with the *Papiſts*, that theſe days are *holy*, and lead people into a ſuperſtitious obſervation of them; being perſuaded that *all days are alike holy in the ſight of God*. And altho' it be not my preſent purpoſe to make a long digreſſion concerning the debates among *Proteſtants* about the *firſt day of the week*, commonly called the *Lord's day*, yet foraſmuch as it comes fitly in here, I ſhall briefly ſignify our ſenſe thereof.

Prieſts preach by hap-hazard their ſtudied ſermons.

Whether days are holy.

§. IV. We, not ſeeing any ground in ſcripture for it, cannot be ſo ſuperſtitious as to believe, that either the *Jewiſh ſabbath* now continues, or that the *firſt day* of the *week* is the *anti-type* thereof, or the true *Chriſtian ſabbath*; which with *Calvin* we believe to have a more *ſpiritual ſenſe*: and therefore we know no moral obligation by the *fourth command*, or elſewhere, to keep the *firſt day of the week* more than any other, or any holineſs inherent in it. But firſt, foraſmuch as it is neceſſary that there

Of the firſt day of the week, commonly called the Lord's day.

there be ſome time ſet apart for the ſaints to meet together to wait upon God; and that ſecondly, it is fit at ſome times they be freed from their other outward affairs; and that thirdly, reaſon and equity doth allow that ſervants and beaſts have ſome time allowed them to be eaſed from their continual labour; and that fourthly, it appears that the apoſtles and primitive Chriſtians did uſe the *firſt day of the week* for theſe purpoſes; we find ourſelves ſufficiently moved for theſe cauſes to do ſo alſo, without ſuperſtitiouſly ſtraining the ſcriptures for another reaſon: which, that it is not to be there found, many *Proteſtants*, yea, *Calvin* himſelf, upon the *fourth command*, hath abundantly evinced. And tho' we therefore meet, and abſtain from working upon this *day*, yet doth not that hinder us from having *meetings* alſo for *worſhip* at other times.

§. V. Thirdly; Tho' according to the knowledge of God, revealed unto us by the Spirit, through that more *full diſpenſation of light* which we believe the Lord hath brought about in this day, we judge it our duty to hold forth that pure and ſpiritual worſhip which is acceptable to God, and anſwerable to the teſtimony of Chriſt and his apoſtles, and likewiſe to teſtify againſt and deny not only manifeſt ſuperſtition and idolatry, but alſo all formal will-worſhip, which ſtands not in the power of God; yet, I ſay, we do not deny the whole worſhip of all thoſe that have borne the name of *Chriſtians* even in the apoſtaſy, as if God had never heard their prayers, nor accepted any of them: God forbid we ſhould be ſo void of charity! The latter part of the propoſition ſheweth the contrary. And as we would not be ſo *abſurd* on the one hand to conclude, becauſe of the errors and darkneſs that many were covered and ſurrounded with in *Babylon*, that none of their prayers were heard or accepted of God, ſo will we not be ſo *unwary* on the other, as to conclude, that becauſe God heard and pitied them, ſo we ought

The worſhip in the apoſtaſy.

to

to continue in these errors and darkness, and not come out of *Babylon*, when it is by God discovered unto us. The *Popish mass* and *vespers* I do believe to be, as to the matter of them, *abominable idolatry* and *superstition*, and so also believe the *Protestants*; yet will neither *I* or *they* affirm, that in the darkness of *Popery* no upright-hearted men, though zealous in these abominations, have been heard of God, or accepted of him: Who can deny, but that both *Bernard* and *Bonaventure*, *Taulerus*, *Thomas à Kempis*, and divers others have both known and tasted of the love of God, and felt the power and virtue of God's Spirit working with them for their salvation? And yet ought we not to forsake and deny those superstitions which they were found in? The *Calvinistical Presbyterians* do much upbraid (and I say not without reason) the formality and deadness of the *Episcopalian* and *Lutheran liturgies*; and yet, as they will not deny but there have been some good men among them, so neither dare they refuse, but that when that good step was brought in by them, of turning the publick prayers into the vulgar tongues, though continued in a *liturgy*, it was acceptable to God, and sometimes accompanied with his power and presence: yet will not the *Presbyterians* have it from thence concluded, that the *common prayers* should still continue; so likewise, though we should confess, that, through the mercy and wonderful condescension of God, there have been upright in heart, both among *Papists* and *Protestants*, yet can we not therefore approve of their way in the general, or not go on to the upholding of that *spiritual worship*, which the Lord is calling all to, and so to the testifying against whatsoever stands in the way of it.

The Popish mass and vespers.

Bernard & Bonaventure, Taulerus, Tho. à Kempis, have tasted of the love of God.

The bishops liturgy.

§. VI. Fourthly; To come then to the *state of the controversy*, as to the *publick worship*, we judge it the duty of all to be diligent in the assembling of themselves together (and what we have been, and

Assemblies of worship in publick described.

and are, in this matter, our enemies in *Great Britain*, who have uſed all means to hinder our aſſembling together to worſhip God, may bear witneſs) and when aſſembled, the great work of one and all ought to be to wait upon God; and returning out of their own thoughts and imaginations, to feel the Lord's preſence, and know a *gathering into his name* indeed, where he is *in the midſt*, according to his promiſe. And as every one is thus gathered, and ſo met together inwardly in their ſpirits, as well as outwardly in their perſons, there the ſecret power and virtue of life is known to refreſh the ſoul, and the pure motions and breathings of God's Spirit are felt to ariſe; from which, as words of declaration, prayers or praiſes ariſe, the acceptable worſhip is known, which edifies the church, and is well-pleaſing to God. And no man here limits the Spirit of God, nor bringeth forth his own conned and gathered ſtuff; but every one puts that forth which the Lord puts into their hearts: and it is uttered forth not in man's will and wiſdom, but *in the evidence and demonſtration of the Spirit, and of power.* Yea, though there be not a word ſpoken, yet is the true ſpiritual worſhip performed, and the body of Chriſt edified; yea, it may, and hath often fallen out among us, that divers meetings have paſt without one word; and yet our ſouls have been greatly edified and refreſhed, and our hearts wonderfully overcome with the ſecret ſenſe of God's power and Spirit, which without words hath been miniſtered from one veſſel to another. This is indeed ſtrange and incredible to the mere natural and carnally-minded man, who will be apt to judge all time loſt where there is not ſomething ſpoken that is obvious to the outward ſenſes; and therefore I ſhall inſiſt a little upon this ſubject, as one that can ſpeak from a certain experience, and not by mere hearſay, of this wonderful and glorious

Its glorious diſpenſation.

glorious diſpenſation; which hath ſo much the more of the wiſdom and glory of God in it, as it is contrary to the nature of man's ſpirit, will, and wiſdom.

§. VII. As there can be nothing more oppoſite to the natural will and wiſdom of man than this *ſilent waiting upon God*, ſo neither can it be obtained, nor rightly comprehended by man, but as he layeth down his own wiſdom and will, ſo as to be content to be throughly ſubject to God. And therefore it was not preached, nor can be ſo practiſed, but by ſuch as find no outward ceremony, no obſervations, no words, yea, not the beſt and pureſt words, even the words of ſcripture, able to ſatisfy their weary and afflicted ſouls: becauſe where all theſe may be, the life, power, and virtue, which make ſuch things effectual, may be wanting. Such, I ſay, were neceſſitated to ceaſe from all externals, and to be ſilent before the Lord; and being directed to that inward principle of *life* and *light in* themſelves, as the moſt excellent teacher, which *can never be removed into a corner*, came thereby to be taught to wait upon God in the meaſure of *life* and *grace* received from him, and to ceaſe from their own forward words and actings, in the natural willing and comprehenſion, and feel after this inward ſeed of life; that, as it moveth, they may move with it, and be actuated by its power, and influenced, whether to pray, preach or ſing. And ſo from this principle of man's being ſilent, and not acting in the things of God of himſelf, until thus actuated by God's *light* and *grace in the heart*, did naturally ſpring that manner of ſitting ſilent together, and waiting together upon the Lord. For many thus ptincipled, meeting together in the pure fear of the Lord, did not apply themſelves preſently to ſpeak, pray, or ſing, *&c.* being afraid to be found acting forwardly in their own

The ſilent waiting upon God obtained.

Iſa. 30. 20.

own wills, but each made it their work to retire inwardly to the meaſure of grace in themſelves, not being only ſilent as to words, but even abſtaining from all their own thoughts, imaginations and deſires; ſo watching in a holy dependence upon the Lord, and meeting together not only outwardly in one place, but thus inwardly in *one Spirit*, and in *one name of Jeſus*, which is his power and virtue, they come thereby to enjoy and feel the ariſings of this life, which, as it prevails in each particular, becomes as a flood of refreſhment, and overſpreads the whole meeting: for man, and man's part and wiſdom, being denied and chained down in every individual, and God exalted, and his grace in dominion in the heart, thus his *name* comes to be *one* in *all*, and his glory breaks forth, and covers all; and there is ſuch a holy awe and reverence upon every ſoul, that if the natural part ſhould ariſe in any, or the wiſe part, or what is not one with the life, it would preſently be chained down, and judged out. And when any are, through the breaking forth of this power, conſtrained to utter a ſentence of exhortation or praiſe, or to breathe to the Lord in prayer, then all are ſenſible of it; for the ſame life *in* them anſwers to it, *as in water face anſwereth to face.* This is that *divine* and *ſpiritual worſhip*, which the world neither knoweth nor underſtandeth, which the *vulture*'s eye ſeeth not into. Yet many and great are the advantages which my ſoul, with many others, hath taſted of hereby, and which would be found of all ſuch as would ſeriouſly apply themſelves hereunto: for, when people are gathered thus together, not merely to hear men, nor depend upon them, but *all are inwardly taught to ſtay their minds upon the Lord, and wait for his appearance in their hearts*; thereby the forward working of the ſpirit of man is ſtayed and hindered from mixing itſelf with

What it is to meet in Jeſus name.

Prov. 27. 19.

Advantages of ſilent meetings.

Iſa. 10. 20. & 26. 3.

with the worſhip of God; and the form of this worſhip is ſo naked and void of all outward and worldly ſplendor, that all occaſion for man's wiſdom to be exerciſed in that ſuperſtition and idolatry hath no lodging here; and ſo there being alſo an inward quietneſs and retiredneſs of mind, the *witneſs of God* ariſeth *in the heart*, and the *light of Chriſt* ſhineth, whereby the ſoul cometh to ſee its own condition. And there being many joined together in the ſame work, there is an inward travail and wreſtling; and alſo, as the meaſure of grace is abode in, an overcoming of the power and ſpirit of darkneſs; and thus we are often greatly ſtrengthened and renewed in the ſpirits of our minds without a word, and we enjoy and poſſeſs the *holy fellowſhip* and *communion of the body and blood of Chriſt*, by which our inward man is nouriſhed and fed; which makes us not to dote upon outward *water*, and *bread* and *wine*, in our ſpiritual things. Now as many thus gathered together grow up in the ſtrength, power, and virtue of truth, and as truth comes thus to have victory and dominion in their ſouls, then they receive an utterance, and ſpeak ſteadily to the edification of their brethren, and the *pure life* hath a free paſſage through them, and what is thus ſpoken edifieth the body indeed. Such is the evident certainty of that divine ſtrength that is communicated by thus meeting together, and waiting in ſilence upon God, that ſometimes when one hath come in that hath been unwatchful and wandering in his mind, or ſuddenly out of the hurry of outward buſineſs, and ſo not inwardly gathered with the reſt, ſo ſoon as he retires himſelf inwardly, this power being in a good meaſure raiſed in the whole meeting, will ſuddenly lay hold upon his ſpirit, and wonderfully help to raiſe up the good in him, and beget him into the ſenſe of the

Eph. 4. 3.

Speaking to edification.

ſame power, to the melting and warming of his heart; even as the warmth would take hold upon a man that is cold coming into a ſtove, or as a flame will lay hold upon ſome little combuſtible matter being near unto it. Yea, if it fall out that ſeveral met together be ſtraying in their minds, though outwardly ſilent, and ſo wandering from the meaſure of grace in themſelves (which through the working of the enemy, and negligence of ſome, may fall out) if either one come in, or may be in, who is watchful, and in whom the *life* is raiſed in a great meaſure, as that one keeps his place, he will feel a ſecret travail for the reſt in a ſympathy with the *ſeed* which is oppreſſed in the other, and kept from ariſing by their thoughts and wanderings; and as ſuch a faithful one waits in the *light*, and keeps in this *divine work*, God oftentimes anſwers the ſecret travail and breathings of his own *ſeed* through ſuch a one, ſo that the reſt will find themſelves *ſecretly ſmitten* without words, and that one will be as a *midwife* through the ſecret travails of his ſoul to bring forth the life in them, juſt as a little water thrown into a pump brings up the reſt, whereby life will come to be raiſed in all, and the vain imaginations brought down; and ſuch a one is felt by the reſt to miniſter life unto them without words. Yea, ſometimes, when there is not a word in the meeting, but all are ſilently waiting, if one come in that is rude and wicked, and in whom the power of darkneſs prevaileth much, perhaps with an intention to mock or do miſchief, if the whole meeting be gathered into the *life*, and it be raiſed in a good meaſure, it will ſtrike terror into ſuch an one, and he will feel himſelf unable to reſiſt; but by the ſecret ſtrength and virtue thereof, the power of darkneſs in him will be chained down: and if the day of his viſitation be not expired, it will reach to the meaſure of grace in him, and raiſe it

A ſecret travail one for another in ſilent meetings.

The mocker ſtruck with terror when no word is ſpoken.

up to the redeeming of his ſoul. And this we often bear witneſs of, ſo that we have had frequent occaſion in this reſpect, ſince God hath gathered us to be a people, to renew this old ſaying of many, *Is* Saul *alſo among the prophets?* For not a few have come to be convinced of the truth after this manner, of which I myſelf, in part, am a true witneſs, who not by ſtrength of arguments, or by a particular diſquiſition of each doctrine, and convincement of my underſtanding thereby, came to receive and bear witneſs of the truth, but by being ſecretly reached by this *life*; for when I came into the *ſilent aſſemblies* of God's people, I felt a *ſecret power* among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raiſed up, and ſo I became thus knit and united unto them, hungering more and more after the increaſe of this power and life, whereby I might feel myſelf perfectly redeemed. And indeed this is the ſureſt way to become a *Chriſtian*, to whom afterwards the knowledge and underſtanding of *principles* will not be wanting, but will grow up ſo much as is needful, as the natural fruit of this good root, and ſuch a knowledge will not be *barren* nor *unfruitful*. After this manner we deſire therefore all that come among us to be proſelyted, knowing that though thouſands ſhould be convinced in their underſtanding of all the *truths* we maintain, yet if they were not ſenſible of this *inward life*, and their ſouls not changed from unrighteouſneſs to righteouſneſs, they could add nothing to us. For this is that *cement* whereby we are joined *as to the Lord*, ſo to one another, and without this none can worſhip with us. Yea, if ſuch ſhould come among us, and from that underſtanding and convincement they have of the *truth*, ſpeak ever ſo true things, and utter them forth with ever ſo much excellency of ſpeech, if

1 Sam. 10. 12.

The true convincement.

1 Cor. 6 17.

The life of righteouſneſs doth join us to the Lord.

this *life* were wanting, it would not edify us at all, but be as *ſounding braſs, or a tinkling cymbal*, 1 Cor. xiii. 1.

Our work and worſhip in our meetings.

§. VIII. Our *work* then and *worſhip* is, when we meet together, for every one to *watch and wait upon God in themſelves*, and to be *gathered* from all viſibles thereunto. And as every one is thus ſtated, they come to find the *good* ariſe over the *evil*, and the *pure* over the *impure*, in which God reveals himſelf, and draweth near to every individual, and ſo he is in the midſt in the general, whereby each not only partakes of the particular refreſhment and ſtrength which comes from the good in himſelf, but is a ſharer in the whole body, as being a living member of the body, having a joint fellowſhip and communion with all. And as this worſhip is ſtedfaſtly preached and kept to, it becomes eaſy, though it be very hard at firſt to the natural man, whoſe roving imaginations and running worldly deſires are not ſo eaſily brought to ſilence. And therefore the Lord often-times, when any turn towards him, and have true deſires thus to wait upon him, and find great difficulty through the unſtayedneſs of their minds, doth in condeſcenſion and compaſſion cauſe his power to break forth in a more ſtrong and powerful manner. And when the mind ſinks down, and waits for the appearance of *life*, and that the power of darkneſs in the ſoul wreſtles and works againſt it, then the good ſeed, as it ariſeth, will be found to work as phyſick in the ſoul, eſpecially if ſuch a weak one be in the aſſembly of divers others in whom the life is ariſen in greater dominion, and through the contrary workings of the power of darkneſs there will be found an inward ſtriving in the ſoul as really in the myſtery as ever *Eſau* and *Jacob* ſtrove in *Rebecca*'s womb. And from this inward travail, while the *darkneſs* ſeeks to obſcure the *light*, and the *light* breaks through the *darkneſs*, which

Eſau and Jacob ſtrove in Rebecca's womb.

it

it always will do, if the ſoul gives not its ſtrength to the darkneſs, there will be ſuch a painful travail found in the ſoul, that will even work upon the outward man, ſo that often-times, through the working thereof, the body will be greatly ſhaken, and many groans, and ſighs, and tears, even as the pangs of a woman in travail, will lay hold upon it; yea, and this not only as to one, but when the enemy, who when the *children of God* aſſemble together is not wanting to be preſent, to ſee if he can let their comfort, hath prevailed in any meaſure in a whole meeting, and ſtrongly worketh againſt it by ſpreading and propagating his dark power, and by drawing out the minds of ſuch as are met from the life in them, as they come to be ſenſible of this power of his that works againſt them, and to wreſtle with it by the *armour of light*, ſometimes the power of God will break forth into a whole meeting, and there will be ſuch an inward travail, while each is ſeeking to overcome the evil in themſelves, that by the ſtrong contrary workings of theſe oppoſite powers, like the going of two contrary tides, every individual will be ſtrongly exerciſed as in a day of battle, and thereby trembling and a motion of body will be upon moſt, if not upon all, which, as the power of truth prevails, will from pangs and groans end with a *ſweet ſound of thankſgiving* and *praiſe*. And from this the name of *Quakers*, i. e. *Tremblers*, was firſt reproachfully caſt upon us; which though it be none of our chooſing, yet in this reſpect we are not aſhamed of it, but have rather reaſon to rejoice therefore, even that we are ſenſible of this power that hath oftentimes laid hold of our adverſaries, and made them yield unto us, and join with us, and confeſs to the truth, before they had any diſtinct or diſcurſive knowledge of our *doctrines*, ſo that ſometimes many at one meeting have been thus convinced: and this power would ſometimes alſo reach to and wonderfully

The travail crowned with a victorious ſong.

The name o Quakers whence it ſprung.

work even in little children, to the admiration and aſtoniſhment of many.

Yet ſilence is no law, but words may follow.

§. IX. Many are the bleſſed experiences which I could relate of this *ſilence* and manner of *worſhip*; yet I do not ſo much commend and ſpeak of *ſilence* as if we had bound ourſelves by any law to exclude *praying* or *preaching*, or tied ourſelves thereunto, not at all: for as our *worſhip* conſiſteth not in *words*, ſo neither in *ſilence*, as *ſilence*; but *in an holy dependence of the mind upon God:* from which dependence *ſilence* neceſſarily follows in the firſt place, until *words* can be brought forth, which are from God's Spirit. And God is not wanting to move in his *children* to bring forth words of exhortation or prayer, when it is needful; ſo that of the many gatherings and meetings of ſuch as are convinced of the truth, there is ſcarce any in whom God raiſeth not up ſome or other to miniſter to his brethren; and there are few meetings that are altogether *ſilent*. For when many are met together in this one life and name, it doth moſt naturally and frequently excite them to *pray* to and *praiſe God*, and ſtir up one another by mutual exhortation and inſtructions; yet we judge it needful there be in the firſt place ſome time of *ſilence*, during which every one may be gathered *inward* to the word and gift of grace, from which he that miniſtereth may receive ſtrength to bring forth what he miniſtereth; and that they that hear may have a ſenſe to diſcern betwixt the *precious* and the *vile*, and not to hurry into the exerciſe of theſe things ſo ſoon as the bell rings, as other *Chriſtians* do. Yea, and we doubt not, but aſſuredly know, that the meeting may be good and refreſhful, tho' from the ſitting down to the riſing up thereof there hath not been a word as outwardly ſpoken, and yet *life* may have been known to abound in each particular, and an inward growing up therein and thereby, yea ſo as words might have been ſpoken acceptably, and from the life: yet there being no abſolute

No abſolute neceſſity for words, tho' from the ſitteat times.

abſolute neceſſity laid upon any ſo to do, all might have choſen rather *quietly* and *ſilently* to poſſeſs and enjoy the Lord in themſelves, which is very ſweet and comfortable to the ſoul that hath thus learned to be gathered out of all its own thoughts and workings, to feel the Lord to bring forth both the will and the deed, which many can declare by a bleſſed experience: though indeed it cannot but be hard for the natural man to receive or believe this *doctrine*, and therefore it muſt be rather by a ſenſible experience, and by coming to make proof of it, than by arguments, that ſuch can be convinced of this thing, ſeeing it is not enough to *believe* it, if they come not alſo to *enjoy* and *poſſeſs* it; yet in condeſcenſion to, and for the ſake of, ſuch as may be the more willing to apply themſelves to the practice and experience hereof, if they found their underſtandings convinced of it, and that it is founded upon ſcripture and reaſon, I find a freedom of mind to add ſome few conſiderations of this kind, for the confirmation hereof, beſides what is before mentioned of our experience.

§. X. That *to wait upon God*, and *to watch before him*, is a duty incumbent upon all, I ſuppoſe none will deny; and that this alſo is *a part of worſhip* will not be called in queſtion, ſince there is ſcarce any other ſo frequently commanded in the holy ſcriptures, as may appear from *Pſalm* xxvii. 14. and xxxvii. 7, 34. *Prov.* xx. 22. *Iſai.* xxx. 18. *Hoſea* xii. 6. *Zech.* iii. 8. *Mat.* xxiv. 42. and xxv. 13. and xxvi. 41. *Mark* xiii. 33, 35, 37. *Luke* xxi. 36. *Acts* i. 4. and xx. 31. 1 *Cor.* xvi. 13. *Col.* iv. 2. 1 *Theſſ.* v. 6. 2 *Tim.* iv. 5. 1 *Pet.* iv. 7. Alſo this duty is often recommended with very great and precious promiſes, as *Pſalm* xxv. 3. and xxxvii. 9. and lxix. 6. *Iſai.* xlii. 23. *Lam.* iii. 25, 26. *They that wait upon the Lord ſhall renew their ſtrength*, &c. *Iſa.* xl. 31. Now how is this *waiting upon God*, or *watching before him*, but by this *ſilence* of which

To wait and watch commanded in the ſcripture.

we have ſpoken? Which as it is in itſelf a *great* and *principal duty*, ſo it neceſſarily in order both of *nature* and *time* precedeth all other. But that it may be the better and more perfectly underſtood, as it is not only an *outward ſilence* of the body, but an *inward ſilence* of the mind from all its own imaginations and ſelf-cogitations, let it be conſidered according to *truth*, and to the *principles* and *doctrines* heretofore affirmed and proved, that man is to be conſidered in a twofold reſpect, to wit, in his *natural, unregenerate, and fallen ſtate*, and in his *ſpiritual and renewed condition*; from whence ariſeth that diſtinction of the *natural* and *ſpiritual man* ſo much uſed by the apoſtle, and heretofore ſpoken of. Alſo theſe *two births* of the mind proceed from the *two ſeeds* in man reſpectively, to wit, the *good ſeed* and the *evil*; and from the *evil ſeed* doth not only proceed all manner of groſs and abominable wickedneſs and profanity, but alſo hypocriſy, and thoſe *wickedneſſes* which the ſcripture calls *ſpiritual*, becauſe it is the *ſerpent* working in and by the natural man in things that are *ſpiritual*, which having a ſhew and appearance of good, are ſo much the more hurtful and dangerous, as it is *Satan transformed* and *transforming himſelf into an angel of light*; and therefore doth the ſcripture ſo preſſingly and frequently, as we have heretofore had *occaſion* to obſerve, ſhut out and exclude the natural man from meddling with the *things of God*, denying his endeavours therein, tho' acted and performed by the moſt eminent of his parts, as of wiſdom and utterance.

Whence wickedneſſes ariſe that are ſpiritual.

Alſo this *ſpiritual wickedneſs* is of two ſorts, tho' both one in kind, as proceeding from one root, yet differing in their degrees, and in the ſubjects alſo ſometimes. The one is, when as the natural man, meddling with and working in the things of *religion*, doth from his own conceptions and divinations affirm or propoſe wrong and erroneous notions and opinions of God and things ſpiritual,

and invent ſuperſtitions, ceremonies, obſervations, and rites in worſhip, from whence have ſprung all the hereſies and ſuperſtitions that are among *Chriſtians*. The other is, when as the natural man, from a mere conviction of his underſtanding, doth in the forwardneſs of his own will, and by his own natural ſtrength, without the influence and leading of God's Spirit, go about either in his underſtanding to imagine, conceive, or think of the things of God, or actually to perform them by preaching or praying. The firſt is a miſſing both in matter and form; the ſecond is a retaining of the form without the life and ſubſtance of *Chriſtianity*; becauſe *Chriſtian religion* conſiſteth not in a mere belief of true *doctrines*, or a mere performance of *acts* good in themſelves, or elſe the bare letter of the ſcripture, tho' ſpoken by a *drunkard*, or a *devil*, might be ſaid to be *ſpirit* and *life*, which I judge none will be ſo abſurd as to affirm; and alſo it would follow, that where the form of godlineſs is, there the power is alſo, which is contrary to the expreſs words of the apoſtle. For the form of godlineſs cannot be ſaid to be, where either the notions and opinions believed are erroneous and ungodly, or the acts performed evil and wicked; for then it would be the form of ungodlineſs, and not of godlineſs: but of this more hereafter, when we ſhall ſpeak particularly of preaching and praying. Now though this laſt be not ſo bad as the former, yet it hath made way for it; for men having firſt departed from the life and ſubſtance of true *religion* and *worſhip*, to wit, from the inward power and virtue of the Spirit, ſo as therein to act, and thereby to have all their actions enlivened, have only retained the form and ſhew, to wit, the true words and appearance; and ſo acting in their own natural and unrenewed wills in this form, the form could not but quickly decay, and be vitiated. For the working and active ſpirit of man could not contain itſelf within the ſimplicity and plainneſs

From whence all hereſies did ſpring.

True Chriſtianity, wherein it conſiſts not.

plainneſs of truth, but giving way to his own numerous inventions and imaginations, began to vary in the form, and adapt it to his own inventions, until by degrees the form of godlineſs for the moſt part came to be loſt, as well as the power. For this kind of *idolatry*, whereby man loveth, idolizeth, and embraceth his own conceptions, inventions, and product of his own brain, is ſo incident unto him, and ſeated in his fallen nature, that ſo long as his natural ſpirit is the firſt author and actor of him, and is that by which he only is guided and moved in his worſhip towards God, ſo as not firſt to wait for another guide to direct him, he can never perform the pure ſpiritual worſhip, nor bring forth any thing but the fruit of the firſt, fallen, natural, and corrupt root. Wherefore the time appointed of God being come, wherein by *Jeſus Chriſt* he hath been pleaſed to reſtore the true *ſpiritual worſhip*, and the outward form of *worſhip*, which was appointed by God to the *Jews*, and whereof the manner and time of its performance was particularly determined by God himſelf, being come to an end, we find that *Jeſus Chriſt*, the author of the *Chriſtian religion*, preſcribes no *ſet form of worſhip* to his children, under the more pure adminiſtration of the *new covenant* *, ſave

Idolatry does hug its own conceivings.

No form of worſhip but the Spirit preſcribed by Chriſt.

* If any object here, *That the Lord's Prayer is a preſcribed form of prayer, and therefore of* Worſhip *given by Chriſt to his children:*

I anſwer, Firſt, This cannot be objected by any ſort of *Chriſtians* that I know, becauſe there are none who uſe not other prayers, or that limit their worſhip to this. Secondly, This was commanded to the diſciples, while yet weak, before they had received the diſpenſation of the goſpel; not that they ſhould only uſe it in praying, but that he might ſhew them by one example how that their prayers ought to be ſhort, and not like the long prayers of the Phariſees. And that this was the uſe of it, appears by all their prayers, which divers ſaints afterwards made uſe of, whereof the ſcripture makes mention; for none made uſe of this, neither repeated it, but uſed other words, according as the thing required, and as the Spirit gave utterance. Thirdly, That this ought to be ſo underſtood, appears from *Rom.* viii. 26. of which afterwards mention ſhall be made at greater length, where the apoſtle ſaith, *We know not what we ſhall pray for as we ought, but the Spirit itſelf maketh interceſſion for us*, &c. But if this prayer had been ſuch a preſcribed form of prayer to the *church*, that had not been true, neither had they been ignorant what to pray, nor ſhould they have needed the help of the Spirit to teach them.

that he only tells them, That the *worſhip now to be performed* is *ſpiritual*, and *in the Spirit*. And it is eſpecially to be obſerved, that in the whole *New Teſtament* there is no order nor command given in this thing, but to follow the revelation of the Spirit, ſave only that general one of *meeting together*; a thing dearly owned and diligently practiſed by us, as ſhall hereafter more appear. True it is, mention is made of the duties of *praying*, *preaching*, and *ſinging*; but what order or method ſhould be kept in ſo doing, or that preſently they ſhould be ſet about ſo ſoon as the ſaints are gathered, there is not one word to be found: yea, theſe duties, as ſhall afterwards be made appear, are always annexed to the aſſiſtance, leadings, and motions of God's Spirit. Since then man in his natural ſtate is thus excluded from acting or moving in things *ſpiritual*, how or what way ſhall he exerciſe this firſt and previous duty of *waiting upon God* but by *ſilence*, and by bringing that natural part to *ſilence?* Which is no other ways but by abſtaining from his own thoughts and imaginations, and from all the ſelf-workings and motions of his own mind, as well in things materially *good* as *evil*; that he being *ſilent*, God may *ſpeak in him*, and the *good ſeed* may ariſe. This, tho' hard to the natural man, is ſo anſwerable to reaſon, and even natural experience in other things, that it cannot be denied. He that cometh to learn of a maſter, if he expect to hear his maſter and be inſtructed by him, muſt not continually be ſpeaking of the matter to be taught, and never be quiet, otherwiſe how ſhall his maſter have time to inſtruct him? Yea, though the ſcholar were never ſo earneſt to learn the *ſcience*, yet would the maſter have reaſon to reprove him, as untoward and indocile, if he would always be meddling of himſelf, and ſtill ſpeaking, and not wait in ſilence patiently to hear his maſter inſtructing and teaching him, who ought not to open his mouth until by his maſter he were commanded

Pray, preach, and ſing in Spirit.

To wait on God, by what it is performed.

A ſimile of a maſter and his ſcholar.

manded and allowed ſo to do. So alſo if one were about to attend a great prince, he would be thought an impertinent and imprudent ſervant, who, while he ought patiently and readily to wait, that he might anſwer the king when he ſpeaks, and have his eye upon him to obſerve the leaſt motions and inclinations of his will, and to do accordingly, would be ſtill deafening him with diſcourſe, though it were in praiſes of him; and running to and fro, without any particular and immediate order, to do things that perhaps might be good in themſelves, or might have been commanded at other times to others. Would the kings of the earth accept of ſuch ſervants or ſervice? Since then we are commanded to *wait upon God diligently*, and in ſo doing it is promiſed that our *ſtrength ſhall be renewed*, this *waiting* cannot be performed but by a *ſilence* or *ceſſation* of the natural part on our ſide, ſince God manifeſts himſelf not to the outward man or ſenſes, ſo much as to the inward, to wit, to the ſoul and ſpirit. If the ſoul be ſtill thinking and working in her own will, and buſily exerciſed in her own imaginations, though the matters as in themſelves may be *good* concerning God, yet thereby ſhe incapacitates herſelf from diſcerning the *ſtill, ſmall voice* of the Spirit, and ſo hurts herſelf greatly, in that ſhe neglects her chief buſineſs of *waiting upon the Lord:* nothing leſs than if I ſhould buſy myſelf, crying out and ſpeaking of a buſineſs, while in the mean time I neglect to hear one who is quietly whiſpering into my ear, and informing me in thoſe things which are moſt needful for me to hear and know concerning that buſineſs. And ſince it is the chief work of a *Chriſtian* to know the *natural will* in its own proper motions *crucified*, that God may both move in the act and in the will, the Lord chiefly regards this profound ſubjection and ſelf-denial. For ſome men

Of a prince and his ſervant.

To wait in ſilence.

The thinking buſy ſoul excludes the voice of God.

pleaſe

pleaſe themſelves as much, and gratify their own ſenſual wills and humours in high and curious *ſpeculations* of *religion*, affecting a name and reputation that way, or becauſe thoſe things by cuſtom or otherways are become pleaſant and habitual to them, though not a whit more regenerated or inwardly ſanctified in their ſpirits, as others gratify their luſts in *acts* of *ſenſuality*, and therefore both are alike hurtful to men, and ſinful in the ſight of God, it being nothing but the mere fruit and effect of man's natural and unrenewed will and ſpirit. Yea, ſhould one, as many no doubt do, from a ſenſe of ſin, and fear of puniſhment, ſeek to terrify themſelves from ſin, by multiplying thoughts of death, hell, and judgment, and by preſenting to their imaginations the happineſs and joys of heaven, and alſo by multiplying prayers and other religious performances, as theſe things could never deliver him from one iniquity, without the ſecret and inward power of God's Spirit and grace, ſo would they ſignify no more than the *fig-leaves* wherewith *Adam* thought to cover his *nakedneſs*. And ſeeing it is only the product of man's own natural will, proceeding from a ſelf-love, and ſeeking to ſave himſelf, and not ariſing purely from that *divine ſeed* of *righteouſneſs* which is given of God to all for grace and ſalvation, it is rejected of God, and no ways acceptable unto him; ſince the natural man, as natural, while he ſtands in that ſtate, is, with all his arts, parts, and actings, reprobated by him. This great duty then of waiting upon God, muſt needs be exerciſed in man's denying ſelf, both inwardly and outwardly, in a ſtill and mere dependence upon God, in abſtracting from all the workings, imaginations, and ſpeculations of his own mind, that being emptied as it were of himſelf, and ſo throughly crucified to the natural products thereof, he may be fit to receive the Lord, who

Religious ſpeculations.

Senſual recreations.

Thoughts of death and hell to keep out ſin are fig-leaves.

Denial of one's ſelf.

who will have no co-partner nor co-rival of his glory and power. And man being thus ſtated, the little ſeed of righteouſneſs which God hath planted in his ſoul, and Chriſt hath purchaſed for him, even the meaſure of *grace* and *life*, which is burdened and crucified by man's natural *thoughts* and *imaginations*, receives a place to ariſe, and becometh a holy birth and geniture *in* man; and is that *divine air* in and by which man's ſoul and ſpirit comes to be leavened; and by waiting therein he comes to be accepted in the ſight of God, to ſtand in his preſence, hear his voice, and obſerve the motions of his holy Spirit. And ſo man's place is to wait in this; and as hereby there are any objects preſented to his mind concerning God, or things relating to religion, his ſoul may be exerciſed in them without hurt, and to the great profit both of himſelf and others; becauſe thoſe things have their riſe not from his own will, but from God's Spirit: and therefore as in the ariſings and movings of this his mind is ſtill to be exerciſed in thinking and meditating, ſo alſo in the more obvious acts of preaching and praying. And ſo it may hence appear we are not againſt meditation, as ſome have ſought falſely to infer from our doctrine; but we are againſt the *thoughts* and *imaginations* of the natural man in his own will, from which all errors and hereſies concerning the Chriſtian religion in the whole world have proceeded. But if it pleaſe God at any time, when one or more are waiting upon him, not to preſent ſuch objects as give them occaſion to exerciſe their minds in *thoughts* and *imaginations*, but purely to keep them in this holy dependence, and as they perſiſt therein, to cauſe his ſecret refreſhment and the pure incomes of his holy life to flow in upon them, then they have good reaſon to be content, becauſe by this, as we know by good and bleſſed experience,

The holy birth.

No quakers are againſt a meditating mind.

From nature's thoughts all errors riſe.

rience, the ſoul is more ſtrengthened, renewed, and confirmed in the love of God, and armed againſt the power of ſin, than any way elſe; this being a fore-taſte of that real and ſenſible enjoyment of God, which the ſaints in heaven daily poſſeſs, which God frequently affords to his children here for their comfort and encouragement, eſpecially when they are aſſembled together to *wait upon him.*

The ſoul renewed, by what? The holy life of God.

§. XI. For there are *two contrary powers* or *ſpirits*, to wit, the *power* and *ſpirit of this world*, in which the prince of darkneſs bears rule, and over as many as are acted by it, and work from it; and the *power* or *Spirit of God*, in which God worketh and beareth rule, and over as many as act in and from it. So whatever be the things that a man thinketh of, or acteth in, however *ſpiritual* or *religious* as to the notion or form of them, ſo long as he acteth and moveth in the natural and corrupt ſpirit and will, and not from, in, and by the power of God, he ſinneth in all, and is not accepted of God. For hence both the *plowing* and praying *of the wicked is ſin*; as alſo whatever a man acts in and from the Spirit and power of God, having his underſtanding and will influenced and moved by it, whether it be actions *religious*, *civil*, or even *natural*, he is accepted in ſo doing in the ſight of God, and is *bleſſed in them.* From what is ſaid it doth appear how frivolous and impertinent their *objection* is, that ſay they *wait upon God in praying and preaching*, ſince *waiting* doth of itſelf imply a *paſſive dependence*, rather than an *acting.* And ſince it is, and ſhall yet be more ſhewn, that *preaching* and *praying* without the Spirit is an offending of God, not a waiting upon him, and that *praying* and *preaching* by the Spirit pre-ſuppoſes neceſſarily a *ſilent waiting* to feel the motions and influence of the Spirit to lead thereunto; and laſtly, that in ſeveral of theſe places where praying is commanded,

Whatever man does act without the power of God is not accepted.

Prov. 21. 4.

Ja. 1. 25.

To pray and preach without the Spirit is offence to God.

as

as *Mat.* xxvi. 41. *Mark* xiii. 33. *Luke* xxi. 36. 1 *Peter* iv. 7. watching is ſpecially prefixed as a previous preparation thereunto; we do well and certainly conclude, that ſince *waiting* and *watching* are ſo particularly commanded and recommended, and cannot be truly performed but in this *inward ſilence* of the mind from mens own thoughts and imaginations, this *ſilence* is and muſt neceſſarily be a ſpecial and principal part of *God's worſhip*.

II. This ſilent waiting the devil cannot counterfeit.

§. XII. But ſecondly, The *excellency* of this *ſilent waiting upon God* doth appear, in that it is impoſſible for the *enemy*, viz. the *devil*, to counterfeit it, ſo as for any ſoul to be deceived or deluded by him in the exerciſe thereof. Now in all other matters he may mix himſelf with the natural mind of man, and ſo by *transforming* himſelf he may deceive the ſoul, by buſying it about things perhaps innocent in themſelves, while yet he keeps them from beholding the *pure light of Chriſt*, and ſo from knowing diſtinctly their duty, and doing of it. For that envious Spirit of man's eternal happineſs knoweth well how to accommodate himſelf, and fit his ſnares for all the ſeveral diſpoſitions and inclinations of men; if he find one not fit to be engaged with groſs ſins, or worldly luſts, but rather averſe from them, and religiouſly inclined, he can fit himſelf to beguile ſuch a one, by ſuffering his thoughts and imaginations to run upon *ſpiritual matters*, and ſo hurry him to work, act, and meditate in his own will. For he well knoweth that ſo long as *ſelf* bears rule, and the *Spirit of God* is not the principal and chief actor, man is not put out of his reach; ſo therefore he can accompany the *prieſt* to the *altar*, the *preacher* to the *pulpit*, the *zealot* to his *prayers*, yea the *doctor* and *profeſſor of divinity* to his *ſtudy*, and there he can chearfully ſuffer him to labour and work among his books, yea and help him to find out and invent ſubtile

Altar, prayers, pulpit, ſtudy, cannot ſhut the devil out.

tle distinctions and quiddities, by which both his mind, and others through him, may be kept from heeding *God's Light in the conscience*, and waiting upon him. There is not any exercise whatsoever, wherein he cannot enter, and have a chief place, so as the soul many times cannot discern it, except in this alone: for he can only work in and by the natural man, and his faculties, by secretly acting upon his imaginations and desires, *&c.* and therefore, when he (to wit, the natural man) is silent, there he must also stand. And therefore when the soul comes to this *silence*, and as it were is brought to nothingness, as to her own workings, then the devil is shut out; for the *pure presence of God* and *shining* of his *Light* he cannot abide, because so long as a man is thinking and meditating as of himself, he cannot be sure but the devil is influencing him therein; but when he comes wholly to be silent, as the *pure Light* of *God* shines in upon him, then he is sure that the devil is shut out; for beyond the imaginations he cannot go, which we often find by sensible experience. For he that of old is said to have come to the *gathering together* of the *children of God*, is not wanting to come to our *assemblies*. And indeed he can well enter and work in a meeting, that is silent only as to words, either by keeping the minds in various thoughts and imaginations, or by stupefying them, so as to overwhelm them with a spirit of heaviness and slothfulness: but when we retire out of all, and are turned in, both by being *diligent* and *watchful* upon the one hand, and also *silent* and *retired* out of all our thoughts upon the other, as we abide in this sure place, we feel ourselves out of his reach. Yea, oftentimes the *power* and *glory* of God will break forth and appear, just as the bright sun through many clouds and mists, to the dispelling of that power of darkness; which will also be sensibly felt, seeking to cloud and

darken the mind, and wholly to keep it from *purely waiting* upon God.

III. The worſhip of the Quakers not ſtopt or interrupted by men or devils.

§. XIII. Thirdly, The *excellency* of this *worſhip* doth appear, in that it can neither be ſtopt nor interrupted by the malice of men or devils, as all others can. Now interruptions and ſtoppings of worſhip may be underſtood in a twofold reſpect, either as we are hindered from *meeting*, as being outwardly by violence ſeparated one from another; or when permitted to *meet together*, as we are interrupted by the tumult, noiſe, and confuſion which ſuch as are malicious may uſe to moleſt or diſtract us. Now in both theſe reſpects, this *worſhip* doth greatly overpaſs all others: for how far ſoever people be ſeparate or hindered from coming together, yet as every one is inwardly gathered to the meaſure of *life* in himſelf, there is a ſecret unity and fellowſhip enjoyed, which the devil and all his inſtruments can never break or hinder. But, ſecondly, It doth as well appear, as to thoſe moleſtations which occur, when we are met together, what advantage this *true* and *ſpiritual worſhip* gives us beyond all others; ſeeing in deſpite of a thouſand interruptions and abuſes, one of which were ſufficient to have ſtopt all other ſorts of *Chriſtians*, we have been able, through the nature of this *worſhip*, to keep it uninterrupted as to God, and alſo at the ſame time to ſhew forth an example of our *Chriſtian patience* towards all, even oftentimes to the reaching and convincing of our oppoſers. For there is no ſort of worſhip uſed by others which can ſubſiſt (though they be permitted to meet) unleſs they be either authorized and protected by the magiſtrate, or defend themſelves with the arm of fleſh: but we at the ſame time exerciſe worſhip towards God, and alſo patiently bear the reproaches and ignominies which *Chriſt propheſied* ſhould be ſo incident and frequent to Chriſtians.

Chriſtians. For how can the *Papiſts* ſay their *maſs*, if there be any there to diſturb and interrupt them? Do but take away the *maſs-book*, the *chalice*, the *hoſt*, or the *prieſt's garments*, yea, do but ſpill the *water*, or the *wine*, or blow out the *candles* (a thing quickly done) and the whole buſineſs is marred, and no ſacrifice can be offered. Take from the *Lutherans* or *Epiſcopalians* their *Liturgy* or *Common-Prayer-Book*, and no ſervice can be ſaid. Remove from the *Calviniſts*, *Arminians*, *Socinians*, *Independents*, or *Anabaptiſts*, the *pulpit*, the *bible*, and the *hour-glaſs*, or make but ſuch a noiſe as the voice of the *preacher* cannot be heard, or diſturb him but ſo before he come, or ſtrip him of his *bible* or his *books*, and he muſt be dumb: for they all think it an hereſy to wait to ſpeak as the Spirit of God giveth utterance; and thus eaſily their whole worſhip may be marred. But when people meet together, and their worſhip conſiſteth not in ſuch outward acts, and they depend not upon any one's ſpeaking, but merely ſit down to wait upon God, and to be gathered out of all viſibles, and to feel the Lord in Spirit, none of theſe things can hinder them, of which we may ſay of a truth, *We are ſenſible witneſſes*. For when the *magiſtrates*, ſtirred up by the malice and envy of our oppoſers, have uſed all means poſſible (and yet in vain) to deter us from meeting together, and that openly and publickly in our own hired houſes for that purpoſe, both death, baniſhments, impriſonments, finings, beatings, whippings, and other ſuch deviliſh inventions, have proved ineffectual to terrify us from our *holy aſſemblies*. And we having, I ſay, thus oftentimes purchaſed our liberty to meet, by *deep ſufferings*, our oppoſers have then taken another way, by turning in upon us the worſt and wickedeſt people, yea, the very off-ſcourings of men, who by all manner of *inhuman*, *beaſtly* and *brutiſh behaviour*, have

The worſhip of the Papiſts ſoon interrupted.

The Proteſtants the like, and Anabaptiſts.

The ſufferings of the Quakers for their religious meetings.

ſought to provoke us, weary us, and moleſt us, but in vain. It would be almoſt incredible to declare, and indeed a ſhame, that among men pretending to be *Chriſtians*, it ſhould be mentioned, what things of this kind men's eyes have ſeen, and I myſelf, with others, have ſhared of in ſuffering! There they have often beaten us, and caſt water and dirt upon us; there they have danced, leaped, ſung, and ſpoken all manner of profane and ungodly words; offered violence and ſhameful behaviour to grave women and virgins; jeered, mocked and ſcoffed, aſking us, *If the Spirit was not yet come?* And much more, which were tedious here to relate: and all this while we have been ſeriouſly and ſilently ſitting together, and waiting upon the Lord. So that by theſe things our inward and ſpiritual fellowſhip with God, and one with another, in the *pure life of righteouſneſs*, hath not been hindered. But on the contrary, the Lord knowing our ſufferings and reproaches for his teſtimony's ſake, hath cauſed his power and glory more to abound among us, and hath mightily refreſhed us by the ſenſe of his love, which hath filled our ſouls; and ſo much the rather, as we found ourſelves gathered into the *name of the* Prov 18.10. *Lord*, which is the *ſtrong tower of the righteous*; whereby we felt ourſelves ſheltered from receiving any inward hurt through their malice: and alſo that he had delivered us from that vain name and profeſſion of *Chriſtianity*, under which our oppoſers were not aſhamed to bring forth thoſe bitter and curſed fruits. Yea, ſometimes in the midſt of this tumult and oppoſition, God would *powerfully move* ſome or other of us by his Spirit, both to teſtify of that *joy*, which notwithſtanding their malice we enjoyed, and powerfully to declare, in the evidence and demonſtration of the Spirit, againſt their *folly* and *wickedneſs*; ſo as the power of truth hath brought them

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to ſome meaſure of quietneſs and ſtilneſs, and ſtopt the impetuous ſtreams of their *fury* and *madneſs*: that even as of old *Moſes* by his rod divided the waves of the Red Sea, that the *Iſraelites* might paſs; ſo God hath thus by his *Spirit* made a way for us in the midſt of this *raging wickedneſs*, peaceably to enjoy and poſſeſs him, and accompliſh our *worſhip* to him: ſo that ſometimes upon ſuch occaſions ſeveral of our *oppoſers* and *interrupters* have hereby been convinced of the *truth*, and gathered from being *perſecutors* to be *ſufferers* with us. And let it not be forgotten, but let it be inſcribed and abide for a conſtant remembrance of the thing, that in theſe beaſtly and brutiſh pranks, uſed to moleſt us in our *ſpiritual meetings*, none have been more buſy than the *young ſtudents* of the *univerſities*, who were learning *philoſophy* and *divinity* (ſo called) and many of them preparing themſelves for the *miniſtry*. Should we commit to writing all the *abominations* committed in this reſpect by the *young fry* of the *clergy*, it would make no ſmall volume; as the *churches* of *Chriſt*, gathered into his pure worſhip in *Oxford* and *Cambridge* in *England*, and *Edinburgh* and *Aberdeen* in *Scotland*, where the *univerſities* are, can well bear witneſs.

The rod of Moſes divided the ſea: the Spirit maketh way thro' the raging waves.

What brutiſh pranks did not that young fry of the clergy commit?

§. XIV. Moreover, in this we know, that we are partakers of the *new covenant's diſpenſation*, and *diſciples of Chriſt* indeed, ſharing with him in that *ſpiritual worſhip*, which is performed in the *Spirit* and in *truth*; becauſe as he was, ſo are we in this world. For the *old covenant-worſhip* had an outward *glory*, *temple* and *ceremonies*, and was full of outward *ſplendor* and *majeſty*, having an outward *tabernacle* and *altar*, beautified with *gold*, *ſilver*, and *precious ſtones*; and their *ſacrifices* were confined to a particular place, even the outward *Mount Sion*; and thoſe that prayed, were to pray with their faces towards that outward *temple*: and therefore all this was to be protected by an

How the old covenant-worſhip doth differ from the new.

outward arm. Nor could the *Jews* peaceably have enjoyed it, but when they were ſecured from the *violence* of their outward *enemies:* and therefore when at any time their *enemies* prevailed over them, their *glory* was darkened, and their *ſacrifices* ſtopt; and the *face* of their *worſhip* marred: hence they complain, lament, and bewail the deſtroying of the *temple*, as a loſs irreparable. But *Jeſus Chriſt*, the author and inſtitutor of the *new covenant-worſhip*, teſtifies, that *God* is neither to be *worſhipped* in this nor that place, but in the *Spirit* and in *Truth:* and foraſmuch as his *kingdom is not of this world*, neither doth his *worſhip* conſiſt in it, or need either the *wiſdom*, *glory*, *riches* or *ſplendor* of this world to beautify or adorn it; nor yet the outward *power* or *arm* of *fleſh* to maintain, uphold, or protect it; but it is and may be performed by thoſe that are *ſpiritually-minded*, notwithſtanding all the *oppoſition*, *violence*, and *malice* of men; becauſe it being purely *ſpiritual*, it is out of the reach of natural men to interrupt or obſtruct it. Even as *Jeſus Chriſt*, the author thereof, did enjoy and poſſeſs his *ſpiritual kingdom*, while oppreſſed, perſecuted, and rejected of *men*; and as, in deſpite of the malice and rage of the *devil*, *he ſpoiled principalities and powers, triumphing over them, and through death deſtroyed him that had the power of death, that is, the devil*; ſo alſo all his followers both can and do *worſhip* him, not only without the arm of fleſh to protect them, but even when oppreſſed. For their *worſhip* being *ſpiritual*, is by the power of the Spirit defended and maintained; but ſuch *worſhips* as are *carnal*, and conſiſt in *carnal* and *outward ceremonies* and *obſervations*, need a carnal and outward arm to protect and defend them, elſe they cannot ſtand and ſubſiſt. And therefore it appears, that the ſeveral *worſhips* of our *oppoſers*, both *Papiſts* and *Proteſtants*, are of this kind, and not the true *ſpiritual* and *new covenant-worſhip* of *Chriſt*; becauſe, as hath been obſerved, they cannot ſtand without

The new covenant-worſhip is inward. John 18. 36.

Col. ii. 15.

Carnal worſhips cannot ſtand without the arm of fleſh.

without the protection or countenance of the outward *magiſtrate*, neither can be performed, if there be the leaſt oppoſition: for they are not in the patience of *Jeſus*, to ſerve and worſhip him with *ſufferings*, *ignominies*, *calumnies*, and *reproaches*. And from hence have ſprung all thoſe *wars*, *fightings*, and *bloodſhed* among *Chriſtians*, while each by the arm of fleſh endeavoured to defend and protect their own *way* and *worſhip:* and from this alſo ſprung up that monſtrous opinion of *perſecution*; of which we ſhall ſpeak more at length hereafter.

§. XV. But Fourthly; The nature of this worſhip, which is performed by the operation of the *Spirit*, the natural man being ſilent, doth appear from theſe words of Chriſt, *John* iv. 23, 24. *But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in Spirit and in Truth: for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.* This teſtimony is the more ſpecially to be obſerved, for that it is both the *firſt*, *chiefeſt*, and *moſt ample teſtimony*, which *Chriſt* gives us of his *Chriſtian worſhip*, as different and contra-diſtinguiſhed from that under the *law*. For firſt, he ſheweth that the ſeaſon is now come, wherein the *worſhip muſt be in Spirit and in Truth*; *for the Father ſeeketh ſuch to worſhip him:* ſo then it is no more a worſhip conſiſting in outward obſervations, to be performed by man at ſet *times* or *opportunities*, which he can do in his own will, and by his own natural ſtrength; for elſe it would not differ in matter, but only in ſome circumſtances from that under the *law*. Next, as for a reaſon of this *worſhip*, we need not give any other, and indeed none can give a better than that which *Chriſt* giveth, which I think ſhould be ſufficient to ſatisfy every *Chriſtian*, to wit, *GOD IS A SPIRIT, and they that worſhip him, muſt worſhip him in Spirit and in Truth.* As this ought to be received, becauſe it is the words of *Chriſt*, ſo alſo it

IV. True worſhip in Spirit eſtabliſhed by Chriſt.

The reaſon Chriſt gives for a worſhip in Spirit.

is founded upon ſo clear a demonſtration of reaſon, as ſufficiently evidenceth its *verity*. For Chriſt excellently argues from the *analogy* that ought to be betwixt the *object*, and the *worſhip* directed thereunto:

Arg. *God is a* Spirit;
Therefore *he muſt be worſhipped in* Spirit.

This is ſo certain, that it can ſuffer no contradiction; yea, and this analogy is ſo neceſſary to be minded, that under the *law*, when God inſtituted and appointed that ceremonial worſhip to the *Jews*, becauſe that worſhip was outward, that there might be an *analogy*, he ſaw it neceſſary to condeſcend to them as in a ſpecial manner, to dwell betwixt the *Cherubims* within the *tabernacle*, and afterwards to make the *temple* of *Jeruſalem* in a ſort his habitation, and cauſe ſomething of an *outward glory* and *majeſty* to appear, by cauſing fire from *heaven* to conſume the *ſacrifices*, and filling the *temple* with a *cloud:* through and by which *mediums*, viſible to the outward eye, he manifeſted himſelf proportionably to that outward worſhip which he had commanded them to perform. So now under the *new covenant*, he ſeeing meet in his heavenly wiſdom to lead his children in a path more *heavenly* and *ſpiritual*, and in a way more eaſy and familiar, and alſo purpoſing to diſappoint *carnal* and *outward obſervations*, that his may have an eye more to an *inward glory* and *kingdom* than to an *outward*, he hath given us for an example hereof the appearance of his beloved Son, the Lord Jeſus Chriſt, who (as *Moſes* delivered the *Iſraelites* out of their *outward bondage*, and by *outwardly deſtroying* their enemies) hath delivered and doth deliver us by ſuffering, and dying by the hands of his *enemies*; thereby triumphing over the *devil*, and his and our inward *enemies*, and delivering us therefrom. He hath alſo inſtituted an *inward* and *ſpiritual worſhip:* ſo that God now tieth not his people to the *temple* of *Jeruſalem*,

The glory of the outward temple.

As Moſes did from outward, ſo Chriſt delivers his from inward ſlavery.

Jeruſalem, nor yet unto outward *ceremonies* and *obſervations*; but taketh the heart of every *Chriſtian* for a *temple* to dwell in; and there immediately appeareth, and giveth him directions how to ſerve him in any outward acts. Since, as Chriſt argueth, *God is a Spirit*, he will now be worſhipped in the Spirit, where he reveals himſelf, and dwelleth with the *contrite in heart*. Now, ſince it is the *heart of man* that now is become the *temple of God*, in which he will be worſhipped, and no more in particular outward temples, (ſince, as bleſſed *Stephen* ſaid, out of the prophet, to the profeſſing *Jews* of old, *The moſt High dwelleth not in temples made with hands*) as before the *glory of the Lord* deſcended to fill the outward temple, it behoved to be purified and cleanſed, and all polluted ſtuff removed out of it; yea, and the place for the tabernacle was overlaid with gold, the moſt precious and cleaneſt of metals; ſo alſo before God be worſhipped in the inward temple of the heart, it muſt alſo be purged of its own filth, and all its own thoughts and imaginations, that ſo it may be fit to receive the Spirit of God, and to be actuated by it. And doth not this directly lead us to that *inward ſilence*, of which we have ſpoken, and exactly pointed out? And further, This worſhip muſt be *in truth*; intimating, that this ſpiritual worſhip, thus actuated, is only and properly a true worſhip; as being that which, for the reaſons above obſerved, cannot be counterfeited by the enemy, nor yet performed by the hypocrite.

§. XVI. And though this *worſhip* be indeed very different from the divers eſtabliſhed invented worſhips among *Chriſtians*, and therefore may ſeem ſtrange to many, yet hath it been teſtified of, commended and practiſed, by the moſt pious of all ſorts, in all ages, as by many evident teſtimonies might be proved. So that from the profeſſing

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A certain sect of Mysticks among the Papists, their inward exercise. See Sancta Sophia, printed An. Dom. 1657.

and practising thereof, the name of *Mysticks* hath arisen, as of a certain sect, generally commended by all, whose *writings* are full both of the explanation and of the commendation of this sort of *worship*; where they plentifully assert this *inward introversion* and *abstraction of the mind*, as they call it, *from all images and thoughts*, and the *prayer of the will:* yea, they look upon this as the *height* of *Christian perfection*; so that some of them, tho' professed *Papists*, do not doubt to affirm, *That such as have attained this method of worship, or are aiming at it*, (as in a book, called *Sancta Sophia*, put out by the *English Benedictines*, printed at *Doway*, *Anno* 1657. Tract. I. Sect. 2. cap. 5.) *need not, nor ought to trouble or busy themselves with frequent and unnecessary confessions, with exercising corporal labours and austerities, the using of vocal voluntary prayers, the hearing of a number of masses, or set devotions, or exercises to saints, or prayers for the dead, or having solicitous and distracting cares to gain indulgences, by going to such and such churches, or adjoining one's self to confraternities, or intangling one's self with vows and promises; because such kind of things hinder the soul from observing the operations of the Divine Spirit in it, and from having liberty to follow the Spirit whither it would draw her.* And yet who knows not that in such kind of observations the very substance of the *Popish religion* consisteth? Yet nevertheless, it appears by this, and many other passages, which out of their *Mystick writers* might be mentioned, how they look upon this *worship* as excelling all other; and that such as arrived hereunto, had no absolute need of the others: yea, (see the Life of *Balthazar Alvares*, in the same *Sancta Sophia*, Tract. III. Sect. 1. cap. 7.) such as tasted of this, quickly confessed, that the other *forms* and *ceremonies of worship* were useless as to them; neither did they perform them as things necessary, but merely for order or example's sake.

The English Benedictines testimony for the spiritual worship, against their masses and set devotions.

And

And therefore, though ſome of them were ſo overclouded with the common darkneſs of their profeſſion, yet could they affirm that this *ſpiritual worſhip* was ſtill to be retained and ſought for, even though it ſhould be become neceſſary to omit their outward ceremonies. Hence *Bernard*, as in many other places, ſo in his *Epiſtle* to *William*, abbot of the ſame order, ſaith, *Take heed to the rule of God; the kingdom of God is within you:* and afterwards, ſaying, That their outward orders and rules ſhould be obſerved, he adds; *But otherwiſe, when it ſhall happen that one of theſe two muſt be omitted, in ſuch a caſe theſe are much rather to be omitted than thoſe former: for by how much the Spirit is more excellent and noble than the body, by ſo much are ſpiritual exerciſes more profitable than corporal.* Is not that then the beſt of worſhips, which the beſt of men in all ages, and of all ſects, have commended, and which is moſt ſuitable to the doctrine of Chriſt? I ſay, Is not that worſhip to be followed and performed? And ſo much the rather, as God hath raiſed a people to teſtify for it, and preach it, to their great refreſhment and ſtrengthening, in the very face of the world, and notwithſtanding much oppoſition; who do not, as theſe *Myſticks*, make of it a myſtery, only to be attained by a few men or women in a cloiſter; or, as their miſtake was, after wearying themſelves with many outward *ceremonies* and *obſervations*, as if it were the conſequence of ſuch a labour; but who in the free love of God (who reſpects not perſons, and was near to hear and reveal himſelf, as well to *Cornelius*, a centurion and a Roman, as to *Simeon* and *Anna*; and who diſcovered his glory to *Mary*, a poor handmaid, and to the poor *ſhepherds*, rather than to the *high prieſts* and *devout proſelytes* among the *Jews*) in and according to his *free love*, finding that God is revealing and eſtabliſhing this worſhip, and making many poor

Bernard preferring the Spirit above Poiſh orders.

Thoſe Myſticks did confine that myſtery to a cloiſter.

tradeſmen, yea, young boys and girls, witneſſes of it, do intreat and beſeech all to lay aſide their own will-worſhips, and voluntary acts, performed in their own wills, and by their own mere natural ſtrength and power, without retiring out of their vain imaginations and thoughts, or feeling the *pure Spirit of God* to move and ſtir in them; that they may come to practiſe this acceptable worſhip, which is *in Spirit and in Truth.* But againſt this worſhip they object;

Obj. 1. §. XVII. Firſt, *It ſeems to be an unprofitable exerciſe for a man to be doing or thinking nothing; and that one might be much better employed, either in meditating upon ſome good ſubject, or otherwiſe praying to or praiſing God.*

Anſw. I anſwer; That is not unprofitable, which is of abſolute neceſſity before any other duty can be acceptably performed, as we have ſhewn this *waiting* to be. Moreover, thoſe have but a carnal and groſs apprehenſion of God, and of the things of his kingdom, who imagine that men pleaſe him by their own workings and actings: whereas, as hath been ſhewn, the *firſt ſtep* for a man to fear God, is to ceaſe from his own thoughts and imaginations, and ſuffer God's Spirit to work in him. For we muſt *ceaſe to do evil,* ere we *learn to do well*; and this meddling in things *ſpiritual* by man's own natural underſtanding, is one of the greateſt and moſt dangerous evils that man is incident to; being that which occaſioned our *firſt parents* fall, to wit, a forwardneſs to deſire to know things, and a meddling with them, both without and contrary to the Lord's command.

Iſa. 1. 16, 17. We muſt ceaſe to do ill, ere we learn to do well.

Obj. 2. Secondly; Some object, *If your worſhip merely conſiſt in inwardly retiring to the Lord, and feeling of his Spirit ariſe in you, and then to do outward acts as ye are led by it, what need ye have publick meetings at ſet times and places, ſince every one may enjoy this at home? Or ſhould not every one ſtay at home, until they*

Set times and places for meetings.

they be particularly moved to go to ſuch a place at ſuch a time; ſince to meet at ſet times and places ſeems to be an outward obſervation and ceremony, contrary to what ye at other times aſſert?

I anſwer, firſt; To meet at ſet times and places is not any *religious act*, or part of *worſhip* in itſelf; but only an *outward conveniency*, neceſſary for our ſeeing one another, ſo long as we are cloathed with this *outward tabernacle:* and therefore our *meeting* at ſet times and places is not a part of our *worſhip*, but a preparatory accommodation of our outward man, in order to a publick viſible *worſhip*; ſince we ſet not about the viſible acts of *worſhip* when we meet together, until we be led thereunto by the *Spirit* of *God*. Secondly, God hath ſeen meet, ſo long as his *children* are in this *world*, to make uſe of the outward ſenſes, not only as a means to convey *ſpiritual life*, as by *ſpeaking*, *praying*, *praiſing*, &c. which cannot be done to mutual edification, but when we hear and ſee one another; but alſo to entertain an outward, viſible *teſtimony* for his name in the world: he cauſeth the inward life (which is alſo many times not conveyed by the *outward ſenſes*) the more to abound, when his children aſſemble themſelves diligently together to wait upon him; ſo that *as iron ſharpeneth iron*, the ſeeing of the faces one of another, when both are inwardly gathered unto the *life*, giveth occaſion for the *life* ſecretly to riſe, and paſs from *veſſel* to *veſſel*. And as many candles lighted, and put in one place, do greatly augment the *light*, and make it more to ſhine forth, ſo when many are gathered together into the ſame *life*, there is more of the glory of God, and his power appears, to the refreſhment of each individual; for that he partakes not only of the *light* and *life* raiſed in himſelf, but in all the reſt. And therefore *Chriſt* hath particularly promiſed a bleſſing to ſuch as aſſemble together in his *name*, ſeeing he will be *in the midſt of them*, Matth. xviii. 20.

Anſw.

Publick meetings, their uſe and reaſon aſſerted.

Prov. 27. 17.

20. And the author to the *Hebrews* doth preciſely prohibit the neglect of this duty, as being of very dangerous and dreadful conſequence, in theſe words; *Heb.* x. 24. *And let us conſider one another, to provoke unto love, and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is;—For if we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins.* And therefore the Lord hath ſhewn that he hath a particular reſpect to ſuch as thus aſſemble themſelves together, becauſe that thereby a publick teſtimony for him is upheld in the earth, and his name is thereby glorified; and therefore ſuch as are right in their *ſpirits*, are naturally drawn to keep the *meetings* of *God's people*, and never want a *ſpiritual influence* to lead them thereunto: and if any do it in a mere cuſtomary way, they will no doubt ſuffer condemnation for it. Yet cannot the appointing of places and times be accounted a *ceremony* and *obſervation*, done in man's *will*, in the *worſhip* of *God*, ſeeing none can ſay that it is an *act* of *worſhip*, but only a mere *preſenting* of our *perſons* in order to it, as is aboveſaid. Which that it was practiſed by the *primitive church* and *ſaints*, all our adverſaries do acknowledge.

Aſſembling of ourſelves is not to be neglected.

Obj. 3. Laſtly, Some object, *That this manner of worſhip in ſilence is not to be found in all the ſcripture:*

Anſw. I anſwer; We make not ſilence to be the ſole matter of our *worſhip*; ſince, as I have ſaid above, there are many *meetings*, which are ſeldom altogether ſilent; ſome or other are ſtill moved either to *preach*, *pray*, or *praiſe:* and ſo in this our *meetings* cannot be but like the *meetings* of the *primitive churches* recorded in ſcripture, ſince our *adverſaries* confeſs that they did *preach* and *pray* by the *Spirit*. And then what abſurdity is it to ſuppoſe, that at ſome times the *Spirit* did not move them to theſe outward *acts*, and that then they were

In waiting for the Spirit's guidance, ſilence is ſuppoſed.

were ſilent? Since we may well conclude they did not ſpeak until they were moved; and ſo no doubt had ſometimes ſilence. *Acts* ii. 1. before the Spirit came upon them, it is ſaid,—*They were all with one accord in one place*; and then it is ſaid, *The Spirit ſuddenly came upon them*; but no mention is made of any one ſpeaking at that time; and I would willingly know what *abſurdity* our *adverſaries* can infer, ſhould we conclude they were a while ſilent?

But if it be urged, That *a whole ſilent meeting cannot be found in ſcripture*; Inſt.

I anſwer; Suppoſing ſuch a thing were not recorded, it will not therefore follow that it is not lawful; ſince it naturally followeth from other *ſcripture precepts*, as we have proved this doth. For ſeeing the *ſcripture* commands to meet together, and when met, the ſcripture prohibits *prayers* or *preachings*, but as the Spirit moveth thereunto; if people meet together, and the Spirit move not to ſuch acts, it will neceſſarily follow that they muſt be ſilent. But further, there might have been many ſuch things among the *ſaints* of *old*, though not recorded in *ſcripture*; and yet we have enough in *ſcripture*, ſignifying that ſuch things were. For *Job* ſat ſilent *ſeven days with his friends together*; here was a long *ſilent meeting*: ſee alſo *Ezra* ix. 4. and *Ezekiel* xiv. 1. and xx. 1. Thus having ſhewn the excellency of this *worſhip*, proving it from *ſcripture* and *reaſon*, and anſwered the objections which are commonly made againſt it, which, though it may ſuffice to the explanation and proof of our *propoſition*, yet I ſhall add ſomething more particularly of *preaching*, *praying*, and *ſinging*, and ſo proceed to the following *propoſition*. Anſw.

Silent meetings are proved from ſcripture and reaſon.

§. XVIII. *Preaching*, as it is uſed both among *Papiſts* and *Proteſtants*, is for one man to take ſome place or verſe of ſcripture, and thereon *ſpeak* for an hour or two, what he hath ſtudied and premeditated

I.

What preaching is with the Proteſtants and Papiſts.

A ſtudied talk an hour or two.

meditated in his cloſet, and gathered together from his own inventions, or from the writings and obſervations of others; and then having got it by heart, (as a *ſchool-boy* doth his *leſſon*) he brings it forth, and repeats it before the people: and how much the more fertile and ſtrong a man's *invention* is, and the more induſtrious and laborious he is in collecting ſuch *obſervations*, and can utter them with the *excellency* of *ſpeech* and *human eloquence*, ſo much the more is he accounted an able and excellent preacher.

True preaching by the Spirit.

To this we oppoſe, that when the *ſaints* are met together, and every one gathered to the *gift* and *grace* of God in themſelves, he that miniſtreth, being actuated thereunto by the ariſing of the *grace* in himſelf, ought to ſpeak forth what the Spirit of God furniſheth him with; not minding the *eloquence* and *wiſdom* of *words*, but the *demonſtration* of the *Spirit* and of *power*: and that either in the interpreting ſome part of *ſcripture*, in caſe the Spirit, which is the good remembrancer, lead him ſo to do, or otherwiſe *words* of *exhortation*, *advice*, *reproof*, and *inſtruction*, or the ſenſe of ſome *ſpiritual experiences*: all which will ſtill be agreeable to the *ſcripture*, tho' perhaps not relative to, nor founded upon any particular *chapter* or *verſe*, as a *text*. Now let us examine and conſider which of theſe two ſorts of preaching is moſt agreeable to the *precepts* of *Chriſt* and his *apoſtles*, and the *primitive church*, recorded in ſcripture? For, firſt, as to their *preaching* upon a *text*, if it were not merely cuſtomary or premeditated, but done by the immediate motion of the *Spirit*, we ſhould not blame it; but to do it as they do, there is neither *precept* nor *practice*, that ever I could obſerve, in the *New Teſtament*, as a part of the *inſtituted worſhip* thereof.

Object. But they *alledge*, *That Chriſt took the book of* Iſaiah, *and read out of it, and ſpake therefrom; and that* Peter *preached from a ſentence of the prophet* Joel.

I *anſwer*, That *Chriſt* and *Peter* did it not but as immediately actuated and moved thereunto by the Spirit of God, and that without premeditation, which I ſuppoſe our adverſaries will not deny; in which caſe we willingly approve of it. But what is this to their cuſtomary conned way, without either waiting for or expecting the movings or leadings of the Spirit? Moreover, that neither *Chriſt* nor *Peter* did it as a ſettled cuſtom or form, to be conſtantly practiſed by all the miniſters of the church, appears, in that moſt of all the ſermons recorded of *Chriſt* and his *apoſtles* in ſcripture were without this, as appears from *Chriſt*'s ſermon upon the mount, *Mat.* v. 1. *&c. Mark* iv. 1. *&c.* and *Paul*'s preaching to the *Athenians*, and to the *Jews*, &c. As then it appears that this method of preaching is not grounded upon any ſcripture precept, ſo the nature of it is contrary to the preaching of Chriſt under the *new covenant*, as expreſſed and recommended in ſcripture; for Chriſt, in ſending forth his diſciples, expreſly mentioneth, that they are not to ſpeak *of* or *from* themſelves, or to forecaſt beforehand, but that which the *Spirit in the ſame hour ſhall teach them*, as is particularly mentioned in the three evangeliſts, *Mat.* x. 20. *Mark* xiii. 11. *Luke* xii. 12. Now if *Chriſt* gave this order to his diſciples before he departed from them, as that which they were to practiſe during his abode outwardly with them, much more were they to do it after his departure, ſince then they were more eſpecially to receive the Spirit, *to lead them in all things*, and to *bring all things to their remembrance*, John xiv. 26. And if they were to do ſo when they appeared before the magiſtrates and princes of the earth, much more in the worſhip of God, when they ſtand ſpecially before him; ſeeing, as is above ſhewn, his worſhip is to be performed in Spirit; and therefore after their receiving of the *Holy Ghoſt* it is ſaid, *Acts* ii. 4. *They ſpake as the*

Anſw. 1. Chriſt's and Peter's ſpeaking was not by premeditation.

Spirit gave them utterance, not what they had ſtudied and gathered from books in their cloſets in a premeditated way.

Franciſcus Lambertus's teſtimony againſt the prieſts ſtudied inventions and figments.

Franciſcus Lambertus, before cited, ſpeaketh well and ſheweth their hypocriſy, *Tract.* 5. of *Prophecy*, chap. 3. ſaying, *Where are they now that glory in their inventions, who ſay, a fine invention! a fine invention! This they call invention, which themſelves have made up; but what have the faithful to do with ſuch kind of inventions? It is not figments, nor yet inventions, that we will have, but things that are ſolid, invincible, eternal, and heavenly; not which men have invented, but which God hath revealed: for if we believe the ſcriptures, our invention profiteth nothing, but to provoke God to our ruin.* And afterwards, *Beware* (ſaith he) *that thou determine not preciſely to ſpeak what before thou haſt meditated, whatſoever it be; for though it be lawful to determine the text which thou art to expound, yet not at all the interpretation; leſt if thou ſo doſt, thou take from the Holy Spirit that which is his, to wit, to direct thy ſpeech, that thou mayeſt propheſy in the name of the Lord, void of all learning, meditation, and experience, and as if thou hadſt ſtudied nothing at all, committing thy heart, thy tongue, and thyſelf wholly unto his Spirit, and truſting nothing to thy former ſtudying or meditation; but ſaying with thyſelf, in great confidence of the divine promiſe,* The Lord will give a word with much power unto thoſe that preach the goſpel. *But above all things be careful thou follow not the manner of* hypocrites, *who have written almoſt word for word what they are to ſay, as if they were to repeat ſome verſes upon a theatre, having learned all their preaching as they do that act* tragedies. *And afterwards, when they are in the place of propheſying, pray the Lord to direct their tongue; but in the mean time, ſhutting up the way of the Holy Spirit, they determine to ſay nothing but what they have written. O unhappy kind of* Prophets,

phets, *yea and truly curſed, which depend not upon God's Spirit, but upon their own writings or meditation! Why prayeſt thou to the Lord, thou falſe prophet, to give thee his holy Spirit, by which thou mayeſt ſpeak things profitable, and yet thou repelleſt the Spirit? Why preferreſt thou thy meditation or ſtudy to the Spirit of God? Otherwiſe why committeſt thou not thyſelf to the Spirit?*

§. XIX. Secondly, This manner of preaching as uſed by them (conſidering that they alſo affirm *that it may be and often is performed by men who are wicked, or void of true grace*) cannot only not edify the church, beget or nouriſh true faith, but is deſtructive to it, being directly contrary to the nature of the *Chriſtian* and *apoſtolick miniſtry* mentioned in the ſcriptures: for the *apoſtle preached the goſpel not in the wiſdom of words, leſt the croſs of Chriſt ſhould be of none effect*, 1 Cor. i. 17. But this preaching not being done by the actings and movings of God's Spirit, but by man's invention and eloquence, in his own will, and through his natural and acquired parts and learning, is in the wiſdom of words, and therefore the *croſs of Chriſt* is thereby made of none effect. The apoſtle's *ſpeech* and *preaching* was not *with enticing words of man's wiſdom, but in demonſtration of the Spirit and of power*, that the faith of their hearers *ſhould not ſtand in the wiſdom of men, but in the power of God*, 1 Cor. ii. 3, 4, 5. But this preaching having nothing of the Spirit and power in it, both the preachers and hearers confeſſing they wait for no ſuch thing, nor yet are oftentimes ſenſible of it, muſt needs ſtand in the enticing words of man's wiſdom, ſince it is by the mere wiſdom of man it is ſought after, and the mere ſtrength of man's eloquence and enticing words it is uttered; and therefore no wonder if the faith of ſuch as hear and depend upon ſuch preachers and preachings ſtand in the wiſdom of men, and not in the

2. The words man's wiſdom brings beget not faith.

power of God. The apoſtles declared, That they *ſpake not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth*, 1 Cor. ii. 13. But theſe preachers confeſs that they are ſtrangers to the *Holy Ghoſt*, his motions and operations, neither do they wait to feel them, and therefore they ſpeak in the words which their own natural wiſdom and learning teach them, mixing them in, and adding them to, ſuch words as they ſteal out of the ſcripture and other books, and therefore ſpeak not what the *Holy Ghoſt* teacheth.

3. True church's method was to ſpeak by Revelation.

Thirdly, This is contrary to the method and order of the *primitive church* mentioned by the apoſtle, 1 *Cor.* xiv. 30, *&c.* where in *preaching* every one is to wait for his *revelation*, and to give place one unto another, according as things are revealed; but here there is no waiting for a *revelation*, but the preacher muſt ſpeak, and not that which is revealed unto him, but what he hath prepared and premeditated before-hand.

4. The Spirit is ſhut out by prieſts from being the teacher.

Laſtly, By this kind of preaching the Spirit of God, which ſhould be the chief inſtructer and teacher of God's people, and whoſe influence is that only which makes all preaching effectual and beneficial for the edifying of ſouls, is ſhut out, and man's natural wiſdom, learning, and parts ſet up and exalted; which no doubt is a great and chief reaſon why the preaching among the generality of *Chriſtians* is ſo unfruitful and unſucceſsful. Yea, according to this doctrine, the devil may preach, and ought to be heard alſo, ſeeing he both knoweth the truth, and hath as much eloquence as any. But what avails excellency of ſpeech, if the demonſtration and power of the Spirit be wanting, which toucheth the conſcience? We ſee that when the devil confeſſed to the truth, yet Chriſt would have none of his teſtimony. And as theſe pregnant teſtimonies of the ſcripture do prove this part of preaching to be contrary to the

the doctrine of Chriſt, ſo do they alſo prove *that* of *ours* before affirmed to be conformable thereunto.

§. XX. But if any object after this manner, *Have not many been benefited, yea and both converted and edified by the miniſtry of ſuch as have premeditated their preaching? Yea and hath not the Spirit often concurred by its divine influence with preachings thus premeditated, ſo as they have been powerfully borne in upon the ſouls of the hearers to their advantage?* Object.

I *anſwer*, Though that be granted, which I ſhall not deny, it will not infer that the thing was good in itſelf, more than becauſe *Paul* was met with by Chriſt to the converting of his ſoul riding to *Damaſcus* to perſecute the ſaints, that he did well in ſo doing. Neither particular actions, nor yet whole congregations, as we above obſerved, are to be meaſured by the acts of God's condeſcenſion in times of ignorance. But beſides, it hath oftentimes fallen out, that God, having a regard to the ſimplicity and integrity either of the preacher or hearers, hath fallen in upon the heart of a preacher by his power and holy influence, and thereby hath led him to ſpeak things that were not in his premeditated diſcourſe, and which perhaps he never thought on before; and thoſe paſſing ejaculations and unpremeditated but living exhortations, have proved more beneficial and refreſhing both to preacher and hearers than all their premeditated ſermons. But all that will not allow them to continue in theſe things which in themſelves are not approved, but contrary to the practice of the apoſtles, when God is raiſing up a people to ſerve him, according to the *primitive purity* and *ſpirituality*; yea, ſuch acts of *God's condeſcenſion*, in times of darkneſs and ignorance, ſhould engage all more and more to follow him, according as he reveals his moſt *perfect* and *ſpiritual way*. Anſw.

Paul perſecuting was converted, is therefore perſecuting good?

II. Of prayer, how the outward is diſtinguiſhed from the inward.

§. XXI. Having hitherto ſpoken of *preaching*, now it is fit to ſpeak of *praying*, concerning which the like controverſy ariſeth. Our adverſaries, whoſe *religion* is all for the moſt part *outſide*, and ſuch whoſe acts are the mere product of man's natural will and abilities, as they can preach, ſo can they pray when they pleaſe, and therefore have their ſet particular prayers. I meddle not with the controverſies among themſelves concerning this, ſome of them being for *ſet prayers*, as a *liturgy*, others for ſuch as are conceived *extempore:* it ſuffices me that all of them agree in this, That the motions and influence of the Spirit of God are not neceſſary to be previous thereunto; and therefore they have *ſet times* in their publick worſhip, as before and after preaching, and in their private devotion, as morning and evening, and before and after meat, and other ſuch occaſions, at which they preciſely ſet about the performing of their prayers, by ſpeaking words to God, whether they feel any motion or influence of the Spirit or not; ſo that ſome of the chiefeſt have confeſſed that they have thus prayed without the motions or aſſiſtance of the Spirit, acknowledging that they ſinned in ſo doing; yet they ſaid they looked upon it as their duty to do ſo, though to pray without the Spirit be ſin. We freely confeſs that *prayer* is both very profitable, and a neceſſary duty commanded, and fit to be practiſed frequently by all *Chriſtians*; but as we can do nothing without Chriſt, ſo neither can we pray without the concurrence and aſſiſtance of his Spirit. But that the *ſtate* of the *controverſy* may be the better underſtood, let it be conſidered, *firſt*, that *prayer* is two-fold, *inward* and *outward*. *Inward prayer* is that *ſecret turning of the mind towards God*, whereby, being ſecretly touched and awakened by the *light of Chriſt* in the conſcience, and ſo bowed down under the ſenſe of its iniquities, unworthineſs,

The prieſts ſet times to preach and pray, deny the Spirit.

What inward prayer is.

neſs, and miſery, it looks up to God, and joining with the ſecret ſhinings of the *ſeed of God*, it breathes towards him, and is conſtantly breathing forth ſome ſecret deſires and aſpirations towards him. It is in this ſenſe that we are ſo frequently in ſcripture commanded to *pray continually*, Luke xviii. 1. 1 Theſſ. v. 17. Eph. vi. 18. Luke xxi. 36. which cannot be underſtood of *outward prayer*, becauſe it were impoſſible that men ſhould be always upon their knees, expreſſing *words* of *prayer*; and this would hinder them from the exerciſe of thoſe *duties* no leſs poſitively commanded. *Outward prayer* is, when as the ſpirit, being thus in the exerciſe of inward retirement, and feeling the breathing of the Spirit of God to ariſe powerfully in the ſoul, receives ſtrength and liberty by a ſuperadded motion and influence of the *Spirit* to bring forth either audible *ſighs*, *groans*, or *words*, and that either in public aſſemblies, or in private, or at meat, *&c.*

What outward prayer is.

As then *inward prayer is neceſſary at all times*, ſo, ſo long as the day of every man's *viſitation* laſteth, he never wants ſome influence, leſs or more, for the practice of it; becauſe he no ſooner retires his mind, and conſiders himſelf in God's preſence, but he finds himſelf in the practice of it.

Inward prayer neceſſary at all times.

The *outward exerciſe of prayer*, as needing a greater and ſuperadded influence and motion of the Spirit, as it cannot be continually practiſed, ſo neither can it be ſo readily, ſo as to be effectually performed, until his mind be ſome time acquainted with the *inward*; therefore ſuch as are diligent and watchful in their minds, and much retired in the exerciſe of this *inward prayer*, are more capable to be frequent in the uſe of the *outward*, becauſe that this holy influence doth more conſtantly attend them, and they being better acquainted with, and accuſtomed to, the motions of *God's Spirit*, can eaſily perceive and diſcern them. And indeed,

Outward prayer doth require a ſuperadded influence.

II. Of prayer, how the outward is diſtinguiſhed from the inward.

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The prieſts ſet times to preach and pray, deny the Spirit.

What inward prayer is.

neſs, and miſery, it looks up to God, and joining with the ſecret ſhinings of the *ſeed of God*, it breathes towards him, and is conſtantly breathing forth ſome ſecret deſires and aſpirations towards him. It is in this ſenſe that we are ſo frequently in ſcripture commanded to *pray continually*, Luke xviii. 1. 1 Theſſ. v. 17. Eph. vi. 18. Luke xxi. 36. which cannot be underſtood of *outward prayer*, becauſe it were impoſſible that men ſhould be always upon their knees, expreſſing *words* of *prayer*; and this would hinder them from the exerciſe of thoſe *duties* no leſs poſitively commanded. *Outward prayer* is, when as the ſpirit, being thus in the exerciſe of inward retirement, and feeling the breathing of the Spirit of God to ariſe powerfully in the ſoul, receives ſtrength and liberty by a ſuperadded motion and influence of the *Spirit* to bring forth either audible *ſighs*, *groans*, or *words*, and that either in public aſſemblies, or in private, or at meat, *&c.*

What outward prayer is.

As then *inward prayer is neceſſary at all times*, ſo, ſo long as the day of every man's *viſitation* laſteth, he never wants ſome influence, leſs or more, for the practice of it; becauſe he no ſooner retires his mind, and conſiders himſelf in God's preſence, but he finds himſelf in the practice of it.

Inward prayer neceſſary at all times.

The *outward exerciſe of prayer*, as needing a greater and ſuperadded influence and motion of the Spirit, as it cannot be continually practiſed, ſo neither can it be ſo readily, ſo as to be effectually performed, until his mind be ſome time acquainted with the *inward*; therefore ſuch as are diligent and watchful in their minds, and much retired in the exerciſe of this *inward prayer*, are more capable to be frequent in the uſe of the *outward*, becauſe that this holy influence doth more conſtantly attend them, and they being better acquainted with, and accuſtomed to, the motions of *God's Spirit*, can eaſily perceive and diſcern them. And indeed,

Outward prayer doth require a ſuperadded influence.

deed, as ſuch who are moſt diligent have a near acceſs to God, and he taketh moſt delight to draw them by his *Spirit* to approach and call upon him, ſo when many are gathered together in this *watchful mind*, God doth frequently pour forth the *Spirit* of *prayer* among them and ſtir them thereunto, to the edifying and building up of one another in *love*. But becauſe this *outward prayer* depends upon the *inward*, as that which muſt follow it, and cannot be acceptably performed but as attended with a ſuperadded influence and motion of the *Spirit*, therefore cannot we prefix ſet times to *pray outwardly*, ſo as to lay a neceſſity to ſpeak words at ſuch and ſuch times, whether we feel this heavenly influence and aſſiſtance or no; for that we judge were a tempting of God, and a coming before him without due *preparation*. We think it fit for us to preſent ourſelves before him by this *inward retirement* of the *mind*, and ſo to proceed further, as his Spirit ſhall help us and draw us thereunto; and we find that the Lord accepts of this, yea and ſeeth meet ſometimes to exerciſe us in this ſilent place for the trial of our *patience*, without allowing us to ſpeak further, that he may teach us not to rely upon outward *performances*, or ſatisfy ourſelves, as too many do, with the ſaying of our *prayers*; and that our dependence upon him may be the more firm and conſtant, to wait for the holding out of his *ſcepter*, and for his allowance to draw near unto him, with greater freedom and enlargement of *Spirit* upon our *hearts* towards him. Yet nevertheleſs we do not deny but ſometimes God, upon particular occaſions, very ſuddenly, yea upon the very firſt turning in of the *mind*, may give power and liberty to bring forth words or acts of *outward prayer*, ſo as the ſoul can ſcarce diſcern any previous motion, but the influence and bringing forth thereof may be as it were *ſimul & ſemel*: nevertheleſs that ſaying of

We cannot fix ſet times to ſpeak and pray.

Bernard

Bernard is true, that *all prayer is lukewarm, which hath not an inſpiration preceding it.* Though we affirm that none ought to go about *prayer* without this motion, yet we do not deny but ſuch *ſin* as neglect *prayer*; but their *ſin* is in that they come not to that place where they may feel that which would lead them thereunto. And therefore we queſtion not but many, through neglect of this *inward watchfulneſs* and *retiredneſs* of *mind*, miſs many precious opportunities to *pray*, and thereby are guilty in the ſight of God; yet would they *ſin* if they ſhould ſet about the act until they firſt felt the influence. For as he groſly offends his *maſter* that lieth in his bed and ſleeps, and neglects to do his *maſter's buſineſs*; yet if ſuch a one ſhould ſuddenly get up, without putting on his cloaths, or taking along with him thoſe neceſſary *tools* and *inſtruments*, without which he could not poſſibly work, and ſhould forwardly fall a doing to no purpoſe, he would be ſo far thereby from repairing his former *fault*, that he would juſtly incur a new cenſure: and as one that is careleſs and otherways buſied may miſs to hear one ſpeaking unto him, or even not hear the bell of a clock, tho' ſtriking hard by him, ſo may many, through negligence, miſs to hear God oftentimes calling upon them, and giving them acceſs to pray unto him; yet will not that allow them, without his liberty, in their own wills to fall to work.

Such ſin as are neglecting prayer.

A forward and a careleſs ſervant anſwers not his duty.

And laſtly, Though this be the only true and proper method of prayer, as that which is alone acceptable to God, yet ſhall we not deny but he oftentimes anſwered the *prayers* and concurred with the *deſires* of ſome, eſpecially in times of *darkneſs*, who have greatly erred herein; ſo that ſome that have ſat down in *formal prayer*, tho' far wrong in the matter as well as manner, without the aſſiſtance or influence of *God's Spirit*, yet have found him to take occaſion therethrough to break

In times of darkneſs God did often hear their prayers.

break in upon their ſouls, and wonderfully tender and refreſh them; yet as in *preaching* and elſewhere hath afore been obſerved, that will not prove any ſuch *practices*, or be a juſt let to hinder any from coming to *practiſe* that *pure*, *ſpiritual*, and *acceptable prayer*, which God is again reſtoring and leading people into, out of all *ſuperſtitions* and mere *empty formalities*. The ſtate of the *controverſy*, and our *ſenſe* thereof, being thus clearly ſtated, will both obviate many *objections*, and make the anſwer to others more brief and eaſy. I ſhall firſt prove this *ſpiritual prayer* by ſome ſhort conſiderations from *ſcripture*, and then anſwer the objections of our oppoſers, which will alſo ſerve to refute their method and manner thereof.

First, Spiritual prayer proved from ſcripture.

I. God's Spirit muſt be felt to move the mind to prayer.

§. XXII. And Firſt, That there is a neceſſity of this *inward retirement* of the *mind* as previous to *prayer*, that the *Spirit* may be felt to draw thereunto, appears, for that in moſt of thoſe places where *prayer* is commanded, *watching* is prefixed thereunto, as neceſſary to go before, as *Mat.* xxiv. 42. *Mark* xiii. 33. and xiv. 38. *Luke* xxi. 36. from which it is evident that this *watching* was to go before *prayer*. Now to what end is this *watching*, or what is it, but a waiting to feel *God's Spirit* to draw unto *prayer*, that ſo it may be done acceptably? For ſince we are to *pray always in the Spirit*, and cannot pray of ourſelves without it acceptably, this watching muſt be for this end recommended to us, as preceding *prayer*, that we may watch and wait for the ſeaſonable time to *pray*, which is when the Spirit moves thereunto.

Eph. 6. 18.

II. We know not how to pray but as the Spirit helps.

Secondly, This neceſſity of the Spirit's moving and concurrence appears abundantly from that of the apoſtle *Paul*, Rom. viii. 26, 27. *Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the hearts knoweth*

knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. Which *firſt* holds forth the incapacity of men as of themſelves to pray or call upon God in their own wills, even ſuch as have received the *faith* of *Chriſt*, and are in meaſure ſanctified by it, as was the church of *Rome*, to whom the apoſtle then wrote. *Secondly*, It holds forth that which can only help and aſſiſt men to pray, to wit, the Spirit, as that without which they cannot do it acceptably to God, nor beneficially to their own ſouls. *Thirdly*, The manner and way of the Spirit's interceſſion, *with ſighs and groans which are unutterable.* And *Fourthly*, That God receiveth graciouſly the prayers of ſuch as are preſented and offered unto himſelf by the Spirit, *knowing it to be according to his will.* Now it cannot be conceived but this order of prayer thus aſſerted by the apoſtle is moſt conſiſtent with thoſe other teſtimonies of ſcripture, commending and recommending to us the uſe of prayer. From which I thus argue,

Arg. *If any man know not how to pray*, neither *can do it without the help of the Spirit, then it is to no purpoſe for him, but altogether unprofitable*, to pray without it.

But the firſt *is true, therefore alſo the* laſt.

III. Pray always in the Spirit, and watching thereunto.

Thirdly, This neceſſity of the Spirit to true prayer appears from *Eph.* vi. 18. and *Jude* 20. where the apoſtle commands *to pray always in the Spirit, and watching thereunto*; which is as much as if he had ſaid, that we were never to pray without the Spirit, or watching thereunto. And *Jude* ſheweth that ſuch prayers as are *in the Holy Ghoſt* only, tend to the *building up of ourſelves in our moſt holy faith.*

IV. Man cannot call Chriſt Lord but by the Holy Ghoſt.

Fourthly, The apoſtle *Paul* ſaith expreſly, 1 *Cor.* xii. 3. *That no man can ſay that Jeſus is the Lord but by the Holy Ghoſt:* if then Jeſus cannot be thus rightly named but by the *Holy Ghoſt*, far leſs can he be acceptably called upon. Hence the ſame apoſtle declares,

declares, 1 *Cor.* xiv. 15. that he *will pray with the Spirit*, &c. A clear evidence that it was none of his method to pray without it.

V. God will not hear the prayers of the wicked.

But Fifthly, All *prayer* without the Spirit is *abomination*, ſuch as are the *prayers of the wicked*, Prov. xxviii. 9. And the *confidence* that the ſaints have that *God will hear them* is, if they *aſk any thing according to his will*, 1 John v. 14. So if the prayer be not according to his will, there is no ground of confidence that he will hear. Now our adverſaries will acknowledge that prayers without the Spirit are not according to the will of God, and therefore ſuch as pray without it have no ground to expect an anſwer: for indeed to bid a man *pray* without the *Spirit* is all one as to bid one *ſee* without *eyes*, *work* without *hands*, or *go* without *feet*. And to deſire a man to fall to *prayer* ere the Spirit in ſome meaſure leſs or more move him thereunto, is to deſire a man to ſee before he opens his eyes, or to walk before he riſe up, or to work with his hands before he moves them.

VI. All ſacrifice is ſin, not offered by the Spirit.

§. XXIII. But laſtly, From this falſe opinion of praying without the Spirit, and not judging it neceſſary to be waited for, as that which may be felt to move us thereunto, hath proceeded all the ſuperſtition and idolatry that is among thoſe called *Chriſtians*, and thoſe many abominations wherewith the Lord is *provoked*, and his *Spirit grieved*; ſo that many deceive themſelves now, as the *Jews* did of old, thinking it ſufficient if they pay their daily ſacrifices, and offer their cuſtomary oblations; from thence thinking all is well, and creating a falſe peace to themſelves, as the *whore* in the *Proverbs*, becauſe they have offered up their *ſacrifices* of morning and evening prayers. And therefore it is manifeſt that their conſtant uſe of theſe things doth not a whit influence their lives and converſations, but they remain for the moſt part as bad as ever. Yea, it is frequent both among

Papiſts

Papiſts and *Proteſtants*, for them to leap as it were out of their vain, light, and profane converſations at their *ſet hours* and *ſeaſons*, and fall to their cuſtomary devotion; and then, when it is ſcarce finiſhed, and the words to God ſcarce out, the former profane talk comes after it; ſo that the ſame wicked profane ſpirit of this world actuates them in both. If there be any ſuch thing as *vain oblations*, or *prayers that are abomination*, which God heareth not (as is certain there are, and the ſcripture teſtifies, *Iſa.* lxvi. 3. *Jer.* xiv. 12.) certainly ſuch *prayers* as are acted in man's will, and by his own ſtrength, without God's Spirit, muſt be of that number.

§. XXIV. Let this ſuffice for proof. I ſhall now proceed to anſwer their objections, when I have ſaid ſomething concerning *joining in prayer with others*. Thoſe that pray together with one accord uſe not only to concur in their ſpirits, but alſo in the geſture of their body, which we alſo willingly approve of. It becometh thoſe who approach before God to *pray*, that they do it with *bowed knees*, and with their *heads uncovered*, which is our practice.

Concerning joining in prayer with others.

But here ariſeth a controverſy, *Whether it be lawful to join with others by thoſe external ſigns of reverence, albeit not in heart, who pray formally, not waiting for the motion of the Spirit, nor judging it neceſſary.*

Obj. 1.

We anſwer, Not at all; and for our teſtimony in this thing we have ſuffered not a little. For when it hath fallen out, that either accidentally, or to witneſs againſt their worſhip, we have been preſent during the ſame, and have not found it lawful for us to *bow* with them thereunto, they have often perſecuted us, not only with reproaches, but alſo with ſtrokes and cruel beatings. For this cauſe they uſed to accuſe us of pride, profanity, and madneſs, as if we had no reſpect

Anſw.

The reaſon why we cannot join in prayer.

reſpect or reverence to the *worſhip of God*, and as if we judged none could pray, or were heard of God, but ourſelves. Unto all which, and many more reproaches of this kind, we anſwer briefly and modeſtly, That it ſufficeth us that we are found ſo doing, neither through pride, nor madneſs, nor profanity, but merely leſt we ſhould hurt our *conſciences*; the reaſon of which is plain and evident: for ſince our *principle* and *doctrine* oblige us to believe that the *prayers* of thoſe who themſelves confeſs they are *not actuated by the Spirit* are *abominations*, how can we with a ſafe conſcience join with them?

Obj. 1. If they urge, *That this is the height of uncharitableneſs and arrogancy, as if we judged ourſelves always to pray by the Spirit's motion, but they never; as if we were never deceived by praying without the motions of the Spirit, and that they were never actuated by it, ſeeing albeit they judge not the motion of the Spirit always neceſſary, they confeſs nevertheleſs that it is very profitable and comfortable, and they feel it often influencing them; which that it ſometimes falls out we cannot deny*;

Anſw. To all which I anſwer diſtinctly, If it were their known and avowed *doctrine* not to pray without the motion of the Spirit, and that, ſeriouſly holding thereunto, they did not bind themſelves to pray at certain *preſcribed times* preciſely, at which times they determine to pray, though without the Spirit, then indeed we might be accuſed of uncharitableneſs and pride, if we never joined with them; and if they ſo taught and practiſed, I doubt not but it would be lawful for us ſo to do, unleſs there ſhould appear ſome manifeſt and evident hypocriſy and deluſion. But ſeeing they confeſs that they *pray without the Spirit*, and ſeeing God hath perſuaded us that ſuch prayers are *abominable*, how can we with a ſafe conſcience join with an *abomination?* That God ſometimes condeſcends

Shall we confirm the hypocrites when praying?

ſcends to them, we do not deny; altho' now, when the *ſpiritual worſhip* is openly proclaimed, and all are invited unto it, the caſe is otherwiſe than in thoſe old times of apoſtaſy and darkneſs; and therefore, albeit any ſhould begin to pray in our preſence, not expecting the motion of the Spirit; yet if it manifeſtly appear that God in condeſcenſion did concur with ſuch a one, then according to God's will we ſhould not refuſe to join alſo; but this is rare, leſt thence they ſhould be confirmed in their falſe principle. And although this ſeems hard in our profeſſion, nevertheleſs it is ſo confirmed by the authority both of ſcripture and right reaſon, that many convinced thereof have embraced this part before other *truths*, which were eaſier, and, as they ſeemed to ſome, clearer. Among whom is memorable of late years *Alexander Skein*, a magiſtrate of the city of *Aberdeen*, a man very modeſt, and very averſe from giving offence to others, who nevertheleſs being overcome by the power of Truth in this matter, behoved for this cauſe to ſeparate himſelf from the publick aſſemblies and prayers, and join himſelf unto us; who alſo gave the reaſon of his change, and likewiſe ſuccinctly, but yet ſubſtantially, comprehended this controverſy concerning *worſhip* in ſome ſhort queſtions, which he offered to the publick preachers of the *city*, and which I think meet to inſert in this place.

Some queſtions of A. Skein propoſed to the preachers in Aberdeen.

1. *Whether or not ſhould an act of God's worſhip be gone about without the motions, leadings, and actings of the Holy Spirit?*

2. *If the motions of the Spirit be neceſſary to every particular duty, whether ſhould he be waited upon, that all our acts and words may be according as he gives utterance and aſſiſtance?*

3. *Whether every one that bears the name of a* Chriſtian, *or profeſſes to be a* Proteſtant, *hath ſuch an uninterrupted meaſure thereof, that he may, without waiting, go immediately about the duty?*

4. *If there be an indiſpoſition and unfitneſs at ſome times for ſuch exerciſes, at leaſt as to the ſpiritual and lively performance thereof, whether ought they to be performed in that caſe, and at that time?*

5. *If any duty be gone about, under pretence that it is in obedience to the external command, without the ſpiritual life and motion neceſſary, whether ſuch a duty thus performed can in faith be expected to be accepted of God, and not rather reckoned as a bringing of*
Lev. 16. 1. *ſtrange fire before the Lord, ſeeing it is performed at beſt by the ſtrength of natural and acquired parts, and not by the ſtrength and aſſiſtance of the Holy Ghoſt, which was typified by the fire that came down from heaven, which alone behoved to conſume the ſacrifice and no other?*

6. *Whether duties gone about in the mere ſtrength of natural and acquired parts, whether in publick or private, be not as really, upon the matter, an image of man's invention as the* popiſh *worſhip, though not ſo groſs in the outward appearance? And therefore whether it be not as real ſuperſtition to countenance any worſhip of that nature, as it is to countenance* popiſh *worſhip, tho' there be a difference in the degree?*

7. *Whether it be a ground of offence or juſt ſcandal to countenance the worſhip of thoſe whoſe profeſſed principle it is neither to ſpeak for edification, nor to pray, but as the Holy Ghoſt ſhall be pleaſed to aſſiſt them in ſome meaſure leſs or more; without which they rather chooſe to be ſilent, than to ſpeak without this influence?*

Unto theſe they anſwered but very coldly and faintly, whoſe anſwers likewiſe long ago he refuted.

We muſt not loſe our witneſſing for God.

Seeing then God hath called us to his ſpiritual worſhip, and to teſtify againſt the human and voluntary worſhips of the apoſtaſy, if we did not this way ſtand immoveable to the *truth* revealed, but ſhould join with them, both our teſtimony for God would be weakened and loſt, and it

it would be impoſſible ſteadily to propagate this worſhip in the world, whoſe progreſs we dare neither retard nor hinder by any act of ours; though therefore we ſhall loſe not only worldly honour, but even our lives. And truly many *Proteſtants*, through their unſteadineſs in this thing, for politick ends complying with the *Popiſh abominations*, have greatly ſcandalized their profeſſion, and hurt the reformation; as appeared in the example of the *Elector* of *Saxony*; who, in the convention at *Augſburg*, in the year 1530, being commanded by the Emperor *Charles* the Fifth to be preſent at the *maſs*, that he might carry the ſword before him, according to his place; which when he juſtly ſcrupled to perform, his preachers taking more care for their prince's honour than for his conſcience, perſuaded him that it was lawful to do it againſt his conſcience. Which was both a very bad example, and great ſcandal to the reformation, and diſpleaſed many; as the author of the *Hiſtory* of the *Council* of *Trent*, in his firſt book, well obſerves. But now I haſten to the objections of our adverſaries againſt this method of praying.

Elector of Saxony's ſcandal given to Proteſtants.

Secondly, Objections againſt ſpiritual prayer anſwered.

§. XXV. Firſt; They object, *That if ſuch particular influences were needful to outward acts of worſhip, then they ſhould alſo be needful to inward acts, to wit, deſire and love to God. But this is abſurd; Therefore alſo that from whence it follows.* Obj. 1.

I anſwer; That which was ſaid in the *ſtate* of the *controverſy* cleareth this; becauſe, as to thoſe general duties, there never wants an influence, ſo long as the day of a man's viſitation laſteth; during which time *God is always near* to him, and *wreſtling* with him by his Spirit, to turn him to himſelf; ſo that if he do but ſtand ſtill, and ceaſe from his evil thoughts, the Lord is near to help him, *&c.* But as to the outward acts of prayer, Anſw.

they need a more ſpecial motion and influence, as hath been proved.

Obj. 2. Secondly; They object, *That it might be alſo alledged, that men ought not to do moral duties, as children to honour their parents, men to do right to their neighbours, except the Spirit move them to it.*

Anſw. I anſwer; There is a great difference betwixt theſe general duties betwixt man and man, and the particular expreſs acts of worſhip towards God: the one is merely ſpiritual, and commanded by God to be performed by his Spirit; the other anſwer their end, as to them whom they are immediately directed to and concern, though done from a mere natural principle of ſelf-love; even as *beaſts* have natural affections one to another, and therefore may be thus performed. Though I ſhall not deny, but that they are not works accepted of God, or beneficial to the ſoul, but as they are done in the fear of God, and in his bleſſing, in which his children do all things, and therefore are accepted and bleſſed in whatſoever they do.

Obj. 3. Thirdly; They object, *That if a wicked man ought not to pray without a motion of the Spirit, becauſe his prayer would be ſinful; neither ought he to* Prov. 21. 4. *plow by the ſame reaſon, becauſe the* plowing of the wicked, *as well as his praying*, is ſin.

Anſw. This objection is of the ſame nature with the former, and therefore may be anſwered the ſame way; ſeeing there is a great difference betwixt natural acts, ſuch as *eating*, *drinking*, *ſleeping*, and *ſeeking ſuſtenance for the body* (which things man hath common with beaſts) and ſpiritual acts. And it doth not follow, becauſe man ought not to go about *ſpiritual acts* without the Spirit, that therefore he may not go about *natural acts* without it. The *analogy* holds better thus, and that for the proof of our affirmation, That as man for the going about natural acts needs his natural ſpirit; ſo to perform ſpiritual acts he needs the Spirit of God.

How acts of nature differ from the Spirit's.

God. That the *natural acts* of the wicked and unregenerate are *ſinful*, is not denied; though not as in themſelves, but in ſo far as man in that ſtate is in all things reprobated in the ſight of God.

Fourthly; They object, *That wicked men may, according to this doctrine, forbear to pray for years together, alledging, they want a motion to it.* Obj. 4.

I anſwer; The falſe pretences of wicked men do nothing invalidate the truth of this doctrine; for at that rate there is no doctrine of Chriſt, which men might not ſet aſide. That *they ought not to pray without the Spirit*, is granted; but then they ought to come to that place of *watching*, where they may be capable to feel the Spirit's motion. They *ſin* indeed in not *praying*; but the cauſe of this *ſin* is their not *watching*: ſo their neglect proceeds not from this doctrine, but from their diſobedience to it; ſeeing if they did pray without this, it would be a double ſin, and no fulfilling of the command to *pray*: nor yet would their *prayer*, without this Spirit, be uſeful unto them. And this our adverſaries are forced to acknowledge in another caſe: for they ſay, *It is a duty incumbent on Chriſtians to frequent the ſacrament of the Lord's ſupper*, as they call it; yet they ſay, *No man ought to take it unworthily*: yea, they plead, that ſuch as find themſelves unprepared, muſt abſtain; and therefore do uſually *excommunicate* them from the table. Now, though according to them it be neceſſary to partake of this ſacrament; yet it is alſo neceſſary that thoſe that do it, do firſt examine themſelves, leſt they eat and drink their own condemnation: and though they reckon it *ſinful* for them to forbear, yet they account it more *ſinful* for them to do it without this examination. Anſw.

That wicked men neglect the motions of the Spirit to pray.

Fifthly; They object *Acts* viii. 22. *where* Peter *commanded* Simon Magus, *that wicked ſorcerer, to pray*; Obj. 5.

pray; from thence inferring, *That wicked men may and ought to pray.*

Anſw. I anſwer; That in the citing of this place, as I have often obſerved, they omit the firſt and chiefeſt part of the verſe, which is thus, *Acts* viii. verſ. 22. *Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee:* ſo here he bids him firſt *Repent.* Now the leaſt meaſure of true repentance cannot be without ſomewhat of that inward retirement of the mind which we ſpeak of: and indeed where true repentance goeth firſt, we do not doubt but the Spirit of God will be near to concur with, and influence ſuch to pray to and call upon God.

The ſorcerer may pray, but not without repentance.

Obj. 6. And Laſtly; They object, *That many prayers begun without the Spirit have proved effectual; and that the prayers of wicked men have been heard, and found acceptable, as* Ahab's.

Anſw. This objection was before ſolved. For the acts of God's compaſſion and indulgence at ſome times, and to ſome perſons, upon ſingular extraordinary occaſions, are not to be a rule of our actions. For if we ſhould make that the meaſure of our obedience, great inconveniences would follow; as is evident, and will be acknowledged by all. Next, We do not deny, but wicked men are ſenſible of the motions and operations of God's Spirit oftentimes, before their day be expired; from which they may at times pray acceptably; not as remaining altogether wicked, but as entering into piety, from whence they afterwards fall away.

III. Of ſinging pſalms.

§. XXVI. As to the *ſinging of pſalms*, there will not be need of any long diſcourſe; for that the caſe is juſt the ſame as in the two former of *preaching* and *prayer.* We confeſs this to be a part of God's worſhip, and very ſweet and refreſhing, when it proceeds from a true ſenſe of God's love in the heart, and ariſes from the divine influence of the Spirit, which leads ſouls to breathe

breathe forth either a ſweet harmony, or words ſuitable to the preſent condition; whether they be words formerly uſed by the ſaints, and recorded in ſcripture, ſuch as the *Pſalms* of *David*, or other words; as were the hymns and ſongs of *Zacharias*, *Simeon*, and the bleſſed Virgin *Mary*. But as for the formal cuſtomary way of *ſinging*, it hath no foundation in ſcripture, nor any ground in true Chriſtianity: yea, beſides all the abuſes incident to *prayer* and *preaching*, it hath this more peculiar, that oftentimes great and horrid lies are ſaid in the ſight of God: for all manner of wicked profane people take upon them to perſonate the experiences and conditions of bleſſed *David*; which are not only falſe, as to them, but alſo as to ſome of more ſobriety, who utter them forth: as where they will ſing ſometimes, *Pſalm* xxii. 14.—*My heart is like wax, it is melted in the midſt of my bowels:* and verſe 15. *My ſtrength is dried up like a potſherd, and my tongue cleaveth to my jaws; and thou haſt brought me into the duſt of death:* and *Pſalm* vi. 6. *I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears:* and many more, which thoſe that ſpeak know to be falſe, as to them. And ſometimes will confeſs juſt after, in their prayers, that they are guilty of the vices oppoſite to thoſe virtues, which but juſt before they have aſſerted themſelves endued with. Who can ſuppoſe that God accepts of ſuch juggling? And indeed ſuch *ſinging* doth more pleaſe the carnal ears of men, than the pure ears of the Lord, who abhors all lying and hypocriſy.

A ſweet harmonious ſound.

But formal ſinging has no ground in ſcripture.

Profane ſinging of David's conditions refuted.

That *ſinging* then that pleaſeth him muſt proceed from that which is *PURE in the heart* (even from the *Word of Life* therein) in and by which, richly dwelling in us, *ſpiritual ſongs* and *hymns* are returned to the Lord, according to that of the apoſtle, *Col.* iii. 16.

Artificial muſick.

But as to their *artificial muſick*, either by organs, or other inſtruments, or voice, we have neither example nor precept for it in the New Teſtament.

§. XXVII. But Laſtly; The great advantage of this true *worſhip of God*, which we profeſs and practiſe, is, that it conſiſteth not in man's wiſdom, arts or induſtry; neither needeth the glory, pomp, riches, nor ſplendor of this world to beautify it, as being of a ſpiritual and heavenly nature; and therefore too ſimple and contemptible to the natural mind and will of man, that hath no delight to abide in it, becauſe he finds no room there for his imaginations and inventions, and hath not the opportunity to gratify his outward and carnal ſenſes: ſo that this form being obſerved, is not likely to be long kept pure without the power; for it is of itſelf ſo naked without it, that it hath nothing in it to invite and tempt men to dote upon it, further than it is accompanied with the power. Whereas the worſhip of our adverſaries, being performed in their own wills, is ſelf-pleaſing, as in which they can largely exerciſe their natural parts and invention: and ſo (as to moſt of them) having ſomewhat of an outward and worldly ſplendor, delectable to the carnal and worldly ſenſes, they can pleaſantly continue it, and ſatisfy themſelves, though without the Spirit and power; which they make no ways eſſential to the performance of their worſhip, and therefore neither wait for, nor expect it.

No ſplendor of this world attends this inward worſhip.

The carnal worſhip pleaſes ſelf.

The worſhip of the Quakers.

§. XXVIII. So that to conclude, The worſhip, preaching, praying and ſinging, which we plead for, *is ſuch as proceedeth from the Spirit of God, and is always accompanied with its influence, being begun by its motion, and carried on by the power and ſtrength thereof*; *and ſo is a* worſhip *purely ſpiritual:* ſuch as the ſcripture holds forth, *John* iv. 23, 24. 1 *Cor.* xiv. 15. *Eph.* vi. 18. &c.

But the worſhip, preaching, praying and ſinging, which our adverſaries plead for, and which we oppoſe, *is a worſhip which is both begun, carried on, and concluded in man's own natural* will *and* ſtrength, *without the motion or influence of God's Spirit, which they judge they need not wait for; and therefore may be truly performed, both as to the matter and manner, by the* wickedeſt of men. *Such was the worſhip and vain oblations* which God always rejected, as appears from *Iſa.* lxvi. 3. *Jer.* xiv. 12. &c. *Iſai.* i. 13. *Prov.* xv. 29. *John* ix. 31. Our adverſaries worſhip.

PROPOSITION XII.

Concerning BAPTISM.

As there is *one Lord*, and *one faith*, ſo there is *one baptiſm; which is not the putting away the* filth *of the* fleſh, *but the anſwer of a good conſcience before God, by the reſurrection of Jeſus Chriſt.* And this baptiſm is a pure and ſpiritual thing, to wit, the baptiſm of the Spirit and Fire, by which we are buried with him, that being waſhed and purged from our ſins, we may *walk in newneſs of life:* of which the baptiſm of *John* was a figure, which was commanded for a time, and not to continue for ever. As to the baptiſm of *infants*, it is a mere human tradition, for which neither *precept* nor *practice* is to be found in all the ſcripture.

Eph. 4. 5. 1 Pet. 3 21. Rom. 6. 4. Gal. 3. 27. Col. 2. 12. John 3. 30. 1 Cor. 1. 17.

§. I. I Did ſufficiently demonſtrate, in the explanation and proof of the former propoſition, how greatly the *profeſſors* of *Chriſtianity*, as well *Proteſtants* as *Papiſts*, were degenerated in the matter of *worſhip*, and how much ſtrangers to, and averſe from that true and acceptable *worſhip* that is performed in the *Spirit of Truth*, be-

cauſe of man's natural propenſity in his fallen ſtate to exalt his own *inventions*, and to intermix his own *work* and *product* in the ſervice of God: and from this root ſprung all the idle worſhips, idolatries, and numerous ſuperſtitious inventions among the *heathens*. For when God, in condeſcenſion to his choſen people the *Jews*, did preſcribe to them by his ſervant *Moſes* many *ceremonies* and *obſervations*, as *types* and *ſhadows* of the *ſubſtance*, which in due time was to be revealed; which conſiſted for the moſt part in waſhings, outward purifications and cleanſings, which were to continue until the time of *reformation*, until the *ſpiritual worſhip* ſhould be ſet up; and that God, by the more plentiful pouring forth of his *Spirit*, and guiding of that *anointing*, ſhould lead his *children into all truth*, and teach them to worſhip him in a way more ſpiritual and acceptable to him, though leſs agreeable to the carnal and outward ſenſes; yet, notwithſtanding *God's condeſcenſion* to the *Jews* in ſuch things, we ſee that that part in man, which delights to follow its own *inventions*, could not be reſtrained, nor yet ſatisfied with all theſe *obſervations*, but that oftentimes they would be either declining to the other *ſuperſtitions* of the *Gentiles*, or adding ſome new obſervations and ceremonies of their own; to which they were ſo devoted, that they were ſtill apt to prefer them before the commands of God, and that under the notion of *zeal* and *piety*. This we ſee abundantly in the example of the *Phariſees*, the chiefeſt ſect among the *Jews*, whom Chriſt ſo frequently reproves *for making void the commandments of God by their traditions*, Matth. xv. 6, 9, *&c.* This complaint may at this day be no leſs juſtly made as to many bearing the *name* of *Chriſtians*, who have introduced many things of this kind, partly borrowed from the *Jews*, which they more tenaciouſly ſtick to, and more earneſtly contend for, than for the weightier points of

From whence idolatries and heathen ſuperſtitions did ſpring.

The Phariſees the chiefeſt among the Jews.

of *Chriſtianity*; becauſe that *ſelf*, yet alive, and ruling in them, loves their own *inventions* better than God's *commands*. But if they can by any means ſtretch any *ſcripture practice*, or *conditional precept* or *permiſſion*, fitted to the weakneſs or capacity of ſome, or appropriate to ſome particular diſpenſation, to give ſome colour for any of theſe their *inventions*; they do then ſo tenaciouſly ſtick to them, and ſo obſtinately and obſtreperouſly plead for them, that they will not patiently hear the moſt ſolid *Chriſtian* reaſons againſt them. Which zeal, if they would but ſeriouſly examine it, they would find to be but the prejudice of *education*, and the love of *ſelf*, more than that of *God*, or his *pure worſhip*. This is verified concerning thoſe things which are called *ſacraments*, about which they are very ignorant in *religious controverſies*, who underſtand not how much debate, contention, jangling, and quarrelling there has been among thoſe called *Chriſtians*: ſo that I may ſafely ſay the *controverſy* about them, to wit, about their *number*, *nature*, *virtue*, *efficacy*, *adminiſtration*, and other things, hath been more than about any other *doctrine* of *Chriſt*, whether as betwixt *Papiſts* and *Proteſtants*, or among *Proteſtants* betwixt themſelves. And how great prejudice theſe *controverſies* have brought to *Chriſtians* is very obvious; whereas the things contended for among them are for the moſt part but empty ſhadows, and mere outſide things: as I hope hereafter to make appear to the patient and unprejudicate reader.

Many things in Chriſtendom are borrowed from the Jews and Gentiles.

Of ſacraments ſo many controverſies.

§. II. That which comes firſt under obſervation, is the name [*ſacrament*] which it is ſtrange that *Chriſtians* ſhould ſtick to and contend ſo much for, ſince it is not to be found in all the *ſcripture*; but was borrowed from the *military oaths* among the *heathens*, from whom the *Chriſtians*, when they began to *apoſtatize*, did borrow many *ſuperſtitious terms* and *obſervations*, that they might thereby ingratiate

The name of ſacrament (not found in ſcripture) is borrowed from the heathen.

ingratiate themſelves, and the more eaſily gain the *heathens* to their *religion*; which practice, though perhaps intended by them for good, yet, as being the fruit of *human policy*, and not according to *God's wiſdom*, has had very pernicious conſequences. I ſee not how any, whether *Papiſts* or *Proteſtants*, eſpecially the latter, can in reaſon quarrel with us for denying this term, which it ſeems the Spirit of God ſaw not meet to inſpire the penmen of the ſcriptures to leave unto us.

Obj. 1. But if it be ſaid, That *it is not the name, but the thing they contend for*;

Anſw. I anſwer; Let the name then, as not being *ſcriptural*, be laid aſide, and we ſhall ſee at firſt entrance how much benefit will redound by laying aſide this traditional term, and betaking us to plainneſs of *ſcripture-language*. For preſently the great conteſt about the number of them will vaniſh; ſeeing there is no term uſed in ſcripture that can be made uſe of, whether we call them *inſtitutions*, *ordinances*, *precepts*, *commandments*, *appointments*, or *laws*, &c. that would afford ground for ſuch a debate; ſince neither will *Papiſts* affirm, that there are only *ſeven*, or *Proteſtants* only *two*, of any of theſe aforementioned.

Obj. 2. If it be ſaid, That this *controverſy ariſes from the definition of the thing, as well as from the name*;

Anſw. The definition of ſacrament agrees to many other things. It will be found otherwiſe: for whatever way we take their definition of a *ſacrament*, whether as an *outward viſible ſign, whereby inward grace is conferred, or only ſignified*, this definition will agree to many things, which neither *Papiſts* nor *Proteſtants* will acknowledge to be *ſacraments*. If they be expreſſed under the name of *ſealing ordinances*, as by ſome they are, I could never ſee, either by reaſon or ſcripture, how this title could be appropriate to them, more than to any other *Chriſtian, religious performance:* for that muſt needs properly be a *ſealing ordinance*, which makes the

What ſealing ordinance doth mean.

perſons

perſons receiving it *infallibly certain of the promiſe* or thing *ſealed to them.*

If it be ſaid, *It is ſo to them that are faithful*; Obj. 3.
I anſwer; So is praying and preaching, and Anſw.
doing of every good work. Seeing the partaking or performing of the one gives not to any a more certain title to heaven, yea, in ſome reſpect, not ſo much, there is no reaſon to call them ſo, more than the other.

Beſides, we find not any thing called the *ſeal* and *pledge* of our *inheritance*, but the *Spirit* of *God*. It is by that we are ſaid to be ſealed, Eph. i. 14. and iv. 30. which is alſo termed the *earneſt of our inheritance*, 2 Cor. i. 22. and not by *outward water*, or *eating* and *drinking*; which as the wickedeſt of men may partake of, ſo many that do, do, notwithſtanding it, go to perdition. For it is not *outward waſhing with water* that maketh the *heart clean*, by which men are fitted for heaven: and as that *which goeth into the mouth doth not defile a man, becauſe it is put forth again*, and ſo goeth to the *dunghill*; neither doth any thing which man eateth purify him, or fit him for heaven. What is ſaid here in general may ſerve for an introduction, not only to this propoſition, but alſo to the other concerning the *ſupper*. Of theſe *ſacraments* (ſo called) *baptiſm* is always firſt numbered, which is the ſubject of the preſent propoſition; in whoſe explanation I ſhall firſt demonſtrate and prove our judgment, and then anſwer the objections, and refute the ſentiments of our oppoſers. As to the firſt part, theſe things following, which are briefly comprehended in the propoſition, come to be propoſed and proved.

That outward waſhing doth not cleanſe the heart.

Part I.

§. III. Firſt: *There is but one baptiſm*, as well as *but one Lord, one faith*, &c. Prop. I.

Secondly, *That this one baptiſm, which is the baptiſm of Chriſt, is not a waſhing with, or dipping in water, but a being baptized by the Spirit.* Pr. II.

Thirdly,

Pr. III. Thirdly, *That the baptiſm of* John *was but a figure of this; and therefore, as the figure, to give place to the ſubſtance; which though it be to continue, yet the other ceaſeth.*

Prop. I. One baptiſm proved. As for the firſt, viz. *That there is but one baptiſm*, there needs no other proof than the words of the text, *Eph.* iv. 5. *One Lord, one faith, one baptiſm:* where the apoſtle poſitively and plainly affirms, that as there is but *one body, one Spirit, one faith, one God*, &c. ſo there is but *one baptiſm.*

Obj. 1. As to what is commonly alledged by way of explanation upon the text, *That the baptiſm of water and of the Spirit make up this one baptiſm, by virtue of the ſacramental union*;

Anſw. I anſwer; This expoſition hath taken place, not becauſe grounded upon the teſtimony of the ſcripture, but becauſe it wreſts the ſcripture to make it ſuit to their principle of *water-baptiſm*; and ſo there needs no other reply, but to deny it, as being repugnant to the plain words of the text; which ſaith not, *that there are two baptiſms*, to wit, one of *water*, the other of the *Spirit*, which do make up *one baptiſm*; but plainly, *that there is one baptiſm*, as there is *one faith*, and *one God*. Now as there go not *two faiths*, nor *two gods*, nor *two ſpirits*, nor two *bodies*, whereof the one is outward and elementary, and the other ſpiritual and pure, to the making up the *one faith*, the *one God*, the *one body*, and the *one Spirit*; ſo neither ought there to go *two baptiſms* to make up the *one baptiſm.*

Whether two baptiſms make up the one.

Obj. 2. But ſecondly, if it be ſaid, *The baptiſm is but one, whereof water is the one part, to wit, the ſign; and the Spirit, the thing ſignified, the other*;

Anſw. I anſwer; This yet more confirmeth our doctrine: for if water be only the *ſign*, it is not the *matter* of the *one baptiſm* (as ſhall further hereafter by its definition in ſcripture appear) and we are to take the *one baptiſm* for the *matter* of it, not for the *ſign*, or *figure* and *type* that went before.

If water be the type, the ſubſtance muſt remain.

Even

Even as where Chriſt is called the *one offering* in ſcripture, though he was typified by many *ſacrifices* and *offerings* under the law, we underſtand only by the *one offering*, his offering himſelf upon the croſs; whereof though thoſe many *offerings* were ſigns and types, yet we ſay not that they go together with that *offering of Chriſt*, to make up the *one offering*: ſo neither, tho' *water-baptiſm* was a ſign of Chriſt's *baptiſm*, will it follow, that it goeth now to make up the *baptiſm of Chriſt*. If any ſhould be ſo abſurd as to affirm, *That this one baptiſm here was the baptiſm of water, and not of the Spirit*; that were fooliſhly to contradict the poſitive teſtimony of the ſcripture, which ſaith the contrary; as by what followeth will more amply appear.

Secondly, *That this* one baptiſm, *which is the* baptiſm *of* Chriſt, *is not a waſhing with water*, appears, firſt, from the teſtimony of *John*, the proper and peculiar adminiſtrator of water-baptiſm, *Mat.* iii. 11. *I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with fire.* Here *John* mentions two manners of *baptizing*, and two different *baptiſms*; the one with water, and the other with the Spirit; the one whereof he was the miniſter of; the other whereof Chriſt was the miniſter of: and ſuch as were baptized with the firſt, were not therefore baptized with the ſecond: *I indeed baptize you, but he ſhall baptize you.* Tho' in the preſent time they were baptized with the baptiſm of water; yet they were not as yet, but were to be, baptized with the baptiſm of Chriſt. From all which I thus argue:

Pr. II.

Proof I.

The difference between John's baptiſm and Chriſt's.

If thoſe that were baptized with the baptiſm of water, were not therefore baptized with the baptiſm of Chriſt; then the baptiſm of water is not the baptiſm of Chriſt:

Arg. 1.

But

But the firſt is true;
Therefore alſo the laſt.

And again,

Arg. 2. If he, that truly and really adminiſtred the baptiſm of water, did notwithſtanding declare, that he neither could, nor did, baptize with the baptiſm of Chriſt; then the baptiſm of water is not the baptiſm of Chriſt:

But the firſt is true;
Therefore, *&c.*

And indeed to underſtand it otherwiſe, would make *John*'s words void of good ſenſe: for if their baptiſms had been all one, why ſhould he have ſo preciſely contra-diſtinguiſhed them? Why ſhould he have ſaid, that thoſe whom he had already baptized, ſhould yet be baptized with another baptiſm?

Object. If it be urged, *That baptiſm with water was the one part, and that with the Spirit the other part, or effect only of the former*;

Anſw. I anſwer; This expoſition contradicts the plain words of the text. For he ſaith not, *I baptize you with water, and he that cometh after me ſhall produce the effects of this my baptiſm in you by the Spirit*, &c. or *he ſhall accompliſh this baptiſm in you*; but, *He ſhall baptize you.* So then, if we underſtand the words truly and properly, when he ſaith, *I baptize you*, as conſenting that thereby is really ſignified that he did baptize with the baptiſm of water; we muſt needs, unleſs we offer violence to the text, underſtand the other part of the ſentence the ſame way; *viz.* where he adds preſently, *But he ſhall baptize you*, &c. that he underſtood it of their being truly to be baptized with another baptiſm, than what he did baptize with: elſe it had been nonſenſe for him thus to have contra-diſtinguiſhed them.

One baptiſm is no part nor effect of the other.

Pr. II. Secondly, This is further confirmed by the ſaying of Chriſt himſelf, *Acts* i. 4, 5. *But wait for the promiſe*

promiſe of the Father, which, ſaith he, ye have heard of me: for John *truly baptized with water, but ye ſhall be baptized with the Holy Ghoſt not many days hence.* There can ſcarce two places of ſcripture run more parallel than this doth with the former, a little before-mentioned; and therefore concludeth the ſame way as did the other. For Chriſt here grants fully that *John* compleated his baptiſm, as to the matter and ſubſtance of it: *John*, ſaith he, *truly baptized with water*; which is as much as if he had ſaid, *John* did truly and fully adminiſter the baptiſm of water; *But ye ſhall be baptized with*, &c. This ſheweth that they were to be baptized with ſome other baptiſm than the baptiſm of water; and that altho' they were formerly baptized with the baptiſm of water, yet not with that of Chriſt, which they were to be baptized with.

Who were baptized by John were ſtill to wait for Chriſt's baptiſm with the Spirit.

Thirdly, *Peter* obſerves the ſame diſtinction, *Acts* xi. 16. *Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the Holy Ghoſt.* The apoſtle makes this application upon the *Holy Ghoſt*'s falling upon them; whence he infers, that they were then baptized with the baptiſm of the Spirit. As to what is urged from his calling afterwards for *water*, it ſhall be ſpoken to hereafter. From all which *three ſentences*, relative one to another, firſt of *John*, ſecondly of *Chriſt*, and thirdly of *Peter*, it doth evidently follow, that ſuch as were truly and really baptized with the baptiſm of water, were notwithſtanding not baptized with the baptiſm of the Spirit, which is that of Chriſt; and ſuch as truly and really did adminiſter the baptiſm of water, did, in ſo doing, not adminiſter the baptiſm of Chriſt. So that if there be now but *one baptiſm*, as we have already proved, we may ſafely conclude that it is that of the *Spirit*, and not of *water*; elſe it would follow, that the *one baptiſm*, which now continues, were the *baptiſm of water*, i. e. *John*'s baptiſm,

Pr. III.

The baptiſm with the Holy Ghoſt and that with water differ.

baptiſm, and not the *baptiſm of the Spirit*, i. e. *Chriſt*'s; which were moſt abſurd.

Object. If it be ſaid further, *That tho' the baptiſm of* John, *before* Chriſt's *was adminiſtred, was different from it, as being the figure only; yet now, that both it as the figure, and that of the Spirit as the ſubſtance, is neceſſary to make up the one baptiſm*;

I anſwer; This urgeth nothing, unleſs it be granted alſo that both of them belong to the eſſence of *baptiſm*; ſo that *baptiſm* is not to be accounted as truly adminiſtred, where both are not; which none of our adverſaries will acknowledge: but on the contrary, account not only all thoſe truly baptized with the *baptiſm of Chriſt*, who are baptized with *water*, though they be uncertain whether they be baptized with the *Spirit*, or not; but they even account ſuch truly baptized with the *baptiſm* of *Chriſt*, becauſe *ſprinkled*, or baptized with water, though it be manifeſt and moſt certain that they are not baptized with the Spirit, as being enemies thereunto in their hearts by wicked works. So here, by their own confeſſion, *baptiſm with water* is without the Spirit. Wherefore we may far ſafer conclude, that the *baptiſm of the Spirit*, which is that of *Chriſt*, is and may be without that of *water*; as appears in that of *Acts* xi. where *Peter* teſtifies of theſe men, that *they were baptized with the Spirit*, though then not *baptized with water*. And indeed the controverſy in this, as in moſt other things, ſtands betwixt us and our oppoſers, in that they oftentimes prefer the form and ſhadow to the power and ſubſtance; by denominating perſons as inheritors and poſſeſſors of the thing, from their having the form and ſhadow, though really wanting the power and ſubſtance; and not admitting thoſe to be ſo denominated, who have the power and ſubſtance, if they want the form and ſhadow. This appears evidently, in that they account thoſe truly *baptized* with

Water-baptiſm is not the true baptiſm of Chriſt.

with the *one baptiſm of Chriſt*, who are not baptized with the *Spirit* (which in ſcripture is particularly called the *baptiſm of Chriſt*) if they be only baptized with water, which themſelves yet confeſs to be but the ſhadow or figure. And moreover, in that they account not thoſe who are ſurely baptized with the *baptiſm of the Spirit* baptized, neither will they have them ſo denominated, unleſs they be alſo *ſprinkled* with, or *dipped* in water: but we, on the contrary, do always prefer the power to the form, the ſubſtance to the ſhadow; and where the ſubſtance and power is, we doubt not to denominate the perſon accordingly, though the form be wanting. And therefore we always ſeek firſt, and plead for the ſubſtance and power, as knowing that to be indiſpenſibly neceſſary, though the form ſometimes may be diſpenſed with, and the figure or type may ceaſe, when the ſubſtance and anti-type come to be enjoyed, as it doth in this caſe, which ſhall hereafter be made appear.

The baptiſm of the Spirit needeth no ſprinkling or dipping in water.

§. IV. Fourthly, That the *one baptiſm of Chriſt* is not a waſhing with water, appears from 1 *Pet.* iii. 21. *The like figure* whereunto even baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.* So plain a definition of *baptiſm* is not in all the bible; and therefore, ſeeing it is ſo plain, it may well be preferred to all the coined definitions of the ſchoolmen. The apoſtle tells us firſt *negatively* what it is not, viz. *Not a putting away of the filth of the fleſh:* then ſurely it is not a *waſhing* with water, ſince that is ſo. Secondly, he tells us *affirmatively* what it is, viz. *The anſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt*; where he affirmatively defines it to be the *anſwer* (or *confeſſion*, as the *Syriack* verſion hath it) *of a good conſcience.* Now this *anſwer* cannot be but where the

Pr. IV.

* Or, as it ſhould be tranſlated, *Whoſe model baptiſm does alſo now ſave us.*

The plaineſt definition of the baptiſm of Chriſt in all the bible.

Spirit of God hath purified the ſoul, and the fire of his judgment hath burned up the unrighteous nature; and thoſe in whom this work is wrought may be truly ſaid to be *baptized with the baptiſm of Chriſt*, i. e, *of the Spirit and of fire*. Whatever way then we take this definition of the apoſtle of *Chriſt's baptiſm*, it confirmeth our ſentence: for if we take the firſt or negative part, viz. *That it is not a putting away of the filth of the fleſh*, then it will follow that *water-baptiſm* is not it, becauſe that is *a putting away the filth of the fleſh*. If we take the ſecond and affirmative definition, to wit, *That it is the anſwer* or confeſſion *of a good conſcience*, &c. then *water-baptiſm* is not it; ſince, as our adverſaries will not deny, *water-baptiſm* doth not always imply it, neither is it any neceſſary conſequence thereof. Moreover, the apoſtle in this place doth ſeem eſpecially to guard againſt thoſe that might eſteem *water-baptiſm* the true *baptiſm of Chriſt*; becauſe (leſt by the compariſon induced by him in the preceding verſe, betwixt the ſouls that were ſaved in *Noah*'s ark, and us that are now ſaved by *baptiſm*; leſt, I ſay, any ſhould have thence haſtily concluded, that becauſe the former were ſaved by *water*, this place muſt needs be taken to ſpeak of *water-baptiſm*) to prevent ſuch a miſtake, he plainly affirms, that it is not that, but another thing. He ſaith not that it is the *water*, or *the putting away of the filth of the fleſh, as accompanied with the anſwer of a good conſcience, whereof the one*, viz, *water, is the ſacramental element, adminiſtered by the miniſter*; *and the other, the grace or thing ſignified, conferred by Chriſt*; but plainly, *That it is not the putting away*, &c. than which there can be nothing more manifeſt to men unprejudicate and judicious. Moreover *Peter* calls this here which ſaves ἀντίτυπον, the *anti-type*, or the *thing figured*; whereas it is uſually tranſlated, as if *the like figure did now ſave us*; thereby inſinuating that as they were ſaved by water in the ark, ſo are

Water-baptiſm ſhut out from baptiſm of Chriſt.

we now by *water-baptiſm*. But this interpretation croſſeth his ſenſe, he preſently after declaring the contrary, as hath above been obſerved; and likewiſe it would contradict the opinion of all our oppoſers. For *Proteſtants* deny it to be abſolutely neceſſary to ſalvation; and though *Papiſts* ſay, *none are ſaved without it*, yet in this they admit an exception, as of *martyrs*, &c. and they will not ſay that all that have it are ſaved by *water-baptiſm*; which they ought to ſay, if they will underſtand by *baptiſm* (by which the apoſtle ſaith we are ſaved) *water-baptiſm*. For ſeeing we are ſaved *by this baptiſm*, as all thoſe that were in the ark *were ſaved by water*, it would then follow, that all thoſe that have this *baptiſm* are ſaved by it. Now this conſequence would be falſe, if it were underſtood of *water-baptiſm*; becauſe many, by the confeſſion of all, are *baptized* with *water* that are not ſaved; but this conſequence holds moſt true, if it be underſtood as we do, of the *baptiſm* of the *Spirit*; ſince none can have this anſwer of a good conſcience, and, abiding in it, not be ſaved by it.

The Proteſtants denying water-baptiſm its abſolute neceſſity to mens ſalvation; although the Papiſts ſay none can be ſaved without it, yet grant exceptions.

Fifthly, *That the one baptiſm of Chriſt is not a waſhing with water*, as it hath been proved by the definition of the *one baptiſm*, ſo it is alſo manifeſt from the neceſſary fruits and effects of it, which are three times particularly expreſſed by the apoſtle *Paul*; as firſt, *Rom.* vi. 3, 4. where he ſaith, *That ſo many of them as were baptized into Jeſus Chriſt, were baptized into his death, buried with him by baptiſm into death, that they ſhould walk in newneſs of life*. Secondly, to the *Galatians* iii. 27. he ſaith poſitively, *For as many of you as have been baptized into Chriſt, have put on Chriſt*. And thirdly, to the *Coloſſians* ii. 12. he ſaith, That they were *buried with him in baptiſm*, and riſen *with him through the faith of the operation of God*. It is to be obſerved here, that the apoſtle ſpeaks generally, without any

Pr. V.

The effects and fruits of the baptiſm of Chriſt.

excluſive term, but *comprehenſive* of all. He ſaith not, *ſome of you that were baptized into Chriſt, have put on Chriſt*, but *as many of you*; which is as much as if he had ſaid, *Every one of you that hath been baptized into Chriſt, hath put on Chriſt*. Whereby it is evident that this is not meant of *water-baptiſm*, but of the *baptiſm* of the *Spirit*; becauſe elſe it would follow, that whoſoever had been *baptized* with *water-baptiſm* had put on *Chriſt*, and were *riſen* with him, which all acknowledge to be moſt abſurd. Now ſuppoſing all the viſible members of the churches of *Rome*, *Galatia*, and *Coloſſe* had been outwardly baptized with water (I do not ſay they were, but our adverſaries will not only readily grant it, but alſo contend for it) ſuppoſe, I ſay, the caſe ſo, they will not ſay they had *all put on Chriſt*, ſince divers expreſſions in theſe *epiſtles* to them ſhew the contrary. So that the apoſtle cannot mean *baptiſm* with *water*; and yet that he meaneth the *baptiſm* of *Chriſt*, i. e. *of the Spirit*, cannot be denied; or that the *baptiſm* wherewith theſe were *baptized* (of whom the apoſtle here teſtifies that they had *put on Chriſt*) was the *one baptiſm*, I think none will call in queſtion. Now admit, as our adverſaries contend, that many in theſe churches who had been *baptized* with *water* had not *put on Chriſt*, it will follow, that notwithſtanding that *water-baptiſm*, they were not baptized *into Chriſt*, or with the baptiſm of *Chriſt*, ſeeing *as many of them as were baptized* into *Chriſt had put on Chriſt*, *&c.* From all which I thus argue:

Which effects water-baptiſm wants.

Arg. 1. *If the* baptiſm *with* water *were the* one baptiſm, i. e. *the* baptiſm *of* Chriſt, *as many as were baptized with* water *would have put on* Chriſt:

But the *laſt* is falſe,

Therefore alſo the *firſt*.

And again:

Since

Since as many as are baptized into Chriſt, *i. e. with the* one baptiſm, *which is the* baptiſm *of* Chriſt, *have put on* Chriſt, *then* water-baptiſm *is not the* one baptiſm, *viz. the* baptiſm *of* Chriſt. Arg. 2.

But the *firſt* is true,

Therefore alſo the *laſt*.

§. V. Thirdly, *Since* John's baptiſm *was a figure, and ſeeing the figure gives way to the ſubſtance, altho' the thing figured remain*, to wit, *the* one baptiſm *of* Chriſt, *yet the other ceaſeth, which was the* baptiſm *of* John. Pro. III. Proved.

That *John*'s baptiſm was a figure of *Chriſt*'s baptiſm, I judge will not readily be denied; but in caſe it ſhould, it can eaſily be proved from the nature of it. *John*'s baptiſm was *a being baptized with water*, but *Chriſt*'s is *a baptizing with the Spirit*; therefore *John*'s baptiſm muſt have been a figure of *Chriſt*'s. But further, that water-baptiſm was *John*'s baptiſm, will not be denied: that water-baptiſm is not *Chriſt*'s baptiſm, is already proved, From which doth ariſe the confirmation of our propoſition thus: I. John's baptiſm was a figure of Chriſt's.

There is no baptiſm to continue now, but the *one baptiſm* of Chriſt.

Therefore *water-baptiſm* is not to continue now, becauſe it is not the one baptiſm of *Chriſt*.

That *John*'s baptiſm is ceaſed, many of our adverſaries confeſs; but if any ſhould alledge it is otherwiſe, it may be eaſily proved by the expreſs words of *John*, not only as being inſinuated there, where he contra-diſtinguiſheth his baptiſm from that of *Chriſt*, but particularly where he ſaith, *John* iii. 30. *He* [Chriſt] *muſt increaſe, but I* [John] *muſt decreaſe*. From whence it clearly follows, that the *increaſing* or taking place of *Chriſt*'s baptiſm is the *decreaſing* or aboliſhing of *John*'s baptiſm; ſo that if water-baptiſm was a particular part of *John*'s miniſtry, and is no part of *Chriſt*'s II. John's baptiſm is ceaſed our oppoſers confeſs.

baptiſm, as we have already proved, it will neceſſarily follow that it is not to continue.

Arg. Secondly, *If* water-baptiſm *had been to continue a perpetual ordinance of Chriſt in his church, he would either have practiſed it himſelf, or commanded his apoſtles ſo to do.*

But that he practiſed it not, the *ſcripture* plainly affirms, *John* iv. 2. And that he commanded his diſciples to *baptize* with *water*, I could never yet read. As for what is alledged, that, *Mat.* xxviii. 19, &c. where he bids them *baptize*, is to be underſtood of *water-baptiſm*, that is but to beg the queſtion, and the grounds for that ſhall be hereafter examined.

Therefore to baptize *with* water *is no perpetual ordinance of Chriſt to his church.*

This hath had the more weight with me, becauſe I find not any ſtanding *ordinance* or *appointment* of *Chriſt* neceſſary to Chriſtians, for which we have not either Chriſt's own practice or command, as to obey all the commandments which comprehend both our duty towards God and man, *&c.* and where the *goſpel* requires more than the *law*, which is abundantly ſignified in the 5th and 6th chapters of *Matthew*, and elſewhere. Beſides, as to the duties of worſhip, he exhorts us to meet, promiſing his preſence; commands to *pray*, *preach*, *watch*, &c. and gives precepts concerning ſome temporary things, as the *waſhing* of *one another's feet*, the *breaking* of *bread*, hereafter to be diſcuſſed; only for this one thing of *baptizing* with *water*, though ſo earneſtly contended for, we find not any precept of Chriſt.

III. The goſpel puts an end to carnal ordinances.

§. VI. But to make water-baptiſm a neceſſary *inſtitution* of the *Chriſtian religion*, which is pure and ſpiritual, and not carnal and ceremonial, is to derogate from the *new covenant diſpenſation*, and ſet up the *legal rites* and *ceremonies*, of which this of *baptiſm*, or *waſhing* with *water*, was one, as appears

pears from *Heb.* ix. 10. where the apoſtle ſpeaking thereof ſaith, that it ſtood *only in meats and drinks, and divers baptiſms, and carnal ordinances, impoſed until the time of reformation.* If then the time of reformation, or the diſpenſation of the *goſpel*, which puts an end to the ſhadows, be come, then ſuch *baptiſms* and carnal *ordinances* are no more to be impoſed. For how baptiſm with *water* comes now to be a *ſpiritual ordinance*, more than before in the time of the *law*, doth not appear, ſeeing it is but *water* ſtill, and a waſhing of the outward man, and a putting away of the filth of the fleſh ſtill: and as before, thoſe that were ſo waſhed, were not thereby made perfect, as pertaining to the *conſcience*, neither are they at this day, as our adverſaries muſt needs acknowledge, and experience abundantly ſheweth. So that the matter of it, which is a waſhing with water, and the effect of it, which is only an outward cleanſing, being ſtill the ſame, how comes water-baptiſm to be leſs a carnal ordinance now than before?

If it be ſaid, That *God confers inward grace upon ſome that are now baptized*; Obj. 1.

So no doubt he did alſo upon ſome that uſed thoſe baptiſms among the *Jews*. Anſw.

Or if it be ſaid, *Becauſe it is commanded by Chriſt now, under the new covenant*; Obj. 2.

I anſwer, Firſt, That is to beg the queſtion; of which hereafter. Anſw.

But Secondly, We find that where the matter of ordinances is the ſame, and the end the ſame, they are never accounted more or leſs ſpiritual, becauſe of their different times. Now was not God the author of the *purifications* and *baptiſms* under the *law?* Was not water the matter of them, which is ſo now? Was not the end of them to ſignify an inward purifying by an outward waſhing? And is not that alledged to be the end ſtill? And are the neceſſary effects or conſequences of it

Men are no more now than before by water-baptiſm inwardly cleanſed.

any better now than before, ſince men are now by the virtue of water-baptiſm, as a neceſſary conſequence of it, no more than before made inwardly clean? And if ſome by God's grace that are baptized with water are inwardly purified, ſo were ſome alſo under the law; ſo that this is not any neceſſary conſequence or effect, neither of this nor that baptiſm. It is then plainly repugnant to right reaſon, as well as to the ſcripture teſtimony, to affirm *that* to be a ſpiritual ordinance now, which was a carnal ordinance before, if it be ſtill the ſame, both as to its author, matter, and end, however made to vary in ſome ſmall circumſtances. The ſpirituality of the *new covenant*, and of its *worſhip* eſtabliſhed by Chriſt, conſiſted not in ſuch ſuperficial alterations of circumſtances, but after another manner. Therefore let our adverſaries ſhew us, if they can, without begging the queſtion, and building upon ſome one or other of their own principles denied by us, where ever Chriſt appointed or ordained any inſtitution or obſervation under the *new covenant*, as belonging to the nature of it, or ſuch a neceſſary part of its *worſhip* as is perpetually to continue; which being one in ſubſtance and effects (I ſpeak of neceſſary, not accidental effects) yet, becauſe of ſome ſmall difference in form or circumſtance, was before carnal, notwithſtanding it was commanded by God under the *law*, but now is become ſpiritual, becauſe commanded by Chriſt under the *goſpel?* And if they cannot do this, then if water-baptiſm was once a carnal ordinance, as the apoſtle poſitively affirms it to have been, it remains a carnal ordinance ſtill; and if a carnal ordinance, then no neceſſary part of the *goſpel* or *new covenant diſpenſation*; and if no neceſſary part of it, then not needful to continue, nor to be practiſed by ſuch as live and walk under this *diſpenſation*. But in this, as in moſt other things, according

cording as we have often obſerved, our adverſaries *judaize*, and renouncing the *glorious* and *ſpiritual privileges* of the new covenant, are ſticking in and cleaving to the rudiments of the old, both in *doctrine* and *worſhip*, as being more ſuited and agreeable to their carnal apprehenſions and natural ſenſes. But we, on the contrary, travail above all to lay hold upon and cleave unto the *Light* of the *glorious goſpel* revealed unto us. And the harmony of the truth we profeſs in this may appear, by briefly obſerving how in all things we follow the *ſpiritual goſpel of Chriſt*, as contra-diſtinguiſhed from the carnality of the *legal diſpenſation*; while our adverſaries, through rejecting this *goſpel*, are ſtill labouring under the burden of the *law*, which neither they nor their fathers were able to bear.

The law diſtinguiſhed from tha goſpel.

For the law and rule of the old covenant *and* Jews *was outward, written in tables of ſtone and parchment*; ſo alſo is that of our adverſaries. *But the law of the* new covenant *is inward and perpetual, written in the heart*; ſo is ours.

The outward baptiſm, worſhip, law, diſtinguiſhed from the inward.

The worſhip of the Jews *was outward and carnal, limited to ſet times, places, and perſons, and performed according to ſet preſcribed forms and obſervations*; ſo is that of our adverſaries. *But the worſhip of the* new covenant *is neither limited to time, place, nor perſon, but is performed in the Spirit and in truth; and it is not acted according to ſet forms and preſcriptions, but as the Spirit of God immediately actuates, moves, and leads, whether it be to preach, pray, or ſing*; and ſuch is alſo our worſhip.

So likewiſe the Baptiſm *among the* Jews *under the law was an* outward waſhing *with* outward water, *only to typify an inward purification of the ſoul, which did not neceſſarily follow upon thoſe that were thus baptized*; but the baptiſm of Chriſt under the goſpel is the baptiſm of the Spirit and of fire; *not the putting away of the filth of the fleſh, but the anſwer of*

of a good conſcience towards God; and ſuch is the baptiſm that we labour to be baptized withal, and contend for.

Arg. §. VII. But again, If water-baptiſm had been an ordinance of the goſpel, then the apoſtle *Paul* would have been ſent to adminiſter it; but he declares poſitively, 1 *Cor.* i. 17. *That Chriſt ſent him not to baptize, but to preach the goſpel.* The reaſon of that conſequence is undeniable, becauſe the apoſtle *Paul*'s commiſſion was as large as that of any of them; and conſequently he being in ſpecial manner the apoſtle of Chriſt to the *Gentiles*, if water-baptiſm, as our adverſaries contend, be to be accounted the *badge* of *Chriſtianity*, he had more need than any of the reſt to be ſent to baptize with water, that he might mark the *Gentiles* converted by him with that *Chriſtian ſign.* But indeed the reaſon holds better thus, that ſince *Paul* was the apoſtle of the *Gentiles*, and that in his miniſtry he doth through all (as by his *epiſtles* appears) labour to wean them from the former *Jewiſh ceremonies* and *obſervations* (though in ſo doing he was ſometimes undeſervedly judged by others of his brethren, who were unwilling to lay aſide thoſe *ceremonies*) therefore his commiſſion, though as full as to the preaching of the *goſpel* and *new covenant diſpenſation* as that of the other apoſtles, did not require of him that he ſhould lead thoſe converts into ſuch *Jewiſh obſervations* and *baptiſms*: however that practice was indulged in and practiſed by the other apoſtles among their *Jewiſh proſelytes*, for which cauſe *he thanks God that he had baptized ſo few*: intimating that what he did therein he did not by virtue of his apoſtolick commiſſion, but rather in condeſcenſion to their weakneſs, even as at another time he circumciſed *Timothy*.

IV. That water-baptiſm is no badge of Chriſtians, like circumciſion of the Jews.

1 Cor. i. 14.

Paul was not ſent to baptize.

Obj. 1. Our adverſaries, to evade the truth of this teſtimony, uſually alledge, *That by this is only to be*

be underſtood, that he was not ſent principally to baptize, not that he was not ſent at all.

But this expoſition, ſince it contradicts the po- Anſw.
ſitive words of the text, and has no better foundation than the affirmation of its aſſertors, is juſtly rejected as *ſpurious*, until they bring ſome better proof for it. He ſaith not, *I was not ſent* principally *to baptize*, but *I was* not *ſent to baptize.*

As for what they urge, by way of confirmation, Confir.
from other places of ſcripture, where [*not*] is to be ſo taken, as where it is ſaid, *I will have mercy*, Mat. 9. 15.
and not *ſacrifice*, which is to be underſtood that Hoſ. 6. 6.
God requires principally *mercy*, not excluding *ſacrifice:*

I ſay this place is abundantly explained by the Refut.
following words [*and the knowledge of God more than burnt-offerings*;] by which it clearly appears that *burnt-offerings*, which are one with *ſacrifices*, are not excluded; but there is no ſuch word added in that of *Paul*, and therefore the parity is not demonſtrated to be alike, and conſequently the inſtance not ſufficient, unleſs they can prove that it ought ſo to be admitted here; elſe we might interpret by the ſame rule all other places of ſcripture the ſame way, as where the apoſtle ſaith, 1 *Cor.* ii. 5. *That your faith might not ſtand in the wiſdom of men, but in the power of God*, it might be underſtood, it ſhall not ſtand *principally ſo.* How might the goſpel, by this liberty of interpretation, be perverted?

If it be ſaid, *That the abuſe of this baptiſm among* Obj. 2.
the Corinthians, *in dividing themſelves according to the perſons by whom they were baptized, made the apoſtle ſpeak ſo; but that the abuſe of a thing doth not aboliſh it*;

I anſwer, It is true, it doth not, provided the Anſw.
thing be lawful and neceſſary; and that no doubt the abuſe aboveſaid gave the apoſtle occaſion ſo to write. But let it from this be conſidered how the

the apoſtle excludes *baptizing*, not *preaching*, tho' the abuſe [mark] proceeded from that, no leſs than from the other. For theſe *Corinthians* did denominate themſelves from thoſe different perſons by whoſe *preaching* (as well as from thoſe by whom they were *baptized*) they were converted, as by the 4th, 5th, 6th, 7th, and 8th verſes of chap. iii. may appear: and yet to remove that abuſe the apoſtle doth not ſay he was not ſent to preach, nor yet doth he rejoice that he had only preached to a few; becauſe *preaching*, being a ſtanding ordinance in the church, is not, becauſe of any abuſe that the devil may tempt any to make of it, to be forborne by ſuch as are called to perform it by the Spirit of God: wherefore the apoſtle accordingly, *chap.* iii. 8, 9. informs them, as to that, how to remove that abuſe. But as to water-baptiſm, for that it was no ſtanding ordinance of Chriſt, but only practiſed as in condeſcenſion to the *Jews*, and by ſome apoſtles to ſome *Gentiles* alſo, therefore, ſo ſoon as the apoſtle perceived the abuſe of it, he let the *Corinthians* underſtand how little ſtreſs was to be laid upon it, by ſhewing them that he was glad that he had adminiſtered this ceremony to ſo few of them; and by telling them plainly that it was no part of his commiſſion, neither that which he was ſent to adminiſter.

That preaching is a ſtanding ordinance, and not to be forborne.

Query. Some aſk us, *How we know that baptizing here is meant of* water, *and not of the* Spirit; *which if it be, then it will exclude baptiſm of the* Spirit, *as well as of* Water.

Anſw. I anſwer, Such as aſk the queſtion, I ſuppoſe, ſpeak it not as doubting that this was ſaid of water-baptiſm, which is more than manifeſt. For ſince the apoſtle *Paul*'s meſſage was, *to turn people from darkneſs to light*, and *convert them to God*; and that as many as are thus turned and converted (*ſo as to have the anſwer of a good conſcience toward God, and to have put on Chriſt, and be riſen with him in*

That which converts to Chriſt is the baptiſm of the Spirit.

in newneſs of life) are baptized with the baptiſm of the Spirit. But who will ſay that only thoſe few mentioned there to be baptized by *Paul* were come to this? Or that to turn or bring them to this condition was not, even admitting our adverſaries interpretation, as principal a part of *Paul*'s miniſtry as any other? Since then our adverſaries do take this place for *water-baptiſm*, as indeed it is, we may lawfully, taking it ſo alſo, urge it upon them. Why the word *baptiſm* and *baptizing* is uſed by the apoſtle, where that of *water* and not of the *Spirit* is only underſtood, ſhall hereafter be ſpoken to. I come now to conſider Part II. the reaſons alledged by ſuch as plead for *water-baptiſm*, which are alſo the objections uſed againſt the diſcontinuance of it.

§. VIII. Firſt, Some object, *That Chriſt, who had the Spirit above meaſure, was notwithſtanding baptized with water.* As *Nic. Arnoldus* againſt this *Theſis*, Sect. 46. of his *Theological Exercitation.* Obj. 1. John 3. 34.

I anſwer, So was he alſo *circumciſed*; it will not follow from thence that *circumciſion* is to continue: for it behoved Chriſt to fulfil all righteouſneſs, not only the miniſtry of *John*, but the *law* alſo, therefore did he obſerve the *Jewiſh feaſts* and *rites*, and keep the *paſſover*. It will not thence follow that *Chriſtians* ought to do ſo now; and therefore Chriſt, *Mat.* iii. 15. gives *John* this reaſon of his being baptized, deſiring him to *ſuffer it to be ſo now*; whereby he ſufficiently intimates that he intended not thereby to perpetuate it as an ordinance to his diſciples. Anſw. Why Chriſt was baptized by John.

Secondly, They object, *Mat.* xxviii. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* Obj. 2.

This is the great objection, and upon which they build the whole *ſuperſtructure*; whereunto the firſt general and ſound *anſwer* is, by granting the whole; Anſw.

but

What baptiſm Chriſt doth mean in Mat. 28.

but putting them to prove that *water* is here meant, ſince the text is ſilent of it. And though in reaſon it be ſufficient upon our part that we concede the whole expreſſed in the place, but deny that it is by *water*, which is an addition to the text, yet I ſhall premiſe ſome reaſons why we do ſo, and then conſider the reaſons alledged by thoſe that will have *water* to be here underſtood.

Arg. 1. The Firſt is a maxim yielded to by all, *That we ought not to go from the literal ſignification of the text, except ſome urgent neceſſity force us thereunto.*

But no urgent neceſſity in this place forceth us thereunto:

Therefore we ought not to go from it.

Arg. 2. Secondly, That baptiſm which Chriſt commanded his apoſtles was the one baptiſm, *id eſt*, his own baptiſm:

But the one baptiſm, which is Chriſt's baptiſm, is not with *water*, as we have already proved:

Therefore the baptiſm commanded by Chriſt to his apoſtles was not *water-baptiſm.*

Arg. 3. Thirdly, That baptiſm which Chriſt commanded his apoſtles was ſuch, that as many as were therewith baptized did put on Chriſt:

But this is not true of *water-baptiſm*;

Therefore, *&c.*

Arg. 4. Fourthly, The baptiſm commanded by Chriſt to his apoſtles was not *John*'s baptiſm:

But baptiſm with water was *John*'s baptiſm:

Therefore, *&c.*

Alle. 1. But Firſt, They allege, *That Chriſt's baptiſm, though a baptiſm with water, did differ from* John's, *becauſe* John *only baptized with water unto repentance, but Chriſt commands his diſciples to baptize in the name of the Father, Son, and Holy Ghoſt; reckoning that in this form there lieth a great difference betwixt the baptiſm of* John *and that of* Chriſt.

I anſwer,

I anſwer, In that *John*'s baptiſm was unto repentance, the difference lieth not there, becauſe ſo is Chriſt's alſo; yea, our adverſaries will not deny but that *adult perſons* that are to be baptized ought, ere they are admitted to *water-baptiſm*, to repent, and confeſs their ſins: and that *infants* alſo, with a reſpect to and conſideration of their baptiſm, ought to repent and confeſs; ſo that the difference lieth not here, ſince this of repentance and confeſſion agrees as well to *Chriſt*'s as to *John*'s baptiſm. But in this our *adverſaries* are divided; for *Calvin* will have *Chriſt*'s and *John*'s to be all one, *Inſt. lib.* 4. *cap.* 15. *ſect.* 7, 8. yet they do differ, and the difference is, in that the one is by water, the other not, *&c.*

Secondly, As to what Chriſt ſaith, in commanding them to *baptize in the name of the Father, Son, and Spirit*, I confeſs that ſtates the difference, and it is great; but that lies not only in admitting *water-baptiſm* in this different form, by a bare expreſſing of theſe words: for as the text ſays no ſuch thing, neither do I ſee how it can be inferred from it. For the Greek is εἰς τὸ ὄνομα, that is, *into the name*; now the *name* of the *Lord* is often taken in ſcripture for ſomething elſe than a bare ſound of words, or literal expreſſion, even for his *virtue* and *power*, as may appear from *Pſal.* liv. 3. *Cant.* i. 3. *Prov.* xviii. 10. and in many more. Now that the apoſtles were by their miniſtry to baptize the nations *into this name*, *virtue*, and *power*, and that they did ſo, is evident by theſe teſtimonies of *Paul* above-mentioned, where he ſaith, *That as many of them as were baptized into Chriſt, have put on Chriſt*; this muſt have been a *baptizing into the name*, i. e. *power* and *virtue*, and not a mere formal expreſſion of words adjoined with water-baptiſm; becauſe, as hath been above obſerved, it doth not follow as a natural or neceſſary conſequence of it. I would have thoſe who deſire to have their faith built upon no other foundation than

Of the name of the Lord how taken in ſcripture.

The baptiſm into the name, what it is.

than the teſtimony of *God's Spirit*, and *Scriptures* of *truth*, throughly to conſider whether there can be any thing further alledged for this interpretation than what the prejudice of education and influence of tradition hath impoſed. Perhaps it may ſtumble the unwary and inconſiderate *reader*, as if the very character of *Chriſtianity* were aboliſhed, to tell him plainly that this ſcripture is not to be underſtood of *baptizing with water*, and that this form of *baptizing in the name of the Father, Son, and Spirit* hath no warrant from *Mat.* xxviii. *&c.*

Whether Chriſt did preſcribe a form of baptiſm in Mat. 28.

For which, beſides the reaſon taken from the ſignification of [*the name*] as being the *virtue* and *power* above expreſſed, let it be conſidered, that if it had been a *form* preſcribed by Chriſt to his apoſtles, then ſurely they would have made uſe of that form in the adminiſtering of *water-baptiſm* to ſuch as they baptized with water; but though particular mention be made in divers places of the *Acts* who were baptized, and how; and though it be particularly expreſſed that they *baptized* ſuch and ſuch, as *Acts* ii. 41. and viii. 12, 13, 38, and ix. 18. and x. 48. and xvi. 15. and xviii. 8. yet there is not a word of this form. And in two places, *Acts* viii. 16. and xix. 5. it is ſaid of ſome that they were *baptized in the name of the Lord Jeſus*; by which it yet more appears, that either the author of this *hiſtory* hath been very defective, who having ſo often occaſion to mention this, yet omitteth ſo ſubſtantial a part of *baptiſm* (which were to accuſe the *Holy Ghoſt*, by whoſe guidance *Luke* wrote it) or elſe that the apoſtles did no ways underſtand that *Chriſt* by his commiſſion, *Mat.* xxviii. did enjoin them ſuch a form of *water-baptiſm*, ſeeing they did not uſe it. And therefore it is ſafer to conclude, that what they did in adminiſtering *water-baptiſm*, they did not by virtue of that commiſſion, elſe they would have ſo uſed it; for our adverſaries I ſuppoſe would judge it a great *hereſy* to adminiſter

water-

water-baptiſm without that, or only in the *name of Jeſus*, without mention of *Father* or *Spirit*, as it is expreſly ſaid they did, in the two places above-cited.

Secondly, They ſay, *If this were not underſtood of* water-baptiſm, *it would be a tautology, and all one with* teaching. Alle. 2.

I ſay, *Nay: Baptizing with the Spirit* is ſomewhat further than teaching, or informing the underſtanding; for it imports a *reaching to*, and *melting the heart*, whereby it is *turned*, as well as the *underſtanding informed*. Beſides, we find often in the ſcripture, that *teaching* and *inſtructing* are put together, without any abſurdity, or needleſs tautology; and yet theſe two have a greater affinity than *teaching* and *baptizing* with the *Spirit*. Anſw. How teaching and baptizing differ.

Thirdly, They ſay, *Baptiſm in this place muſt be underſtood with* water, *becauſe it is the action of the apoſtles*; *and ſo cannot be the baptiſm of the Spirit, which is the work of Chriſt, and his grace*; *not of man*, &c. Alle. 3.

I anſwer; *Baptiſm with the Spirit*, tho' not wrought without *Chriſt* and his *grace*, is inſtrumentally done by men fitted of God for that purpoſe; and therefore no abſurdity follows, that *baptiſm* with the *Spirit* ſhould be expreſſed as the action of the apoſtles. For tho' it be Chriſt by his grace that gives *ſpiritual gifts*, yet the apoſtle, *Rom.* i. 11. ſpeaks of HIS *imparting to them ſpiritual gifts*; and he tells the *Corinthians*, that HE had *begotten them through the goſpel*, 1 Cor. iv. 15. And yet to beget people to the *faith*, is the work of *Chriſt* and his *grace*, not of men. To convert the heart, is properly the work of Chriſt; and yet the ſcripture oftentimes aſcribes it to men, as being the inſtruments: and ſince *Paul*'s commiſſion was, *To turn people from darkneſs to light* (tho' that be not done without *Chriſt* co-operating by his grace) ſo may alſo *baptizing with the Spirit* be expreſſed, as performable by man as the inſtrument, tho' the work Anſw. The baptiſm with the Spirit aſcribed to godly men as inſtruments.

of *Chriſt*'s *grace* be needful to concur thereunto. So that it is no abſurdity to ſay, that the apoſtles did adminiſter the *baptiſm* of the *Spirit*.

Alle. 4. Laſtly, They ſay, *That ſince Chriſt ſaith here, that he will be with his diſciples to the end of the world, therefore* water-baptiſm *muſt continue ſo long.*

Anſw. If he had been ſpeaking here of water-baptiſm, then that might have been urged; but ſeeing that is denied, and proved to be falſe, nothing from thence can be gathered: he ſpeaking of the baptiſm of the *Spirit*, which we freely confeſs doth remain to the end of the world; yea, ſo long as Chriſt's preſence abideth with his children.

Obj. 3. §. IX. Thirdly, They object *the conſtant practice of the apoſtles in the primitive church, who,* they ſay, *did always adminiſter* water-baptiſm *to ſuch as they converted to the faith of Chriſt; and hence alſo they further urge that of* Mat. xxviii. *to have been meant of* water; *or elſe the apoſtles did not underſtand it, becauſe in* baptizing *they uſed* water; *or that in ſo doing they walked without a commiſſion.*

Anſw. I anſwer; That it was the *conſtant practice of the apoſtles*, is denied; for we have ſhewn, in the example of *Paul*, that it was not ſo; ſince it were moſt abſurd to judge that he converted only thoſe few, even of the church of *Corinth*, whom he ſaith he baptized; nor were it leſs abſurd to think that that was a *conſtant apoſtolick practice*, which he, who was not inferior to the chiefeſt of the apoſtles, and who declares he laboured as much as they all, rejoiceth he was ſo little in. But further; the concluſion inferred from the apoſtles practice of *baptizing with water*, to evince that they underſtood *Mat.* xxviii. of water-baptiſm, doth not hold: for tho' they baptized with water, it will not follow that either they did it by virtue of that commiſſion, or that they miſtook that place; nor can there be any *medium* brought, that will infer ſuch a concluſion. As to the other inſinuated abſurdity, *That they did*

How the apoſtles baptized.

it

it without a commiſſion; it is none at all: for they might have done it by a *permiſſion*, as being in uſe before *Chriſt*'s *death*; and becauſe the people, nurſed up with outward ceremonies, could not be weaned wholly from them. And thus they uſed other things, as *circumciſion* and *legal purifications*, which yet they had no commiſſion from Chriſt to do: to which we ſhall ſpeak more at length in the following *propoſition* concerning the *ſupper*.

But if from the *ſameneſs* of the word, becauſe Chriſt bids them *baptize*, and they afterwards in the uſe of water are ſaid to *baptize*, it be judged probable *that they did underſtand that commiſſion*, Mat. xxviii. *to authorize them to baptize with* water, *and accordingly practiſed it*; Object.

Although it ſhould be granted, that for a ſeaſon they did ſo far miſtake it, as to judge that *water* belonged to that baptiſm, (which however I find no neceſſity of granting) yet I ſee not any great abſurdity would thence follow. For it is plain they did miſtake that commiſſion, as to a main part of it, for a ſeaſon; as where he bids them *Go, teach all nations*; ſince ſome time after they judged it unlawful to teach the *Gentiles*; yea, *Peter* himſelf ſcrupled it, until by a viſion conſtrained thereunto; for which, after he had done it, he was for a ſeaſon (until they were better informed) judged by the reſt of his brethren. Now, if the education of the apoſtles as *Jews*, and their propenſity to adhere and ſtick to the *Jewiſh religion*, did ſo far influence them, that even after Chriſt's *reſurrection*, and the *pouring forth* of the *Spirit*, they could not receive nor admit of the teaching of the *Gentiles*, though Chriſt, in his commiſſion to them, commanded them to preach to them; what further abſurdity were it to ſuppoſe, that, through the like miſtake, the chiefeſt of them having been the diſciples of *John*, and his baptiſm being ſo much prized there among the *Jews*, they alſo Anſw.

The apoſtles did ſcruple the teaching the Gentiles.

took Christ's baptism, intended by him of the Spirit, to be that of water, which was *John*'s, and accordingly practised it for a season? It suffices us, that if they were so mistaken, (though I say not that they were so) they did not always remain under that mistake: else *Peter* would not have said of the baptism which now saves, *that it is not a putting away of the filth of the flesh*, which certainly water-baptism is.

But further, They urge much *Peter*'s baptizing *Cornelius*; in which they press two things, First, *That water-baptism is used, even to those that had received the Spirit.* Secondly, *That it is said positively, he commanded them to be baptized*, Acts x. 47, 48.

But neither of these doth necessarily infer water-baptism to belong to the *new covenant dispensation*, nor yet to be a perpetual standing *ordinance* in the church. For first, all that this will amount to, was, that *Peter* at that time baptized these men; but that he did it by virtue of that commission, *Mat.* xxviii. remains yet to be proved. And how doth the baptizing with water, after the receiving of the Holy Ghost, prove the case, more than the use of *circumcision*, and other *legal rites*, acknowledged to have been performed by him afterwards? Also, it is no wonder if *Peter*, who thought it so strange (notwithstanding all that had been professed before, and spoken by Christ) that the *Gentiles* should be made partakers of the gospel, and with great difficulty, not without an extraordinary impulse thereunto, was brought to come to them, and eat with them, was apt to put this ceremony upon them; which being, as it were, the particular dispensation of *John*, the *forerunner* of Christ, seemed to have greater affinity with the gospel, than the other *Jewish ceremonies* then used by the *church*; but that will no ways infer our adversaries conclusion. Secondly, As to these words, *And he commanded them to be baptized*; it declareth matter of *fact*,

Whether Peter's baptizing some with water makes it a standing ordinance to the church.

fact, not of *right*, and amounteth to no more, than that *Peter* did at that time, *pro hic & nunc*, command thoſe perſons to be *baptized with water*, which is not denied: but it ſaith nothing that *Peter* commanded water-baptiſm to be a ſtanding and perpetual ordinance to the church; neither can any man of ſound reaſon ſay, if he heed what he ſays, that a command in *matter of fact* to particular perſons, doth infer the *thing commanded* to be of general obligation to all, if it be not otherwiſe bottomed upon ſome poſitive precept. Why doth *Peter*'s commanding *Cornelius* and his houſhold to be baptized at that time infer *water-baptiſm* to continue, more than his conſtraining (which is more than commanding) the *Gentiles* in general to be *circumciſed*, and obſerve the *law?* We find at that time, when *Peter* baptized *Cornelius*, it was not yet determined whether the *Gentiles* ſhould not be *circumciſed*; but on the contrary, it was the moſt general ſenſe of the *church* that *they ſhould:* and therefore no wonder if they thought it needful at that time that they ſhould be baptized; which had more affinity with the goſpel, and was a burthen leſs grievous.

§. X. Fourthly; They object *from the ſignification of the word* [baptize] *which is as much as to* dip *and* waſh *with* water; *alledging thence, that the very word imports a being baptized with* water. Obj. 4.

This objection is very weak. For ſince *baptizing* with water was a rite among the *Jews*, as *Paulus Riccius* ſheweth, even before the coming of *John*; and that the ceremony received that name from the nature of the practice, as uſed both by the *Jews* and by *John*; yet we find that Chriſt and his apoſtles frequently make uſe of theſe terms to a more ſpiritual ſignification. *Circumciſion* was only uſed and underſtood among the *Jews* to be *that of the fleſh*; but the apoſtle tells us of the *circumciſion of the heart and ſpirit made without hands.* So Anſw.

Baptizing ſignifies dipping or waſhing with water.

that tho' baptiſm was uſed among the *Jews* only to ſignify a *waſhing with water*, yet both *John*, Chriſt, and his apoſtles, ſpeak of a being *baptized with the Spirit, and with fire*; which they make the peculiar baptiſm of Chriſt, as contra-diſtinguiſhed from that of *water*, which was *John*'s, as is above ſhewn. So that though baptiſm among the *Jews* was only underſtood of *water*, yet among *Chriſtians* it is very well underſtood of the *Spirit* without *water*: as we ſee Chriſt and his apoſtles ſpiritually to underſtand things, under the terms of what had been *ſhadows* before. Thus Chriſt, ſpeaking of his *body*, (though the *Jews* miſtook him) ſaid, *Deſtroy this temple, and in three days I will raiſe it up*; and many more that might be inſtanced. But if the *etymology* of the word ſhould be tenaciouſly adhered to, it would militate againſt moſt of our adverſaries, as well as againſt us: for the Greek Βαπτίζω ſignifies *immergo*, that is, to *plunge* and *dip in*; and that was the proper uſe of water-baptiſm among the *Jews*, and alſo by *John*, and the primitive Chriſtians, who uſed it; whereas our adverſaries, for the moſt part, only *ſprinkle* a little water upon the forehead, which doth not at all anſwer to the word [*baptiſm.*] Yea, thoſe of old among Chriſtians that uſed water-baptiſm, thought this *dipping* or *plunging* ſo needful, that they thus *dipped* children: and foraſmuch as it was judged that it might prove hurtful to ſome weak conſtitutions, *ſprinkling*, to prevent that hurt, was introduced; yet then it was likewiſe appointed, that ſuch as were only *ſprinkled*, and not *dipped*, ſhould not be admitted to have any office in the church, as not being ſufficiently *baptized*. So that if our adverſaries will ſtick to the word, they muſt alter their method of *ſprinkling*.

Βαπτίζω immergo, intingo, to plunge and dip in.

Thoſe that of old uſed water-baptiſm were dipped and plunged, and thoſe that were only ſprinkled were not admitted to any office in the church, and why.

Obj. 5. Fifthly, They object *John* iii. 5. *Except a man be born of* water, *and of the* Spirit, *&c. hence inferring the neceſſity of* water-baptiſm, *as well as of the Spirit.*

But

But if this prove any thing, it will prove water-baptiſm to be of abſolute neceſſity; and therefore *Proteſtants* rightly affirm, when this is urged upon them by *Papiſts*, to evince the abſolute neceſſity of water-baptiſm, that [*water*] is not here underſtood of outward water; but myſtically, of an inward cleanſing and waſhing. Even as where Chriſt ſpeaks of being *baptized with fire*, it is not to be underſtood of outward material fire, but only of purifying, by a *metonymy*; becauſe to *purify* is a proper effect of fire, as to *waſh* and *make clean* is of water; where it can as little be ſo underſtood, as where we are ſaid to be *ſaved by the waſhing of regeneration*, Tit. iii. 5. Yea, *Peter* ſaith expreſly, in the place often cited, as * *Calvin* well obſerves, *That the* baptiſm *which ſaves, is not the putting away of the filth of the fleſh*. So that ſince [*water*] cannot be underſtood of outward water, this can ſerve nothing to prove water-baptiſm. Anſw. The water that regenerates, is myſtical and inward. * In the 4th book of his Inſtit. c. 15.

If it be ſaid, that [*water*] *imports here* neceſſitatem præcepti, *though not* medii; Object.

I anſwer; That is firſt to take it for granted that outward water is here underſtood; the contrary whereof we have already proved. Next, *water* and the *Spirit* are placed here together, [*Except a man be born of* water *and the* Spirit] where the neceſſity of the one is urged as much as of the other. Now if the Spirit be abſolutely neceſſary, ſo will alſo water; and then we muſt either ſay, that *to be born of the Spirit* is not abſolutely neceſſary, which all acknowledge to be falſe; or elſe, that *water* is abſolutely neceſſary; which, as *Proteſtants*, we affirm, and have proved, is falſe: elſe we muſt confeſs, that *water* is not here underſtood of outward water. For to ſay that when *water* and the *Spirit* are placed here juſt together, and in the ſame manner, tho' there be not any difference or ground for it viſible in the text, or deducible from it, That the *neceſſity* of *water* is here *præcepti*, Anſw. Neceſſitas præcepti and medii urged.

but not *medii*, but the *neceſſity* of the *Spirit* is both *medii* and *præcepti*, is indeed confidently to affirm, but not to prove.

Obj. 6. Sixthly and laſtly; They object, *That the baptiſm of water is a viſible ſign or badge to diſtinguiſh* Chriſtians *from* Infidels, *even as circumciſion did the* Jews.

Anſw. I anſwer; This ſaith nothing at all, unleſs it be proved to be a *neceſſary precept*, or part of the *new covenant diſpenſation*; it not being lawful for us to impoſe outward *ceremonies* and *rites*, and ſay, they will diſtinguiſh us from *infidels*. *Circumciſion* was poſitively commanded, and ſaid to be a *ſeal of the firſt covenant*; but as we have already proved that there is no ſuch command for baptiſm, ſo there is not any word in all the New Teſtament, calling it a *badge of Chriſtianity*, or *ſeal of the new covenant*: and therefore to conclude it is ſo, becauſe *circumciſion* was ſo, (unleſs ſome better proof be alledged for it) is miſerably to beg the queſtion. *The profeſſing of faith in Chriſt, and a holy life anſwering thereunto, is a far better* badge *of* Chriſtianity *than any outward waſhing*; which yet anſwers not to that of *circumciſion*, ſince that affixed a character in the fleſh, which this doth not: ſo that a Chriſtian is not known to be a Chriſtian by his being *baptized*, eſpecially when he was a child, unleſs he tell them ſo much: and may not the profeſſing of *faith in Chriſt* ſignify that as well? I know there are divers of thoſe called the *Fathers*, that ſpeak much of water-baptiſm, calling it *Characterem Chriſtianitatis*: but ſo did they alſo of the ſign of the *croſs*, and other ſuch things, juſtly rejected by *Proteſtants*. For the *myſtery of iniquity*, which began to work in the apoſtles days, ſoon ſpoiled the ſimplicity and purity of the Chriſtian worſhip; inſomuch that not only many *Jewiſh rites* were retained, but many *heatheniſh cuſtoms* and *ceremonies* introduced into the Chriſtian worſhip; as particularly that word [*ſacrament.*]

Circumciſion a ſeal of the firſt covenant.

Water-baptiſm falſly called a badge of Chriſtianity.

Which is the badge of Chriſtianity.

What the Fathers ſay of water-baptiſm, and of the ſign of the croſs.

Heatheniſh ceremonies introduced into the Chriſtian worſhip.

ment.] So that it is a great folly, eſpecially for *Proteſtants*, to plead any thing of this from *tradition* or *antiquity*; for we find that neither *Papiſts* nor *Proteſtants* uſe thoſe rites exactly as the *ancients* did; who in ſuch things, not walking by the moſt certain rule of God's Spirit, but doting too much upon externals, were very uncertain. For moſt of them all, in the primitive times, did wholly *plunge* and *dip* thoſe they baptized, which neither *Papiſts*, nor moſt *Proteſtants*, do: yea, ſeveral of the *Fathers* accuſed ſome as *hereticks* in their days, for holding ſome principles common with *Proteſtants* concerning it; as particularly *Auguſtine* doth the *Pelagians*, for ſaying that *infants dying unbaptized may be ſaved.* And the *Manichees* were condemned, for denying that *grace is univerſally given by baptiſm*; and *Julian* the *Pelagian* by *Auguſtine*, for denying *exorciſm and inſufflation in the uſe of baptiſm:* all which things *Proteſtants* deny alſo. So that *Proteſtants* do but fooliſhly to upbraid us, as if we could not ſhew any among the *ancients* that denied *water-baptiſm*; ſeeing they cannot ſhew any, whom they acknowledge not to have been heretical in ſeveral things, that uſed it; nor yet, who uſing it, did not alſo uſe the *ſign of the croſs*, and other things with it, which they deny. There were ſome nevertheleſs in the darkeſt times of *Popery*, who teſtified againſt *water-baptiſm.* For one *Alanus*, pag. 103, 104, 107. ſpeaks of ſome in his time that were burnt for the denying of it: for they ſaid, That *baptiſm had no efficacy, either in children or adult perſons*; *and therefore men were not obliged to take baptiſm:* particularly *ten canonicks*, ſo called, *were burnt for that crime, by the order of king* Robert *of* France. And *P. Pithæus* mentions it in his *fragments* of the *hiſtory* of *Guienne*, which is alſo confirmed by one *Johannes Floracenſis*, a *monk*, who was famous at that time, in his epiſtle to *Oliva*, abbot of the *Auſonian* church: *I will*, ſaith he, *give you*

Exorciſm or adjuration.

The ſign of the croſs.

Many in former ages teſtified againſt water-baptiſm.

Ten canonicks burnt at Orleans, and why?

you to underſtand concerning the hereſy that was in the city of Orleans *on* Childermas-day; *for it was true, if ye have heard any thing, that king* Robert *cauſed to be burnt alive near fourteen of that city, of the chief of their* clergy, *and the more noble of their* laicks, *who were hateful to God, and abominable to heaven and earth; for they did ſtifly deny the grace of holy baptiſm, and alſo the conſecration of the Lord's body and blood.* The time of this deed is noted in theſe words by *Papir. Maſſon*, in his *annals* of *France*, lib. 3. in *Hugh* and *Robert*, *Actum Aureliæ publicè anno Incarnationis Domini* 1022. *Regni* Roberti *Regis* 28. *Indictione* 5. *quando* Stephanus *Hæreſiarcha & Complices ejus damnati ſunt & exuſti Aureliæ.*

Now for their calling them *Hereticks* and *Manichees*, we have nothing but the teſtimony of their accuſers, which will no more invalidate their teſtimony for this truth againſt the uſe of water-baptiſm, or give more ground to charge us, as being one with *Manichees*, than becauſe ſome, called by them *Manichees*, do agree with *Proteſtants* in ſome things, that therefore *Proteſtants* are *Manichees* or *Hereticks*, which *Proteſtants* can no ways ſhun. For the queſtion is, Whether, in what they did, they walked according to the truth teſtified of by the Spirit in the holy ſcriptures? So that the controverſy is brought back again to the ſcriptures, according to which, I ſuppoſe, I have already diſcuſſed it.

The baptiſm of infants an human tradition.

As for the latter part of the *theſis*, denying the uſe of *infant-baptiſm*, it neceſſarily follows from what is above ſaid. For if water-baptiſm be ceaſed, then ſurely *baptizing of infants* is not warrantable. But thoſe that take upon them to oppoſe us in this matter, will have more to do as to this latter part: for after they have done what they can to prove water-baptiſm, it remains for them to prove that *infants* ought to be baptized. For he

he that proves water-baptiſm ceaſed, proves that infant-baptiſm is vain: but he that ſhould prove that water-baptiſm continues, has not thence proved that infant-baptiſm is neceſſary; that needs ſomething further. And therefore it was a pitiful ſubterfuge of *Nic. Arnoldus* againſt this, to ſay, That *the denying of infant-baptiſm belonged to the gangrene of the* Anabaptiſts, without adding any further proof.

PROPOSITION XIII.

Concerning the Communion, or Participation of the Body and Blood of Christ.

The *communion* of the body and blood of Chriſt is *inward* and *ſpiritual*, which is the participation of his fleſh and blood, by which the *inward man* is daily nouriſhed in the hearts of thoſe in whom Chriſt dwells. Of which things the *breaking of bread* by Chriſt with his diſciples was a *figure*, which even they who had received the ſubſtance uſed in the church for a time, for the ſake of the weak; even as *abſtaining from things ſtrangled*, and *from blood*, *the waſhing one another's feet*, and the *anointing of the ſick with oil*: all which are commanded with no leſs authority and ſolemnity than the former; yet ſeeing they are but *ſhadows* of better things, they ceaſe in ſuch as have obtained the *ſubſtance*.

1 Cor. 10. 16, 17. John 6. 32, 33, 35. 1 Cor. 5. 8.

Acts 15. 20. John 13. 14. James 5. 14.

§. I. THE *communion* of the body and blood of Chriſt is a *myſtery* hid from all natural men, in their firſt fallen and degenerate ſtate, which they cannot underſtand, reach to, nor comprehend, as they there abide; neither, as they there are, can they be partakers of it, nor yet are they able to *diſcern the Lord's body*. And foraſmuch as the

the *Chriſtian world* (ſo called) for the moſt part hath been ſtill labouring, working, conceiving and imagining, in their own natural and unrenewed underſtandings, about the things of God and religion; therefore hath this *myſtery* been much hid and ſealed up from them, while they have been contending, quarrelling and fighting one with another about the mere ſhadow, outſide and form, but ſtrangers to the ſubſtance, life and virtue.

The body and blood of Chriſt is ſpiritual.

§. II. The *body* then of Chriſt, which believers partake of, is *ſpiritual*, and not *carnal*; and his *blood*, which they drink of, is *pure* and *heavenly*, and not *human* or *elementary*, as *Auguſtine* alſo affirms of the *body of Chriſt*, which is eaten, in his *Tractat.* Pſal. xcviii. *Except a man eat my fleſh, he hath not in him life eternal:* and he ſaith, *The words which I ſpeak unto you are Spirit and life; underſtand ſpiritually what I have ſpoken. Ye ſhall not eat of this body which ye ſee, and drink this blood which they ſhall ſpill, which crucify me—I am the living bread, who have deſcended from heaven. He calls himſelf the bread, who deſcended from heaven, exhorting that we might believe in him*, &c.

Object. If it be aſked then, *What that* body, *what that* fleſh *and* blood is?

Anſw. I anſwer; It is that *heavenly ſeed*, that *divine, ſpiritual, celeſtial ſubſtance*, of which we ſpake before in the *fifth* and *ſixth propoſitions*. This is that *ſpiritual body of Chriſt*, whereby and through which he communicateth *life to men*, and *ſalvation to as many as believe in him*, and *receive him*; and whereby alſo man comes to have fellowſhip and communion with God. This is proved from the 6th of *John*, from verſe 32. to the end, where Chriſt ſpeaks more at large of this matter, than in any other place: and indeed this *evangeliſt* and *beloved diſciple*, who lay in the boſom of our Lord, gives us a more full account of the *ſpiritual ſayings* and *doctrine* of Chriſt than any other; and 'tis obſervable,

What the heavenly ſeed is, whereby formerly, and alſo now, life and ſalvation was and is communicated.

ſervable, that though he ſpeaks nothing of the *ceremony* uſed by Chriſt of *breaking bread with his diſciples*, neither in his evangelical account of Chriſt's *life and ſufferings*, nor in his epiſtles; yet he is more large in this account of the *participation* of the body, fleſh and blood of Chriſt, than any of them all. For Chriſt, in this chapter, perceiving that the *Jews* did follow him for love of the *loaves*, deſires them (verſe 27.) to *labour not for the meat which periſheth, but for that meat which endureth for ever:* but foraſmuch as they, being carnal in their apprehenſions, and not underſtanding the ſpiritual language and doctrine of Chriſt, did judge the *manna*, which *Moſes* gave their fathers, to be the moſt excellent bread, as coming from heaven; Chriſt, to rectify that miſtake, and better inform them, affirmeth, Firſt, That *it is not* Moſes, *but his* Father, *that giveth the true* bread *from heaven*, verſ. 32 and 48. Secondly, This bread *he calls* himſelf, verſ. 35. I *am the* bread *of life:* and verſ. 51. I *am the* living bread, *which came down from heaven.* Thirdly, He declares that this bread *is his fleſh*, verſ. 51. *The* bread *that I will give, is my fleſh*; and verſ. 55. *For my fleſh is meat indeed, and my blood is drink indeed.* Fourthly, The neceſſity of partaking thereof, verſ. 53. *Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.* And Laſtly, The bleſſed fruits and neceſſary effects of this communion of the body and blood of Chriſt. Verſ. 33. *This* bread *giveth life to the world.* Verſ. 50. *He that eateth thereof, dieth not.* Verſ. 58. *He that eateth of this* bread, *ſhall live for ever.* Verſ. 54. *Whoſo eateth this fleſh, and drinketh this blood, ſhall live for ever.* Verſ. 56. *And he dwelleth in Chriſt, and Chriſt in him.* Verſ. 57. *And ſhall live by Chriſt.* From this large deſcription of the origin, nature, and effects of this *body, fleſh* and *blood of* Chriſt, it is apparent that it is ſpiritual, and to be underſtood

The origin, nature and effects of the body, fleſh and blood of Chriſt.

of

of a ſpiritual body, and not of that body, or temple of Jeſus Chriſt, which was born of the virgin *Mary*, and in which he walked, lived, and ſuffered in the land of *Judea*; becauſe it is ſaid, that it *came down from heaven*, yea, that it is he that *came down from heaven*. Now all Chriſtians at preſent generally acknowledge, that the outward body of Chriſt came not down from heaven; neither was it that part of Chriſt which came down from heaven. And to put the matter out of doubt, when the carnal *Jews* would have been ſo underſtanding it, he tells them plainly, ver. 63. *It is the Spirit that quickeneth, but the fleſh profiteth nothing*. This is alſo founded upon moſt ſound and ſolid reaſon; becauſe it is the ſoul, not the body, that is to be nouriſhed by this fleſh and blood. Now outward fleſh cannot nouriſh nor feed the ſoul; there is no proportion nor analogy betwixt them; neither is the communion of the ſaints with God by a conjunction and mutual participation of fleſh, but of the Spirit: *He that is joined to the Lord is one Spirit*, not *one fleſh*. For the fleſh (I mean outward fleſh, even ſuch as was that wherein Chriſt lived and walked when upon earth; and not fleſh, when transformed by a *metaphor*, to be underſtood ſpiritually) can only partake of fleſh, as ſpirit of ſpirit: as the body cannot feed upon ſpirit, neither can the ſpirit feed upon fleſh. And that the fleſh here ſpoken of is ſpiritually to be underſtood, appears further, inaſmuch as that which feedeth upon it ſhall never die: but the bodies of all men once die; yea, it was neceſſary that the body of Chriſt himſelf ſhould die. That this body, and ſpiritual fleſh and blood of Chriſt, is to be underſtood of that *divine* and *heavenly ſeed*, before ſpoken of by us, appears both by the nature and fruits of it. Firſt, it is ſaid, *It is that which cometh down from heaven, and giveth life unto the world*: now this anſwers to that *light* and *ſeed*, which

Solid reaſons that it is his ſpiritual body Chriſt ſpeaks of.

1 Cor. 6. 17.

which is teſtified of, *John* i. to be the *light of the world, and the life of men.* For that *ſpiritual light* and *ſeed*, as it receives place in men's hearts, and room to ſpring up there, is as bread to the hungry and fainting ſoul, that is (as it were) buried and dead in the luſts of the world; which receives life again, and revives, as it taſteth and partaketh of this heavenly bread: and they that partake of it are ſaid to come to Chriſt; neither can any have it, but by coming to him, and believing in the appearance of his *light* in their hearts; by receiving which, and believing in it, the participation of this body and bread is known. And that Chriſt underſtands the ſame thing here by his body, fleſh and blood, which is underſtood, *John* i. by the *light enlightening every man*, and the *life*, &c. appears; for the *light* and *life*, ſpoken of *John* i. is ſaid to be *Chriſt*; *He is the true light:* and the *bread* and *fleſh*, &c. ſpoken of in *John* vi. is called *Chriſt*; I *am the* bread *of life*, ſaith he. Again, *They that received that light and life*, John i. 12. *obtained power to become the ſons of God, by believing in his name:* ſo alſo here, *John* vi. 35. *He that cometh unto this* bread *of life ſhall not hunger; and he that believes in him, who is this* bread, *ſhall never thirſt.* So then, as there was the outward viſible body and temple of Jeſus Chriſt, which took its origin from the virgin *Mary*; there is alſo the ſpiritual body of Chriſt, by and through which He that was the *Word in the beginning with God*, and was and is *GOD*, did reveal himſelf to the ſons of men in all ages, and whereby men in all ages come to be made partakers of *eternal life*, and to have communion and fellowſhip with God and Chriſt. Of which body of Chriſt, and fleſh and blood, if both *Adam*, and *Seth*, and *Enoch*, and *Noah*, and *Abraham*, and *Moſes*, and *David*, and all the prophets and holy men of God, had not eaten, they had not had life in them; nor could their inward man

This ſpiritual light and ſeed is as bread to the hungry ſoul.

Chriſt's outward and ſpiritual body diſtinguiſhed.

The patriarchs did eat of the body of Chriſt.

man have been nouriſhed. Now as the outward body and temple was called Chriſt, ſo was alſo his ſpiritual body, no leſs properly, and that long before that outward body was in being. Hence the apoſtle ſaith, 1 *Cor.* x. 3, 4. that the *Fathers did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them, and that rock was Chriſt.)* This cannot be underſtood otherwiſe than of this ſpiritual body of Chriſt; which ſpiritual body of Chriſt, tho' it was the ſaving food of the righteous both before the *law* and under the *law*; yet under the *law* it was veiled and ſhadowed, and covered under divers types, ceremonies and obſervations; yea, and not only ſo, but it was veiled and hid, in ſome reſpect, under the outward temple and body of Chriſt, or during the continuance of it; ſo that the *Jews* could not underſtand Chriſt's preaching about it while on earth: and not the *Jews* only, but many of his diſciples, judging it an *hard ſaying, murmured at it; and many from that time went back from him, and walked no more with him.* I doubt not but that there are many alſo at this day, profeſſing to be the diſciples of Chriſt, that do as little underſtand this matter as thoſe did, and are as apt to be offended, and ſtumble at it, while they are gazing and following after the outward body, and look not to that by which the ſaints are daily fed and nouriſhed. For as Jeſus Chriſt, in obedience to the will of the Father, did by the *eternal Spirit offer up that* body *for a propitiation* for the *remiſſion of ſins*, and finiſhed his teſtimony upon earth thereby, in a moſt perfect example of patience, reſignation and holineſs, that all might be made partakers of the fruit of that ſacrifice; ſo hath he likewiſe poured forth *into the hearts of all men* a meaſure of that *divine light* and *ſeed* wherewith he is cloathed; that thereby, reaching unto the conſciences of all, he may raiſe them

John 6. 60. 66.

The divine light of Chriſt doth make the ſaints partakers of his body.

them up out of *death* and *darkneſs* by his *life* and *light*, and thereby may be made partakers of his body, and therethrough come to have fellowſhip with the Father and with the Son.

§. III. If it be aſked, *How and after what manner man comes to partake of it, and to be fed by it?* Queſt.

I anſwer in the plain and expreſs words of Chriſt, I *am the* bread *of life*, ſaith he; *he that cometh to me ſhall never hunger; he that believeth in me ſhall never thirſt.* And again, *For my fleſh is meat indeed, and my blood is drink indeed.* So whoſoever thou art that aſkeſt this queſtion, or readeſt theſe lines, whether thou accounteſt thyſelf a believer, or really feeleſt, by a certain and ſad experience, that thou art yet in the unbelief, and findeſt that the outward body and fleſh of Chriſt is ſo far from thee, than thou canſt not reach it, nor feed upon it; yea, though thou haſt often ſwallowed down and taken in that which the *Papiſts* have perſuaded thee to be the real fleſh and blood of Chriſt, and haſt believed it to be ſo, tho' all thy ſenſes told thee the contrary; or (being a *Lutheran*) haſt taken that bread, in and with and under which the *Lutherans* have aſſured thee that the fleſh and blood of Chriſt is; or (being a *Calviniſt*) haſt partaken of that which the *Calviniſts* ſay (tho' a figure only of the body) gives them who take it a real participation of the body, fleſh, and blood of Chriſt, though they never knew how nor what way; I ſay, if for all this thou findeſt thy ſoul yet barren, yea, hungry, and ready to ſtarve, for want of ſomething thou longeſt for; *know* that that *light* that diſcovers thy iniquity to thee, that ſhews thee thy barrenneſs, thy nakedneſs, thy emptineſs, is that *body* which thou muſt partake of, and feed upon: but that till by forſaking iniquity thou turneſt to it, comeſt unto it, receiveſt it, tho' thou mayeſt hunger after it, thou canſt not be ſatisfied with it; for it hath no *communion with darkneſs*, *nor*

Anſw. John 6. 35. & 55.

The Lutherans and Calviniſts opinions of the fleſh and blood of Chriſt in the ſupper ſo called.

1 Cor. 6. 14.

nor canſt thou drink of the cup of the Lord, and the cup of devils: and be partaker of the Lord's table, and the table of devils, 1 Cor. x. 21. But as thou ſuffereſt that ſmall *ſeed of righteouſneſs* to ariſe in thee, and to be formed into a birth, that new ſubſtantial birth, that is brought forth in the ſoul, ſupernaturally feeds upon and is nouriſhed by this ſpiritual body; yea, as this outward birth lives not but as it draws in breath by the outward elementary air, ſo this new birth lives not in the ſoul, but as it draws in and breathes by that ſpiritual air or vehicle. And as the outward birth cannot ſubſiſt without ſome outward body to feed upon, ſome outward fleſh, and ſome outward drink, ſo neither can this inward birth, unleſs it be fed by this inward fleſh and blood of Chriſt, which anſwers to it after the ſame manner, by way of analogy. And this is moſt agreeable to the doctrine of Chriſt concerning this matter. For as without outward food the natural body hath not life, ſo alſo ſaith Chriſt, *Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.* And as the outward body, eating outward food, lives thereby, ſo Chriſt ſaith, that *he that eateth him ſhall live by him.* So it is this inward participation of this *inward man*, of this *inward* and *ſpiritual body*, by which man is united to God, and has fellowſhip and communion with him. *He that eateth my fleſh, and drinketh my blood*, ſaith Chriſt, *dwelleth in me, and I in him.* This cannot be underſtood of outward eating of outward bread; and as by this the ſoul muſt have fellowſhip with God, ſo alſo, ſo far as all the ſaints are partakers of this *one body* and *one blood*, they come alſo to have a *joint communion.* Hence the apoſtle, 1 *Cor.* x. 17. in this reſpect ſaith, that they *being many, are one* bread, *and one* body; and to the wiſe among the *Corinthians* he ſaith, *The* bread *which we break is the communion of the body of Chriſt.* This is the

How the inward man is nouriſhed.

John 6. 53.

John 6. 57.

John 6. 56.

Verſe 16.

the *true* and *ſpiritual ſupper* of the Lord, which men come to partake of, by hearing the voice of Chriſt, and opening the door of their hearts, and ſo letting him in in the manner aboveſaid, according to the plain words of the ſcripture, *Rev.* iii. 20. *Behold I ſtand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.* So that the *ſupper of the Lord*, and the *ſupping* with the Lord, and partaking of his fleſh and blood, is no ways limited to the ceremony of *breaking bread* and *drinking wine* at particular times, but is truly and really enjoyed, as often as the ſoul retires into the light of the Lord, and feels and partakes of that heavenly life by which the inward man is nouriſhed; which may be and is often witneſſed by the faithful at all times, though more particularly when they are aſſembled together to wait upon the Lord.

The true ſpiritual ſupper of the Lord.

§. IV. But what confuſion the profeſſors of Chriſtianity have run into concerning this matter, is more than obvious; who, as in moſt other things they have done, for want of a true ſpiritual underſtanding, have ſought to tie this *ſupper* of the Lord to that ceremony uſed by Chriſt before his death, of *breaking bread* and *drinking wine* with his diſciples. And though they for the moſt part agree generally in this, yet how do they contend and debate one againſt another! How ſtrangely are they pinched, pained, and ſtraitened to make he ſpiritual myſtery agree to that ceremony! And what monſtrous and wild opinions and conceptions have they invented, to incloſe or affix the body of Chriſt to their *bread* and *wine?* From which opinion not only the greateſt, and fierceſt, and moſt hurtful conteſts, both among the profeſſors of Chriſtianity in general, and among *Proteſtants* in particular, have ariſen; but alſo ſuch abſurdities, irrational and blaſphemous conſequences have enſued,

Man is not tied to the ceremony of breaking bread and drinking wine which Chriſt did uſe with his diſciples; this only was a ſhadow.

What makes the Chriſtian religion hateful to Jews, Turks, and Heathens.

ſued, as make the Chriſtian religion odious and hateful to *Jews*, *Turks*, and *Heathens*. The profeſſors of Chriſtianity do chiefly divide in this matter into three opinions.

The Papiſts faith of Chriſt's fleſh.

The Firſt is of thoſe that ſay, *The ſubſtance of the bread is tranſubſtantiated into the very ſubſtance of that ſame body, fleſh, and blood of* Chriſt, *which was born of the virgin* Mary, *and crucified by the* Jews; ſo that after the *words of conſecration*, as they call them, *it is no more bread, but the body of* Chriſt.

The Lutherans faith.

The Second is of ſuch who ſay, *The ſubſtance of the bread remains, but that alſo that body is in, and with, and under the bread*; ſo that *both the ſubſtance of bread, and of the body, fleſh, and blood of* Chriſt, *is there alſo.*

The Calviniſts faith.

The Third is of thoſe, that, denying both theſe, do affirm, *That the body of* Chriſt *is not there corporally or ſubſtantially, but yet that it is really and ſacramentally received by the faithful in the uſe of bread and wine*; but how or what way it is there, *they know not, nor can they tell*; *only we muſt believe it is there, yet ſo that it is only properly in heaven.*

It is not my deſign to enter into a refutation of theſe ſeveral opinions; for each of their authors and aſſertors have ſufficiently refuted one another, and are all of them no leſs ſtrong both from ſcripture and reaſon in refuting each their contrary parties opinion, than they are weak in eſtabliſhing their own. For I often have ſeriouſly obſerved, in reading their reſpective writings, and ſo it may be have others, that all of them do notably, in ſo far as they refute the contrary opinions; but that they are mightily pained, when they come to confirm and plead for their own. Hence I neceſſarily muſt conclude, that none of them had attained to the truth and ſubſtance of this *myſtery*. Let us ſee if *Calvin* *, after he had refuted the two former opinions, be more ſucceſsful

* Inſt. lib. 4. cap. 17.

ceſsful in what he affirms and aſſerts for the truth of his opinion, who, after he hath much laboured in overturning and refuting the two former opinions, plainly confeſſeth, that he knows not what to affirm inſtead of them. For after he has ſpoken much, and at laſt concluded *that the body of Chriſt is there, and that the ſaints muſt needs partake thereof*, at laſt he lands in theſe words, Sect. 32. *But if it be aſked me how it is? I ſhall not be aſhamed to confeſs, that it is a ſecret too high for me to comprehend in my ſpirit, or explain in words.* Here he deals very ingenuouſly; and yet who would have thought that ſuch a man would have been brought to this ſtreight in the confirming of his opinion? conſidering that a little before, in the ſame chapter, *Sect.* 15. he accuſeth the ſchool-men among the *Papiſts*, and I confeſs truly, *in that they neither underſtand nor explain to others how Chriſt is in the euchariſt*, which ſhortly after he confeſſeth himſelf he cannot do. If then the ſchool-men among the *Papiſts* do neither underſtand nor yet explain to others their doctrine in this matter, nor *Calvin* can comprehend it in his ſpirit, which I judge is as much as not to underſtand it, nor expreſs it in words, and then ſurely he cannot explain it to others, then no certainty is to be had from either of them. There have been great endeavours uſed for reconcilement in this matter, both betwixt *Papiſts* and *Lutherans*, *Lutherans* and *Calviniſts*, yea, and *Calviniſts* and *Papiſts*, but all to no purpoſe; and many forms and manners of expreſſions drawn up, to which all might yield; which in the end proved in vain, ſeeing every one underſtood them, and interpreted them in their own way; and ſo they did thereby but equivocate and deceive one another. The reaſon of all this contention is, becauſe they had not a clear underſtanding of the *myſtery*, and were doting about *ſhadows* and *externals*. For both the ground and matter of

J. Calvin's faith of Chriſt's fleſh and blood uncertain.

The like the Papiſts.

their *conteſt* lies in things extrinſick from, and unneceſſary to, the main matter. And this hath been often the policy of *Satan*, to buſy people, and amuſe them with outward ſigns, ſhadows, and forms, making them contend about that, while in the mean time the *ſubſtance* is neglected; yea, and in contending for theſe ſhadows he ſtirs them up to the practice of malice, heat, revenge, and other vices, by which he eſtabliſheth his kingdom of darkneſs among them, and ruins the life of Chriſtianity. For there have been more animoſities and heats about this one particular, and more bloodſhed and contention, than about any other. And ſurely they are little acquainted with the ſtate of *Proteſtant affairs*, who know not that their contentions about this have been more hurtful to the *reformation* than all the oppoſition they met with from their common adverſaries. Now all thoſe uncertain and abſurd opinions, and the contentions therefrom ariſing, have proceeded from their all agreeing in two general errors concerning this thing; which being denied and receded from, as they are by us, there would be an eaſy way made for *reconciliation*, and we ſhould all meet in one ſpiritual and true underſtanding of this *myſtery*: and as the contentions, ſo would alſo the abſurdities which follow from all the three fore-mentioned opinions, ceaſe and fall to the ground.

Satan buſies people in outward ſigns, ſhadows, and forms, whilſt they neglect the ſubſtance.

What hath been hurtful to the reformation.

Two errors the ground of the contention about the ſupper.

The *firſt* of theſe *errors* is, in making the communion or participation of the body, fleſh, and blood of Chriſt to relate to that outward body, veſſel, or temple, that was born of the virgin *Mary*, and walked and ſuffered in *Judea*; whereas it ſhould relate to the ſpiritual body, fleſh, and blood of Chriſt, even that *heavenly* and *celeſtial light* and *life*, which was the food and nouriſhment of the regenerate in all ages, as we have already proved.

The

The *ſecond error* is, in tying this participation of the body and blood of Chriſt to that ceremony uſed by him with his diſciples in the breaking of bread, *&c.* as if it had only a relation thereto, or were only enjoyed in the uſe of that ceremony, which it neither hath nor is. For this is that bread which Chriſt in his prayer teaches to call for, terming it τὸν ἄρτον τον ἐπιούσιον, i. e. the *ſuperſubſtantial bread*, as the Greek hath it, and which the ſoul partakes of, without any relation or neceſſary reſpect to this ceremony, as ſhall be hereafter proved more at length.

Theſe *two errors* being thus laid aſide, and the contentions ariſing therefrom buried, all are agreed in the main poſitions, *viz.* Firſt, that the *body, fleſh, and blood of Chriſt is neceſſary for the nouriſhing of the ſoul.* Secondly, that the *ſouls of believers do really and truly partake and feed upon the body, fleſh, and blood of Chriſt.* But while men are not content with the ſpirituality of this *myſtery*, going in their own wills, and according to their own inventions, to ſtrain and wreſt the ſcriptures to tie this ſpiritual communion of the fleſh and blood of Chriſt to outward bread and wine, and ſuch like carnal ordinances, no wonder if by their carnal apprehenſions they run into confuſion. But becauſe it hath been generally ſuppoſed that the communion of the body and blood of Chriſt had ſome ſpecial relation to the ceremony of *breaking bread*, I ſhall firſt refute that opinion, and then proceed to conſider the nature and uſe of that *ceremony*, and whether it be now *neceſſary* to continue; anſwering the reaſons and objections of ſuch as plead its continuance as a neceſſary and ſtanding ordinance of Jeſus Chriſt.

Believers ſouls do really feed upon the fleſh and blood of Chriſt.

§. V. Firſt, It muſt be underſtood that I ſpeak of a neceſſary and peculiar relation otherwiſe than in a general reſpect: for inaſmuch as our communion with Chriſt is and ought to be our greateſt I.

That the communion of the body and blood of Chriſt has no ſpecial relation to the ceremony of breaking bread, neither by nature nor precept.

and chiefeſt work, we ought to do all other things with a reſpect to God, and our fellowſhip with him; but a ſpecial and neceſſary reſpect or relation is ſuch as where the two things are ſo tied and united together, either *of their own nature*, or *by the command of God*, that the one cannot be enjoyed, or at leaſt is not, except very extraordinarily, without the other. Thus *ſalvation* hath a neceſſary reſpect to *holineſs*, becauſe *without holineſs no man ſhall ſee God*; and the *eating of the fleſh and blood of* Chriſt hath a neceſſary reſpect to our having life, becauſe if we *eat not his fleſh, and drink not his blood*, we cannot have *life*; and our *feeling of God's preſence* hath a neceſſary reſpect to our being found meeting in his name by divine precept, becauſe he has promiſed *where two or three are met together in his name, he will be in the midſt of them.* In like manner our receiving *benefits* and *bleſſings from God* has a neceſſary reſpect to our *prayer*, becauſe if *we aſk*, he hath promiſed *we ſhall receive.* Now the communion or participation of the *fleſh and blood of Chriſt* hath no ſuch neceſſary relation to the *breaking of bread* and *drinking of wine*; for if it had any ſuch neceſſary relation, it would either be from the *nature of the thing*, or from ſome *divine precept*; but we ſhall ſhew it is from neither; therefore, *&c.*

Firſt, It is not from the *nature of it*; becauſe to partake of the fleſh and blood of Chriſt is a ſpiritual exerciſe, and all confeſs that it is by the ſoul and ſpirit that we become real partakers of it, as it is the ſoul, and not the body, that is nouriſhed by it. But to eat bread and drink wine is a natural act, which in itſelf adds nothing to the ſoul, neither has any thing that is ſpiritual in it; becauſe the moſt carnal man that is can as fully, as perfectly, and as wholly eat bread and drink wine as the moſt ſpiritual. *Secondly*, Their relation is not *by nature*, elſe they would infer one another;

another; but all acknowledge that many eat of the bread and drink of the wine, even that which they ſay is *conſecrate* and *tranſubſtantiate into the very body of Chriſt*, who notwithſtanding have not life eternal, have not Chriſt dwelling in them, nor do live by him, as all do who truly partake of the fleſh and blood of Chriſt without the uſe of this ceremony, as all the *patriarchs* and *prophets* did before this ordinance, as they account it, was inſtituted. Neither was there any thing under the law that had any direct or neceſſary relation hereunto; though to partake of the fleſh and blood of Chriſt in all ages was indipenſably neceſſary to ſalvation. For as for the *paſchal lamb*, the whole end of it is ſignified particularly, *Exod.* xiii. 8, 9. to wit, *That the* Jews *might thereby be kept in remembrance of their deliverance out of* Egypt.

The patriarchs and prophets, without this ceremony's uſe, were true partakers of Chriſt's fleſh and blood.

The paſchal lamb its end.

Secondly, It hath not relation by *divine precept*; for if it had, it would be mentioned in that which our adverſaries account the inſtitution of it, or elſe in the practice of it by the ſaints recorded in ſcripture; but ſo it is not. For as to the *inſtitution*, or rather *narration*, of Chriſt's practice in this matter, we have it recorded by the evangeliſts *Matthew*, *Mark*, and *Luke*. In the firſt two there is only an account of the matter of fact, to wit, *That* Chriſt *brake bread, and gave it his diſciples to eat, ſaying, This is my body; and bleſſing the cup, he gave it them to drink, ſaying, This is my blood*; but nothing of any deſire to them to do it. In the laſt, after the *bread* (but before the *bleſſing*, or giving them the *wine*) he bids them *do it in remembrance of him*. What we are to think of this practice of Chriſt ſhall be ſpoken of hereafter. But what neceſſary relation hath all this to the believers partaking of the fleſh and blood of Chriſt? The end of this for which they were to do it, if at all, is to *remember* Chriſt; which the apoſtle yet more particularly expreſſes, 1 *Cor.* xi. 26. *to ſhew forth the*

Mat. 26. 17. Mark 14. 22. Luke 22. 19.

The inſtitution of the ſupper, or narration of Chriſt's practice therein.

the Lord's death; but to *remember the Lord*, or *declare his death*, which are the ſpecial and particular ends annexed to the uſe of this ceremony, is not at all to partake of the fleſh and blood of Chriſt; neither have they any more neceſſary relation to it than any other two different ſpiritual duties. For though they that partake of the *fleſh and blood of* Chriſt cannot but remember him, yet the Lord and his death may be remembered, as none can deny, where his fleſh and blood is not truly partaken of. So that ſince the very particular and expreſs end of this ceremony may be witneſſed, to wit, the remembrance of the Lord's death, and yet the fleſh and blood of Chriſt not partaken of, it cannot have had any neceſſary relation to it, elſe the partaking thereof would have been the end of it, and could not have been attained without this participation. But on the contrary, we may well infer hence, that ſince the poſitive end of this ceremony is not the partaking of the fleſh and blood of Chriſt, and that whoever partakes of the fleſh and blood of Chriſt cannot but remember him, that therefore ſuch need not this ceremony to put them in remembrance of him.

Object. But if it be ſaid, *That* Jeſus Chriſt *calls the bread here his* body, *and the wine his* blood, *therefore he ſeems to have had a ſpecial relation to his diſciples partaking of his fleſh and blood in the uſe of this thing*;

Anſw. I anſwer, His calling the bread his *body*, and the wine his *blood*, would yet infer no ſuch thing; though it is not denied but that Jeſus Chriſt, in all things he did, yea, and from the uſe of all natural things, took occaſion to raiſe the minds of his diſciples and hearers to ſpirituals. Hence from the woman of *Samaria* her drawing *water*, he took occaſion to tell her of that *living water*, which *whoſo drinketh of ſhall never thirſt*; which indeed is all

The woman of Samaria, John 4. 14.

all one with his *blood* here ſpoken of; yet it will not follow that *that well* or *water* had any neceſſary relation to the *living water*, or the *living water* to it, *&c.* So Chriſt takes occaſion, from the *Jews* following him for the *loaves*, to tell them of this *ſpiritual bread* and *fleſh* of his body, which was more neceſſary for them to feed upon; it will not therefore follow that their following him for the *loaves* had any neceſſary relation thereunto. So alſo Chriſt here, being at ſupper with his diſciples, takes occaſion, from the *bread* and *wine* which was before them, to ſignify unto them, That as that *bread* which he brake unto them, and that *wine* which he bleſſed and gave unto them, did contribute to the preſerving and nouriſhing of their bodies, ſo was he alſo to give his *body* and ſhed his *blood* for the *ſalvation* of their *ſouls*. And therefore the very end propoſed in this ceremony to thoſe that obſerve it is, to be a *memorial of his death*.

The well, the loaves, the bread and wine, Chriſt takes occaſion from, to ſhew the inward feeling.

But if it be ſaid, *That the apoſtle*, 1 Cor. x. 16. *calls the bread which he brake the communion of the body of Chriſt, and the cup the communion of his blood*;

I do moſt willingly ſubſcribe unto it; but do deny that this is underſtood of the outward bread, neither can it be evinced, but the contrary is manifeſt from the context: for the apoſtle in this chapter ſpeaks not one word of that ceremony; for having in the beginning of it ſhewn them how the *Jews* of old were made partakers of the *ſpiritual food* and *water*, which was Chriſt, and how ſeveral of them, through *diſobedience* and *idolatry*, fell from that good condition, he exhorts them, by the example of thoſe *Jews* whom God deſtroyed of old, to flee thoſe evils; ſhewing them that they, to wit, the *Corinthians*, are likewiſe partakers of the *body and blood of* Chriſt; of which communion they would rob themſelves if they did evil, becauſe

becauſe *they could not drink of the cup of the Lord and the cup of devils, and partake of the Lord's table and the table of devils*, ver. 21. which ſhews that he underſtands not here the uſing of outward bread and wine; becauſe thoſe that do drink the *cup of devils*, and eat of the *table of devils*, yea, the wickedeſt of men, may partake of the outward bread and outward wine. For there the apoſtle calls the bread *one*, ver. 17. and he ſaith, *We being many, are one bread, and one body; for we are all partakers of that one bread.* Now if the bread be *one*, it cannot be the *outward*, or the *inward* would be excluded; whereas it cannot be denied but that it is the partaking of the *inward bread*, and not the *outward*, that makes the ſaints truly *one body* and *one bread*. And whereas they ſay, that the *one bread* here comprehendeth both the *outward* and *inward*, by virtue of the *ſacramental union*; that indeed is to affirm, but not to prove. As for that *figment* of a *ſacramental union*, I find not ſuch a thing in all the *ſcripture*, eſpecially in the *New Teſtament*; nor is there any thing can give a riſe for ſuch a thing in this chapter, where the apoſtle, as is above obſerved, is not at all treating of that *ceremony*, but only, from the excellency of that privilege which the *Corinthians* had, as believing Chriſtians, *to partake of the fleſh and blood of* Chriſt, dehorts them from *idolatry*, and partaking of the ſacrifices offered to *idols*, ſo as thereby to offend or hurt their weak brethren.

The wickedeſt may take the outward bread and wine.

The ſacramental union pretended, a figment.

Object. But that which they moſt of all *cry out* for in this matter, and are always *urging*, is from 1 *Cor.* xi. where the apoſtle is particularly treating of this matter, and therefore, from ſome words here, they have the greateſt appearance of truth for their aſſertion, as ver. 27. where he calls the *cup* the *cup of the Lord*; and ſaith, *That they who eat of it and drink it unworthily, are guilty of the body and blood of the Lord*; and ver. 29. *Eat and drink their*

own

own damnation; intimating hence, that this hath an immediate or neceſſary relation to the body, fleſh, and blood of Chriſt.

Though this at firſt view may catch the unwary reader, yet being well conſidered, it doth no ways evince the matter in controverſy. As for the *Corinthians* being in the uſe of this ceremony, why they were ſo, and how that obliges not Chriſtians now to the ſame, ſhall be ſpoken of hereafter: it ſuffices at this time to conſider that they were in the uſe of it. *Secondly*, That in the uſe of it they were guilty of and committed divers abuſes. *Thirdly*, That the apoſtle here is giving them directions how they may do it aright, in ſhewing them the right and proper uſe and end of it. Anſw.

Theſe things being premiſed, let it be obſerved, that the very expreſs and particular uſe of it, according to the apoſtle, is *to ſhew forth the Lord's death*, &c. But *to ſhew forth the Lord's death, and partake of the fleſh and blood of* Chriſt, are different things. He ſaith not, *As often as ye eat this bread, and drink this cup, ye partake of the body and blood of* Chriſt; but, *ye ſhew forth the Lord's death.* So I acknowledge *that this ceremony*, by thoſe that practiſe it, hath an *immediate relation* to the *outward body* and *death of* Chriſt upon the *croſs*, as being properly a memorial of it; but it doth not thence follow that it hath any *inward* or *immediate relation to believers communicating or partaking of the ſpiritual body and blood of* Chriſt, *or that ſpiritual ſupper* ſpoken of *Rev.* iii. 20. For tho', in a general way, as every religious action in ſome reſpect hath a common relation to the ſpiritual communion of the ſaints with God, ſo we ſhall not deny but this hath a relation as others. Now for his calling *the cup the cup of the Lord*, and ſaying, *They are guilty of the body and blood of* Chriſt, *and eat their own damnation in not diſcerning*

the Lord's body, &c. I anſwer, That this infers no more neceſſary relation than any other religious act, and amounts to no more than this, That ſince the *Corinthians* were in the uſe of this ceremony, and ſo performed it as a religious act, they ought to do it worthily, or elſe they ſhould bring condemnation upon themſelves. Now this will not more infer the thing ſo practiſed by them to be a neceſſary religious act obligatory upon others, than when the apoſtle ſaith, *Rom.* xiv. 6. *He that regardeth the day, regardeth it unto the Lord*, it can be thence inferred that the days that ſome eſteemed and obſerved did lay an obligation upon others to do the ſame. But yet, as he that eſteemed a day, and placed conſcience in keeping it, was to *regard it to the Lord*, and ſo it was to him, in ſo far as he dedicated it unto the Lord, the *Lord's day*, he was to do it worthily; and if he did it unworthily, he would be guilty of the *Lord's day*, and ſo keep it to his own damnation; ſo alſo ſuch as obſerve this *ceremony of bread and wine*, it is to them the *bread of the Lord*, and *the cup of the Lord*, becauſe they uſe it as a religious act; and foraſmuch as their end therein is to *ſhew forth the Lord's death*, and *remember his body* that was crucified for them, and his *blood* that was ſhed for them, if, notwithſtanding, they believe it is their duty to do it, and make it a matter of conſcience to forbear, if they do it without that due preparation and examination which every religious act ought to be performed in, then, inſtead of truly remembering the Lord's death, and his body and his blood, they render themſelves guilty of it, as being in one ſpirit with thoſe that crucified him, and ſhed his blood, though pretending with thankſgiving and joy to remember it. Thus the *Scribes* and *Phariſees* of old, tho' in memory of the prophets they garniſhed their ſepulchres, yet are ſaid by Chriſt to be *guilty of their blood*. And

The Phariſees guilty of the blood of the prophets.

that

that no more can be hence inferred, appears from another saying of the same apostle, *Rom.* xiv. 23. *He that doubteth is damned if he eat*, &c. where he, speaking of those that judged it unlawful to eat flesh, *&c.* saith, *If they eat doubting, they eat their own damnation.* Now it is manifest from all this, that either the doing or forbearing of this was to another, that placed no conscience in it, of no moment. So I say, he that eateth that which in his conscience he is persuaded it is not lawful for him to eat, doth eat his own *damnation*; so he also that placeth conscience in eating bread and wine *as a religious act*, if he do it unprepared, and without that due respect wherein such acts should be gone about, he *eateth and drinketh his own damnation, not discerning the Lord's body*, i. e. not minding what he doth, to wit, *with a special respect to the Lord, and by way of special commemoration of the death of Christ.*

§. VI. Having now sufficiently shewn what the true communion of the body and blood of Christ is, how it is partaken of, and how it has no necessary relation to that ceremony of bread and wine used by Christ with his disciples; it is fit now to consider the *nature* and *constitution* of that *ceremony* (for as to the *proper use* of it, we have had occasion to speak before) whether it be a *standing ordinance* in the church of Christ obligatory upon all, or indeed whether it be any necessary part of the worship of the *new covenant dispensation*, or hath any better or more binding foundation than several other ceremonies appointed and practised about the same time, which the most of our opposers acknowledge to be ceased, and now no ways binding upon Christians. We find this ceremony only mentioned in scripture in four places, to wit, *Matthew*, *Mark* and *Luke*, and by *Paul* to the *Corinthians*. If any would infer any thing from the frequency of the mentioning of it, that

II. Whether this ceremony be a necessary part of the new covenant, and obligatory.

that will add nothing; for it being a matter of fact, is therefore mentioned by the evangeliſts; and there are other things leſs memorable as often, yea oftener mentioned. *Matthew* and *Mark* give only an account of the matter of fact, without any precept to do ſo afterwards; ſimply declaring, that Jeſus at that time did deſire them to *eat of the bread, and drink of the cup*; to which *Luke* adds theſe words, *This do in remembrance of me*. If we conſider this action of Chriſt with his apoſtles, there will appear nothing ſingular in it for a foundation to ſuch a ſtrange *ſuperſtructure* as many in their airy imaginations have ſought to build upon it; for both *Matthew* and *Mark* expreſs it as an act done by him as he was eating. *Matthew* ſaith, *And as they were eating*; and *Mark*, *And as they did eat, Jeſus took bread*, &c. Now this act was no ſingular thing, neither any ſolemn inſtitution of a *goſpel ordinance*; becauſe it was a conſtant cuſtom among the *Jews*, as *Paulus Riccius* obſerves at length in his *Celeſtial Agriculture*, that when they did eat the paſſover, the maſter of the family did take bread, and bleſs it, and breaking it, gave of it to the reſt; and likewiſe taking wine, did the ſame; ſo that there can nothing further appear in this, than that Jeſus Chriſt, *who fulfilled all righteouſneſs*, and alſo obſerved the *Jewiſh feaſts and cuſtoms*, uſed this alſo among his diſciples only, that as in moſt other things he laboured to draw their minds to a further thing, ſo in the uſe of this he takes occaſion to put them in mind of his death and ſufferings, which were ſhortly to be; which he did the oftener inculcate unto them, for that they were averſe from believing it. And as for that expreſſion of *Luke*, *Do this in remembrance of me*, it will amount to no more than this, that being the laſt time that Chriſt did eat with his diſciples, he deſired them, that in their eating and drinking they might have regard to him, and by the remembring

Mat. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 23. &c.

The breaking of bread was no ſingular thing, but a cuſtom among the Jews.

P. Riccius.

What it is to do this in remembrance of Chriſt.

membering of that opportunity, be the more ſtirred up to follow him diligently through ſufferings and death, *&c.* But what man of reaſon, laying aſide the prejudice of education, and the influence of tradition, will ſay, that this account of the *matter of fact* given by *Matthew* and *Mark*, or this expreſſion of *Luke*, to *Do that in remembrance of him*, will amount to theſe conſequences, which the generality of Chriſtians have ſought to draw from it; as calling it, *Auguſtiſſimum Euchariſtiæ Sacramentum*; *venerabile altaris Sacramentum*; *the principal ſeal of the covenant of grace, by which all the benefits of Chriſt's death are ſealed to believers*; and ſuch like things? But to give a further evidence, how theſe conſequences have not any bottom from the practice of that ceremony, nor from the words following, *Do this*, &c. let us conſider another of the like nature, as it is at length expreſſed by *John*, chap. xiii. 3, 4, 8, 13, 14, 15. *Jeſus riſeth from ſupper, and laid aſide his garments, and took a towel, and girded himſelf: after that, he poureth water into a baſon, and began to waſh the diſciples feet; and to wipe them with the towel wherewith he was girded:* Peter *ſaid unto him, Thou ſhalt never waſh my feet*; Jeſus *anſwered him, If I waſh thee not, thou haſt no part with me. So after he had waſhed their feet,—he ſaid, Know ye what I have done to you? If I then your Lord and Maſter have waſhed your feet, ye alſo ought to waſh one another's feet: for I have given you an example, that ye ſhould do as I have done to you.* As to which, let it be obſerved, that *John* relates this paſſage to have been done at the ſame time with the other of *breaking bread*; both being done the night of the *paſſover*, after ſupper. If we regard the narration of this, and the circumſtances attending it, it was done with far more ſolemnity, and preſcribed far more punctually and particularly than the former. It is ſaid only, *As he was eating, he took bread*; ſo that this would ſeem to be but an *occaſional*

Chriſt's waſhing of feet, and its manner related.

Compared with the breaking of bread.

buſineſs: but here *he roſe up, he laid by his garments, he girded himſelf, he poured out the water, he waſhed their feet, he wiped them with a towel:* he did this to all of them; which are circumſtances ſurely far more obſervable than thoſe noted in the other. The *former* was a practice common among the *Jews*, uſed by all maſters of families upon that occaſion; but *this*, as to the manner, and perſon acting it, *to wit*, for the maſter to riſe up, and waſh the feet of his ſervants and diſciples, was more ſingular and obſervable. In the breaking of *bread*, and giving of wine, it is not pleaded by our adverſaries, nor yet mentioned in the text, that he particularly put them into the hands of all; but breaking it, and bleſſing it, gave it the neareſt, and ſo they from hand to hand: but here it is mentioned, that he waſhed not the feet of one or two, but of many. He ſaith not in the *former*, *that if they do not eat of that bread, and drink of that wine, they ſhall be prejudiced by it*; but here he ſaith expreſly to *Peter*, that *if he waſh him not, he hath no part with him*; which being ſpoken upon *Peter's* refuſing to let him waſh his feet, would ſeem to import no leſs, than not the continuance only, but even the neceſſity of this *ceremony*. In the former he ſaith, as it were paſſingly, *Do this in remembrance of me*; but here he ſitteth down again, he deſires them to conſider what he hath done, tells them poſitively, *that as he hath done to them, ſo ought they to do to one another:* and yet again, he redoubles that precept, by telling them, *he has given them an example, that they ſhould do ſo likewiſe.* If we reſpect the nature of the thing, it hath as much in it as either *baptiſm* or the *breaking of bread*; ſeeing it is an outward element of a cleanſing nature, applied to the outward man, by the command and the example of Chriſt, to ſignify an inward purifying. I would willingly propoſe this ſeriouſly to men, who will be pleaſed to make

The waſhing one another's feet was left as an example.

uſe

uſe of that reaſon and underſtanding that God hath given them, and not be impoſed upon, nor abuſed by the cuſtom or tradition of others; *Whether this ceremony, if we reſpect either the time that it was appointed in, or the circumſtances wherewith it was performed, or the command enjoining the uſe of it, hath not as much to recommend it for a ſtanding ordinance of the goſpel, as either* water-baptiſm, *or* bread *and* wine, *or any other of that kind?* I wonder then what reaſon the *Papiſts* can give, why they have not numbered it among their *ſacraments*, except merely *Voluntas Eccleſiæ & Traditio Patrum.*

But if they ſay, *That it is uſed among them, in that the* Pope, *and ſome other perſons among them, uſe to do it once a year to ſome poor people*; Object.

I would willingly know what reaſon they have why this ſhould not be extended to all, as well as that of the *euchariſt* (as they term it) or whence it appears from the text, that [*Do this in remembrance of me*] ſhould be interpreted that the *bread* and *wine* were every day to be taken by all *prieſts*, or the *bread* every day, or every week, by the *people*; and that that other command of Chriſt, *Ye ought to do as I have done to you*, &c. is only to be underſtood of the *Pope*, or ſome other perſons, to be done only to a few, and that once a year? Surely there can be no other reaſon for this difference aſſigned from the text. And as to *Proteſtants*, who uſe not this ceremony at all, if they will but open their eyes, they may ſee how that by cuſtom and tradition they are abuſed in this matter, as were their fathers in divers *Popiſh* traditions. For if we look into the plain ſcripture, what can be thence inferred to urge the one, which may not be likewiſe pleaded for the other; or for laying aſide the one, which may not be likewiſe ſaid againſt the continuance of the other? If they ſay, *That the former, of waſhing the feet, was only a ceremony*; what have they, whence they can Anſw.

The Proteſtants uſe not the waſhing of feet.

ſhew, that this *breaking of bread* is more? If they ſay, *That the former was only a ſign of humility and purifying*; what have they to prove that this was more? If they ſay, *That one was only for a time, and was no evangelical ordinance*; what hath this to make it ſuch, that the other wanted? Surely there is no way of reaſon to evade this; neither can any thing be alledged, that the one ſhould ceaſe, and not the other; or the one continue, and not the other; but the mere opinion of the affirmers, which by cuſtom, education and tradition, hath begotten in the hearts of people a greater reverence for, and eſteem of the one than the other; which if it had fallen out to be as much recommended to us by tradition, would no doubt have been as tenaciouſly pleaded for, as having no leſs foundation in ſcripture. But ſince the former, to wit, *the waſhing of one another's feet*, is juſtly laid aſide, as not binding upon *Chriſtians*; ſo ought alſo the other for the ſame reaſon.

The breaking of bread not uſed now in the ſame manner as Chriſt did.

§. VII. But it is ſtrange that thoſe who are ſo clamorous for this *ceremony*, and ſtick ſo much to it, take liberty to diſpenſe with the manner or method that Chriſt did it in; ſince none that ever I could hear of, except ſome *Baptiſts*, who now do it, uſe it in the ſame way that he did: Chriſt did it at *ſupper*, while they were eating; but the generality of *Proteſtants* do it in the *morning* only by itſelf. What rule walk they by in this change?

Object. If it be ſaid, *Theſe are but circumſtances, and not the matter*; *and if the matter be kept to, the alteration of circumſtances is but of ſmall moment*;

Anſw. What if it ſhould be ſaid the whole is but a *circumſtance*, which fell out at that time when Chriſt eat the *paſſover*? For if we have regard to that which alone can be pleaded for an inſtitution, *viz.* theſe words, *Do this in remembrance of me*; it doth as properly relate to the manner as matter. For what may or can they evince in reaſon,

reaſon, that theſe words, *Do this*, only ſignify *eat bread*, and *drink wine*, but it is no matter *when ye eat*, nor *how ye eat it*; and not as *ye have ſeen me eat it at ſupper with you, who take bread, and break it, and give it you; and take the cup, and bleſs it, and give it you; ſo do ye likewiſe?* And ſeeing Chriſt makes no diſtinction in thoſe words, *Do this*, it cannot be judged in reaſon but to relate to the whole; which if it do, all thoſe that at preſent uſe this ceremony among *Chriſtians*, have not yet obeyed this precept, nor fulfilled this inſtitution, for all their clamours concerning it.

If it be ſaid, *That the time and manner of doing it by Chriſt was but accidentally, as being after the* Jewiſh paſſover, *which was at ſupper*; Object.

Beſides that it may be anſwered, and eaſily proved, *that the whole was accidental*, as being the *practice of a Jewiſh ceremony*, as is above obſerved; may it not the ſame way be urged, that the *drinking of wine is accidental*, as being the natural product of that country; and ſo be pleaded, that in thoſe countries where wine doth not grow, as in our nation of *Scotland*, we may make uſe of *beer* or *ale* in the uſe of this ceremony; or *bread made of other grain* than that which Chriſt uſed? And yet would not our adverſaries judge this an abuſe, and not right performing of this *ſacrament?* Yea, have not ſcruples of this kind occaſioned no little contention among the profeſſors of *Chriſtianity?* What great conteſt and ſtrife hath been betwixt the *Greek* and *Latin* churches concerning the *bread?* While the one will have it *unleavened*, reckoning, becauſe the *Jews* made uſe of *unleavened bread* in the *paſſover*, that it was ſuch kind of *bread* that Chriſt did break to his diſciples; the other *leavened:* therefore the *Lutherans* make uſe of *unleavened bread*, the *Calviniſts* of *leavened.* And this conteſt was ſo hot, when the reformation was beginning at *Geneva*, that

Anſw.

The breaking of bread was a Jewiſh ceremony.

Conteſts between the Greek and Latin churches, concerning the leavened and unleavened bread in the ſupper.

Farellus. *Calvin* and *Farellus* were forced to fly for it. But do not *Proteſtants*, by theſe uncertainties, open a door to *Papiſts* for their excluding the people from the *cup?* Will not [*Do this*] infer poſitively, that they ſhould do it *in the ſame manner, and at the ſame time*, as Chriſt did it; as well as that they ſhould uſe the *cup*, and not the *bread only?* Or what reaſon have they to diſpenſe with the one, more than the *Papiſts* have to do with the other? Oh! what ſtrange abſurdities and inconveniences have *Chriſtians* brought upon themſelves, by ſuperſtitiouſly adhering to this ceremony! Out of which difficulties it is impoſſible for them to extricate themſelves, but by laying it aſide, as they have done others of the like nature. For beſides what is above-mentioned, I would gladly know how from the words they can be certainly reſolved that theſe words [*Do this*] muſt be underſtood to the clergy, *Take, bleſs, and break this bread, and give it to others*; but to the laity only, *Take and eat*, but do not *bleſs*, &c.

The clergy taking bread, do bleſs and give it: the laity muſt take and eat, not bleſs it.

Object. If it be ſaid, *That the clergy were only preſent*;

Anſw. Then will not that open a door for the *Popiſh argument* againſt the *adminiſtration of the cup to the people?* Or may not another from thence as eaſily infer, *That the clergy only ought to partake of this ceremony*; becauſe they were the apoſtles only then preſent, to whom it was ſaid, *Do this?* But if this [*Do this*] be extended to all, how comes it all have not liberty to obey it, in both *bleſſing*, *breaking*, and *diſtributing*, as well as *taking* and *eating?* Beſides all theſe, even the *Calviniſt Proteſtants* of *Great Britain* could never yet accord among themſelves about the *manner of taking it*, whether *ſitting*, *ſtanding*, or *kneeling*; whether it ſhould be given to the *ſick*, and thoſe that are *ready to die*, or not? Which controverſies, tho' they may be eſteemed of ſmall moment, yet have greatly contributed, with other things, to be the occaſion not only of *much contention*,

Hot conteſts about the manner of taking it, and to whom to give it.

tention, but alſo of *bloodſhed* and *devaſtation*; ſo that in this laſt reſpect the *Prelatick Calviniſts* have termed the *Preſbyterians* ſchiſmatical and pertinacious; and they them again ſuperſtitious, idolatrous, and papiſtical. Who then, that will open their eyes, but may ſee that the devil hath ſtirred up this contention and zeal, to buſy men about things of *ſmall moment*, that *greater matters* may be neglected, while he keeps them in ſuch ado about this ceremony; tho' they lay aſide others of the like nature, as *poſitively commanded*, and as *punctually practiſed*; and from the obſervation of which half ſo many difficulties will not follow?

§. VIII. How then? Have we not reaſon, not finding the nature of this practice to be obligatory upon us, more than thoſe others which our adverſaries have laid aſide, to avoid this confuſion; ſince thoſe that uſe it can never agree, neither concerning the *nature*, *efficacy*, nor *manner of doing it?* And this proceeds, becauſe they take it not plainly, as it lies in the ſcripture; but have ſo much intermixed their own inventions. For would they take it as it lies, it would import no more, than that *Jeſus Chriſt at that time did thereby ſignify unto them, that his body and blood was to be offered for them*; and deſired them, that *whenſoever they did eat or drink, they might do it in remembrance of him, or with a regard to him, whoſe blood was ſhed for them.* Now that the *primitive church*, gathered immediately after his aſcenſion, did ſo underſtand it, doth appear from their uſe and practice, if we admit thoſe places of the *Acts*, where *breaking of bread* is ſpoken of, to have relation hereto; which as our adverſaries do, ſo we ſhall willingly agree to: as firſt, *Acts* ii. 42. *And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread*, &c. This cannot be underſtood of any other than of their ordinary eating; for

By breaking of bread they had all things in common, remembring the Lord.

as nothing elſe appears from the text, ſo the context makes it plain; for they had all things in common: and therefore it is ſaid, verſ. 46. *And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.* Thoſe who will not wilfully cloſe their eyes, may ſee here, that the *breaking* being joined with their *eating*, ſhews, that nothing elſe is here expreſſed, but that having all things in common, and ſo continuing together, they alſo did break their bread, and eat their meat together: in doing whereof, I cannot doubt but they remembred the Lord; to follow whom they had, with ſo much zeal and reſignation, betaken themſelves. This is further manifeſt from *Acts* vi. 2. for the *apoſtles*, having the care and diſtribution of that money, which the believers, having ſold their poſſeſſions, gave unto them, and finding themſelves overcharged with that burthen, appointed *deacons* for that buſineſs, that they might give themſelves continually to *prayer*, and to the *miniſtry of the word*; not leaving that, to ſerve tables. This cannot be meant of any *ſacramental eating*, or *religious act of worſhip*; ſeeing our adverſaries make the diſtributing of that the proper act of *miniſters*, not of *deacons:* and yet there can be no reaſon alledged, that that *breaking of bread*, which they are ſaid to have *continued in*, and to have done from *houſe to houſe*, was other than thoſe *tables* which the apoſtles ſerved; but here gave over, as finding themſelves overcharged with it. Now as the increaſe of the diſciples did incapacitate the apoſtles any more to manage this; ſo it would ſeem their further increaſe, and diſperſing in divers places, hindered the continuance of that practice of *having things in common:* but notwithſtanding, ſo far at leaſt to remember or continue that *ancient community*, they did at certain times come together, and break bread together.

Deacons appointed for ſerving tables.

ther. Hence it is ſaid, *Acts* xx. 7. on *Paul*'s coming to *Troas*, that *upon the firſt day of the week, when the diſciples came together to break bread*, Paul *preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.* Here is no mention made of any *ſacramental eating*; but only that *Paul* took occaſion from their being together to preach unto them. And it ſeems it was a *ſupper* they intended (not a *morning-bit* of *bread*, and *ſup* of *wine*) elſe it is not very probable that *Paul* would from the *morning* have preached until *midnight*. But the 11th verſe puts the matter out of diſpute, which is thus: *When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.* This ſhews, that the *breaking of bread* was deferred till that time; for theſe words [*and when he had broken bread, and eaten*] do ſhew, that it had a relation to the *breaking of bread* before-mentioned, and that that was the time he did it. Secondly, Theſe words joined together [*and when he had broken bread, and eaten, and talked*] ſhew, it was no religious act of worſhip, but only an eating for bodily refreſhment, for which the *Chriſtians* uſed to meet together ſome time; and doing it in *God*'s *fear*, and *ſingleneſs of heart*, doth notwithſtanding difference it from the eating or feaſting of *profane perſons*. And this by ſome is called a *love-feaſt*, or a being together, not merely to feed their bellies, or for outward ends; but to take thence occaſion to eat and drink together, in the dread and preſence of the Lord, as his people; which *cuſtom* we ſhall not condemn. But let it be obſerved, that in all the *Acts* there is no other nor further mention of this matter. But if that *ceremony* had been ſome *ſolemn ſacrifice*, as ſome will have it, or ſuch a *ſpecial ſacrament* as others plead it to be; it is ſtrange that that *hiſtory*, which in many leſs things gives a particular account of the *Chriſtians* behaviour,

At Troas the ſupper deferred till midnight.

They only did eat for refreſhing the body.

By ſome called a love-feaſt.

viour, ſhould have been ſo ſilent in the matter: only we find, that they uſed ſometimes to meet together to break bread, and eat. Now as the *early Chriſtians* began by degrees to depart from that primitive purity and ſimplicity, ſo did they alſo to accumulate ſuperſtitious traditions, and vitiate the innocent practices of their predeceſſors, by the intermixing either of *Jewiſh* or *Heatheniſh rites*; and likewiſe in the uſe of this, abuſes began very early to creep in among Chriſtians, ſo that it was needful for the apoſtle *Paul* to reform them, and reprove them for it, as he doth at large, 1 *Cor.* xi. from verſ. 17. to the end: which place we ſhall particularly examine, becauſe our adverſaries lay the chief ſtreſs of their matter upon it; and we ſhall ſee whether it will infer any more than we have above granted. Firſt, Becauſe they were apt to uſe that practice in a ſuperſtitious mind beyond the true uſe of it, ſo as to make of it ſome *myſtical ſupper of the Lord*, he tells them, verſ. 20. That their *coming together into one place, is not to eat the Lord's ſupper*; he ſaith not, *This is not the* right manner *to eat*; but, *This is* NOT *to eat the Lord's ſupper*; becauſe the *ſupper of the Lord is ſpiritual*, and a *myſtery*. Secondly, He blames them, in that they came together for the *worſe*, and not for the *better*; the reaſon he gives of this is, verſ. 21. *For in eating every one hath taken before his own ſupper; and one is hungry, and another is drunken.* Here it is plain that the apoſtle condemns them in that (becauſe this cuſtom of *ſupping* in general was uſed among Chriſtians to increaſe their love, and as a memorial of Chriſt's ſupping with the diſciples) they had ſo vitiated it, as to eat it apart, and to come full, who had abundance; and hungry, who had little at home; whereby the very uſe and end of this *practice* was loſt and perverted: and therefore he blames them, that they did not either eat this in common at home, or reſerve their eating till they came all together to the publick aſſembly.

The Chriſtians began by degrees to depart from the primitive purity.

1 Cor. 11. 17. Concerning the ſupper of the Lord (ſo called) explained.

Why the cuſtom of ſupping in common was uſed among Chriſtians.

aſſembly. This appears plainly by the following verſ. 22. *Have ye not houſes to eat and drink in? Or deſpiſe ye the church of God, and ſhame them that have not?* Where he blames them for their irregular practice herein, in that they deſpiſed to eat orderly, or reſerve their eating to the publick aſſembly; and ſo ſhaming ſuch as not having houſes, nor fulneſs at home, came to partake of the common table; who, being hungry, thereby were aſhamed, when they obſerved others come thither full and drunken. Thoſe that without prejudice will look to the place, will ſee this muſt have been the caſe among the *Corinthians*: for ſuppoſing the uſe of this to have been then, as now uſed either by *Papiſts*, *Lutherans*, or *Calviniſts*, it is hard making ſenſe of the apoſtle's words, or indeed to conceive what was the abuſe the *Corinthians* committed in this thing. Having thus obſerved what the apoſtle ſaid above, becauſe this cuſtom of *eating and drinking together ſome time* had its riſe from Chriſt's act with the apoſtles the night he was betrayed; therefore the apoſtle proceeds, verſ. 23. to give them an account of that: *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread*, &c. Thoſe that underſtand the difference betwixt a *narration* of a thing, and a *command*, cannot but ſee, if they will, that there is no command in this place, but only an account of *matter of fact*; he ſaith not, *I received of the Lord, that as he took bread, ſo I ſhould command it to you to do ſo likewiſe*; there is nothing like this in the place: yea, on the contrary, verſ. 25. where he repeats Chriſt's imperative words to his apoſtles, he placeth them ſo as they import no command; *This do ye, as oft as ye drink it, in remembrance of me*: and then he adds, *For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come*: but theſe words [*as often*] import no more a *command*, than to ſay, *As often*

The riſe of that cuſtom.

That [as often] imports no command of this ſupper.

often as thou goeſt to Rome, *ſee the Capitol*, will infer a *command* to me to go thither.

Object. But whereas they urge the laſt words, *Ye ſhew forth the Lord's death till he come*; inſinuating, That *this imports a neceſſary continuance of that* ceremony, *until Chriſt come at the end of the world to judgment*;

Anſw. I anſwer; They take two of the chief parts of the controverſy here for granted, without proof. Firſt, that [*as often*] imports a *command*; the contrary whereof is ſhewn; neither will they ever be able to prove it. Secondly, That this *coming* is to be underſtood of *Chriſt's laſt outward coming*, and not of his *inward* and *ſpiritual*, that remains to be proved: whereas the apoſtle might well underſtand it of his *inward coming* and *appearance*, which perhaps ſome of thoſe carnal *Corinthians*, that uſed to come drunken together, had not yet known; and others, being weak among them, and inclinable to dote upon outwards, this might have been indulged to them for a ſeaſon, and even uſed by thoſe who knew Chriſt's appearance in Spirit (as other things were, of which we ſhall ſpeak hereafter) eſpecially by the apoſtle, who became *weak* to the *weak*, and *all* to *all*, that he might *ſave ſome*. Now thoſe weak and carnal *Corinthians* might be permitted the uſe of this, to ſhew forth, or remember Chriſt's death, till he came to ariſe in them; for tho' ſuch need thoſe outward things to put them in mind of *Chriſt's death*, yet thoſe who are *dead with Chriſt*, and not only *dead with Chriſt*, but *buried*, and alſo *ariſen* with him, need not ſuch *ſigns* to remember him: and to ſuch therefore the apoſtle ſaith, *Col.* iii. 1. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God:* but *bread* and *wine* are not thoſe things that are above, but are things of the earth. But that this whole matter was a mere act of indulgence and condeſcenſion of the apoſtle *Paul* to the weak and carnal *Corinthians*, appears yet

Chriſt's outward and inward coming.

To remember Chriſt's death till he come to ariſe in the heart.

yet more by the *Syriack* * copy, which verſ. 17. in his entering upon this matter, hath it thus; *In that concerning which I am about to command you* (or *inſtruct you*) *I commend you not, becauſe ye have not gone forward, but are deſcended unto that which is leſs*, or *of leſs conſequence:* clearly importing that the apoſtle was grieved that ſuch was their condition, that he was forced to give them inſtructions concerning thoſe outward things; and doting upon which, they ſhewed they were not gone forward in the *life of Chriſtianity*, but rather ſticking in *beggarly elements*. And therefore verſ. 20. the ſame *verſion* hath it thus, *When then ye meet together, ye do not do it, as it is juſt ye ſhould do in the day of the Lord, ye eat and drink it:* therefore ſhewing to them, that to meet together to eat and drink *outward bread and wine*, was not the labour and work of that *day of the Lord*. But ſince our adverſaries are ſo zealous for this *ceremony*, becauſe uſed by the church of *Corinth* (though with how little ground is already ſhewn) how come they to paſs over far more poſitive commands of the apoſtles, as matters of no moment? As firſt, *Acts* xv. 29. where the apoſtles peremptorily command the *Gentiles*, as that which was the mind of the Holy Ghoſt, *To abſtain from things ſtrangled, and from blood:* and *James* v. 14. where it is expreſly commanded, *That the ſick be anointed with oil in the name of the Lord.*

To abſtain from things ſtrangled. The anointing with oil.

If they ſay, *Theſe were only temporary things, but not to continue*; Object.

What have they more to ſhew for this; there being no expreſs repeal of them? Anſw.

If they ſay, *The repeal is implied, becauſe the apoſtle ſaith, We ought not to be judged in meats and drinks*; Object.

I admit the *anſwer*; but how can it be prevented from militating the ſame way againſt the other practice? Surely not at all: nor can there be any Anſw.

* And likewiſe the other *Oriental Verſions*, as the *Arabick* and *Æthiopick*, have it the ſame way.

thing urged for the one more than for the other, but cuſtom and tradition.

Object. As for that of *James*, they ſay, *There followed a miracle upon it*, to wit, *The recovery of the ſick; but this being ceaſed, ſo ſhould the ceremony.*

Anſw. Though this might many ways be anſwered, to wit, That *prayer* then might as well be *forborn*, to which alſo the *ſaving of the ſick* is there aſcribed; yet I ſhall accept of it, becauſe I judge indeed that *ceremony* is ceaſed; only methinks, ſince our adverſaries, and that rightly, think a *ceremony* ought to ceaſe where the virtue fails, they ought by the ſame rule to forbear the *laying on of hands*, in imitation of the apoſtles, ſince the gift of the *Holy Ghoſt* doth not follow upon it.

A ceremony ought to ceaſe, its virtue failing.

Thus laying on of hands.

§. IX. But ſince we find that ſeveral teſtimonies of ſcripture do ſufficiently ſhew, that ſuch *external rites are no neceſſary part of the new covenant diſpenſation, therefore not needful now to continue*, however they were for a ſeaſon practiſed of old, I ſhall inſtance ſome few of them, whereby from the nature of the thing, as well as thoſe teſtimonies, it may appear, that the ceremony of *bread and wine* is ceaſed, as well as thoſe other things confeſſed by our adverſaries to be ſo. The firſt is *Rom.* xiv. 17. *For the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt:* here the apoſtle evidently ſhews, that the *kingdom of God*, or *goſpel of Chriſt*, ſtands not in *meats and drinks*, and ſuch like things, but in *righteouſneſs*, &c. as by the context doth appear, where he is ſpeaking of the *guilt* and *hazard* of judging one another about *meats and drinks*. So then, if the *kingdom of God* ſtand not in them, nor the *goſpel*, nor *work of Chriſt*, then the eating of outward *bread and wine* can be no neceſſary part of the *goſpel-worſhip*, nor any *perpetual ordinance* of it. Another of the ſame apoſtle is yet more plain, *Col.* ii. 16. the apoſtle throughout this whole *ſecond chapter* doth

The ceremony of bread and wine is ceaſed.

doth clearly plead for us, and againſt the *formality* and *ſuperſtition* of our oppoſers: for in the beginning he holds forth the great *privileges* which Chriſtians have by Chriſt, who are indeed come to the *life of Chriſtianity*; and therefore he deſires them, verſ. 6. *As they have received Chriſt, ſo to walk in him; and to beware, leſt they be ſpoiled through philoſophy and vain deceit, after the rudiments or elements of the world; becauſe that in Chriſt, whom they have received, is all fulneſs: and that they are circumciſed with the circumciſion made without hands* (which he calls the *circumciſion of Chriſt*) *and being buried with him by baptiſm, are alſo ariſen with him through the faith of the operation of God.* Here alſo they did partake of the *true baptiſm of Chriſt*; and being ſuch as are *ariſen* with him, let us ſee whether he thinks it needful they ſhould make uſe of ſuch *meat and drink* as *bread and wine, to put them in remembrance of Chriſt's death*; or whether they ought to be judged, that they did it not; ver. 16. *Let no man therefore judge you in meat and drink:* Is not *bread* and *wine meat* and *drink?* But why? *Which are a ſhadow of things to come: but the body is of Chriſt.* Then ſince our adverſaries confeſs, that their *bread* and *wine* is a *ſign* or *ſhadow*; therefore, according to the apoſtle's doctrine, we ought not to be *judged* in the non-obſervation of it. But is it not fit for thoſe that are *dead with Chriſt* to be ſubject to ſuch ordinances? See what he ſaith, verſ. 20. *Wherefore, if ye be dead with* Chriſt *from the rudiments of the world, why, as though living in the world, are ye ſubject to ordinances? (Touch not, taſte not, handle not: which all are to periſh with the uſing) after the commandments and doctrines of men.* What can be more plain? If this ſerve not to take away the abſolute neceſſity of the uſe of *bread* and *wine*, what can it ſerve to take it away? Sure I am, the reaſon here given is applicable to them, *which all do periſh with the uſing*; ſince *bread* and *wine* periſh with

'Tis but a ſign and ſhadow they confeſs.

And which do periſh with the uſing.

with the uſing, as much as other things. But further, if the uſe of *water*, and *bread* and *wine*, were that wherein the very *ſeals* of the *new covenant* ſtood, and did pertain to the chief *ſacraments* of the *goſpel* and *evangelical ordinances* (ſo called) then would not the *goſpel* differ from the *law*, or be preferable to it. Whereas the apoſtle ſhews the difference, *Heb.* ix. 10. in that ſuch kind of obſervations of the *Jews* were as a ſign of the *goſpel*, for that they *ſtood only in meats and drinks, and divers waſhings*. But if the *goſpel-worſhip* and *ſervice* ſtand in the ſame, where is the difference?

The law was meats and drinks; not ſo the goſpel.

Object. If it be ſaid, *Theſe under the* goſpel *have a ſpiritual ſignification*;

Anſw. So had thoſe under the *law*; God was the author of thoſe, as well as Chriſt is pretended to be the author of theſe. But doth not this contending for the uſe of *water*, *bread* and *wine*, as neceſſary parts of the *goſpel-worſhip*, deſtroy the nature of it, as if the *goſpel* were a diſpenſation of *ſhadows*, and not of the *ſubſtance?* Whereas the apoſtle, in that of the *Coloſſians* above-mentioned, argues againſt the uſe of theſe things, as needful to thoſe that are *dead* and *ariſen* with Chriſt, becauſe they are but *ſhadows*. And ſince, through the whole *Epiſtle* to the *Hebrews*, he argues with the *Jews*, to *wean* them from their *old worſhip*, for this reaſon, becauſe it was *typical* and *figurative*; is it agreeable to right reaſon to bring them to another of the ſame nature? What ground from *ſcripture* or *reaſon* can our adverſaries bring us, to evince that one *ſhadow* or *figure* ſhould point to another *ſhadow* or *figure*, and not to the *ſubſtance?* And yet they make the figure of *circumciſion* to point to *water-baptiſm*, and the *paſchal lamb* to *bread and wine*. But was it ever known that one figure was the *anti-type* of the other, eſpecially ſeeing *Proteſtants* make not theſe their *anti-types* to have any more virtue

The law has ſhadows, the goſpel brings the ſubſtance.

virtue and efficacy than the *type* had? For ſince, as they ſay, and that truly, *That their ſacraments confer not grace, but that it is conferred according to the faith of the receiver*, it will not be denied but the faithful among the *Jews* received alſo grace in the uſe of their *figurative worſhip*. And though *Papiſts* boaſt that their ſacraments confer grace *ex opere operato*, yet experience abundantly proveth the contrary.

Their ſacraments confer not grace.

§. X. But ſuppoſing the uſe of *water-baptiſm* and *bread and wine* to have been in the primitive church, as was alſo that of *abſtaining from things ſtrangled, and from blood, the uſe of legal purification*, Acts xxi. 23, 24, 25. and *anointing of the ſick with oil*, for the reaſons and grounds before mentioned; yet it remains for our adverſaries to ſhew us how they come by power or authority to adminiſter them. It cannot be from the letter of the ſcripture, elſe they ought alſo to do thoſe other things, which the letter declares alſo they did, and which in the letter have as much foundation. Then their power muſt be *derived from the apoſtles*, either *mediately* or *immediately*; but we have ſhewn before, in the *tenth propoſition*, that they have no *mediate power*, becauſe of the interruption made by the *apoſtaſy*; and for an *immediate power* or *command* by the Spirit of God to adminiſter theſe things, none of our adverſaries pretend to it. We know that in this, as in other things, they make a noiſe of the *conſtant conſent of the church, and of Chriſtians in all ages*; but as *tradition* is not a ſufficient ground for *faith*, ſo in this matter eſpecially it ought to have but ſmall weight; for that in this point of *ceremonies* and *ſuperſtitious obſervations* the apoſtaſy began very early, as may appear in the *epiſtle* of *Paul* to the *Galatians* and *Coloſſians*; and we have no ground to imitate them in thoſe things, whoſe entrance the apoſtle ſo much *withſtood*, ſo heavily *regretted*, and ſo ſharply *reproved*. But if we look to *antiquity*, we

Oppoſers claim a power to give their ſacraments; from whence do they derive it?

Tradition no ſufficient ground for faith.

find, that in ſuch kind of obſervances and traditions they were very uncertain and changeable; ſo that neither *Proteſtants* nor *Papiſts* do obſerve this ceremony as they did, both in that they gave it to *young boys*, and to *little children*: and for aught can be learned, the uſe of this and *infant-baptiſm* are of a like age, though the one be laid aſide both by *Papiſts* and *Proteſtants*, and the other, to wit, *baptiſm of infants*, be ſtuck to. And we have ſo much the leſs reaſon to lay weight upon *antiquity*, for that if we conſider their profeſſion of religion, eſpecially as to worſhip, and the ceremonial part of it, we ſhall not find any church now, whether *Popiſh* or *Proteſtant*, who differ not widely from them in many things, as *Dallæus*, in his treatiſe concerning the *Uſe of the Fathers*, well obſerveth and demonſtrateth. And why they ſhould obtrude this upon us becauſe of the *ancients practice*, which they themſelves follow not, or why we may not reject this, as well as they do other things no leſs zealouſly practiſed by the *ancients*, no ſufficient reaſon can be aſſigned.

The ſupper they gave to young boys and children.

Dallæus.

Neverthleſs I doubt not but many, whoſe underſtandings have been clouded with theſe *ceremonies*, have notwithſtanding, by the mercy of God, had ſome ſecret ſenſe of the *myſtery*, which they could not clearly underſtand, becauſe it was ſealed from them by their ſticking to ſuch outward things; and that through that ſecret ſenſe diving in their comprehenſions they ran themſelves into theſe carnal apprehenſions, as imagining the *ſubſtance* of the *bread* was changed, or that if the *ſubſtance* was not changed, yet the *body* was there, *&c.* And indeed I am inclinable very favourably to judge of *Calvin* in this particular, in that he deals ſo ingenuouſly to confeſs he *neither comprehends it, nor can expreſs it in words; but yet by a feeling experience can ſay, The Lord is ſpiritually preſent.* Now as I doubt not but *Calvin* ſometimes had a ſenſe of his *preſence* without the

Calvin's ingenuous confeſſion commended.

the uſe of this ceremony, ſo as the underſtanding given him of God made him juſtly reject the falſe notions of *tranſubſtantiation* and *conſubſtantiation*, though he knew not what to eſtabliſh inſtead of them, if he had fully waited in the *light that makes all things manifeſt*, and had not laboured in his own comprehenſion to ſettle upon that external ceremony, by affixing the *ſpiritual preſence* as chiefly or principally, though not only, as he well knew by experience, there, or eſpecially to relate to it, he might have further reached unto the knowledge of this *myſtery* than many that went before him. Eph. 5. 13.

§. XI. Laſtly, If any now at this day, from a true tenderneſs of ſpirit, and with real conſcience towards God, did practiſe this *ceremony* in the ſame way, method, and manner as did the *primitive Chriſtians* recorded in ſcripture, I ſhould not doubt to affirm but they might be indulged in it, and the Lord might regard them, and for a ſeaſon appear to them in the uſe of theſe things, as many of us have known him to do to us in the time of our ignorance; providing always they did not ſeek to obtrude them upon others, nor judge ſuch as found themſelves *delivered* from them, or that they do not pertinaciouſly adhere to them. For we certainly know that the *day* is *dawned*, in which God hath *ariſen*, and hath diſmiſſed all thoſe *ceremonies* and *rites*, and is only to be *worſhipped in Spirit*, and that he appears to them who wait upon him; and that to ſeek God in theſe things is, with *Mary* at the ſepulchre, to *ſeek the living among the dead:* for we know that he is *riſen*, and *revealed in Spirit*, leading his children out of theſe *rudiments*, that they may walk with him in his *light:* to whom be glory for ever. *Amen.*

In tenderneſs of conſcience, God winketh at our ignorance.

The day is dawned wherein God is riſen and worſhipped in Spirit.

PROPOSITION XIV.

Concerning the POWER of the CIVIL MAGISTRATE in Matters purely RELIGIOUS, and pertaining to the CONSCIENCE.

Since God hath assumed to himself the power and dominion of the *conscience*, who alone can rightly instruct and govern it, therefore it is not lawful for any whosoever, by virtue of any authority or principality they bear in the government of this world, to force the *consciences* of others; and therefore all killing, banishing, fining, imprisoning, and other such things which are inflicted upon men for the alone exercise of their *conscience*, or difference in *worship* or *opinion*, proceedeth from the spirit of *Cain* the murderer, and is contrary to the truth; providing always, that no man, under the pretence of *conscience*, prejudice his *neighbour* in his life or estate, or do any thing destructive to, or inconsistent with, *human society*; in which case the *law* is for the transgressor, and *justice* is to be administered upon all, without respect of persons.

Luke 9. 55. 56. Mat. 7. 12, 13, 29. Tit. 3. 10.

§. I. LIBERTY of *conscience* from the power of the civil magistrate hath been of late years so largely and learnedly handled, that I shall need to be but brief in it; yet it is to be lamented that few have walked answerably to this principle, each pleading it for themselves, but scarce allowing it to others, as hereafter I shall have occasion more at length to observe.

It will be fit in the first place, for clearing of mistakes, to say something of the *state* of the *controversy*, that what follows may be the more clearly understood.

By *conscience* then, as in the explanation of the *fifth* and *sixth propositions* I have observed, is to be under-

underſtood *that perſuaſion of the mind which ariſes from the underſtanding's being poſſeſſed with the belief of the truth or falſity of any thing*; which tho' it may be falſe or evil upon the matter, yet if a man ſhould go againſt his perſuaſion or conſcience, he would commit a ſin; becauſe what a man doth contrary to his faith, though his faith be wrong, is no ways acceptable to God. Hence the apoſtle ſaith, *Whatſoever is not of faith, is ſin*; *and he that doubteth is damned if he eat*; tho' the thing might have been lawful to another; and that this doubting to eat ſome kind of *meats* (ſince all the creatures of God are good, and for the uſe of man, *if received with thankſgiving*) might be a ſuperſtition, or at leaſt a weakneſs, which were better removed. Hence *Ameſ. de Caſ. Conſ.* ſaith, *The conſcience, although erring, doth evermore bind, ſo as that he ſinneth who doth contrary to his conſcience* *, *becauſe he doth contrary to the will of God, although not materially and truly, yet formally and interpretatively.*

What conſcience is.

Rom. 14. 23.

* i. e. As he ſuppoſeth.

So the queſtion is Firſt, *Whether the civil magiſtrate hath power to force men in things religious to do contrary to their conſcience*; *and if they will not, to puniſh them in their goods, liberties, and lives?* This we hold in the negative. But *Secondly*, As we would have the *magiſtrate* to avoid this extreme of incroaching upon mens conſciences, ſo on the other hand we are far from joining with or ſtrengthening ſuch *libertines* as would ſtretch the liberty of their conſciences to the prejudice of their *neighbours*, or to the ruin of *human ſociety*. We underſtand therefore by *matters of conſcience* ſuch as *immediately* relate betwixt *God* and *man*, or *men* and *men*, that are under the ſame *perſuaſion*, as to meet together and worſhip God in that way which they judge is moſt acceptable unto him, and not to incroach upon, or ſeek to force their neighbours, otherwiſe than by reaſon, or ſuch other means as Chriſt and his apoſtles

uſed, *viz.* Preaching and inſtructing ſuch as will hear and receive it; but not at all for men, under the notion of conſcience, to do any thing contrary to the moral and perpetual ſtatutes generally acknowledged by all *Chriſtians*; in which caſe the *magiſtrate* may very lawfully uſe his authority; as on thoſe, who, under a pretence of *conſcience*, make it a principle to kill and deſtroy all the wicked, *id eſt*, all that differ from them, that they, to wit, the *ſaints*, may rule, and who therefore ſeek to make all things *common*, and would force their neighbours to ſhare their eſtates with them, and many ſuch wild notions, as is reported of the *Anabaptiſts* of *Munſter*; which evidently appears to proceed from pride and covetouſneſs, and not from purity or conſcience; and therefore I have ſufficiently guarded againſt that in the latter part of the *propoſition*. But the *liberty* we lay claim to is ſuch as the *primitive church* juſtly ſought under the *heathen emperors*, to wit, for men of ſobriety, honeſty, and a peaceable converſation, to enjoy the liberty and exerciſe of their *conſcience* towards God and among themſelves, and to admit among them ſuch as by their perſuaſion and influence come to be convinced of the ſame *truth* with them, without being therefore moleſted by the civil magiſtrate. *Thirdly*, Though we would not have men hurt in their temporals, nor robbed of their privileges as men and members of the *commonwealth*, becauſe of their inward perſuaſion; yet we are far from judging that in the *church of God* there ſhould not be cenſures exerciſed againſt ſuch as fall into error, as well as ſuch as commit open evils; and therefore we believe it may be very lawful for a *Chriſtian church*, if ſhe find any of her members fall into any error, after due admonitions and inſtructions according to *goſpel order*, if ſhe find them pertinacious, to *cut them off* from her fellowſhip by the *ſword of the Spirit*,

Spirit, and deprive them of thoſe privileges which they had as fellow-members; but not to cut them off from the world by the *temporal ſword*, or rob them of their common privileges as men, ſeeing they enjoy not theſe as Chriſtians, or under ſuch a fellowſhip, but as men, and members of the creation. Hence *Chryſoſtom* ſaith well, (*de Anath.*) *We muſt condemn and reprove the evil doctrines that proceed from* Hereticks; *but ſpare the men, and pray for their ſalvation.*

§. II. But that no man, by virtue of any power or principality he hath in the government of this world, hath power over the *conſciences of men*, is apparent, becauſe *the conſcience of man is the ſeat and throne of God in him*, of which God is the alone *proper* and *infallible judge*, who by his power and Spirit can alone rectify the miſtakes of *conſcience*, and therefore hath reſerved to himſelf the power of puniſhing the errors thereof as he ſeeth meet. Now for the *magiſtrate* to aſſume this, is to take upon him to meddle with things not within the compaſs of his juriſdiction; for if this were within the compaſs of his juriſdiction, he ſhould be the proper judge in theſe things; and alſo it were needful to him, as an eſſential qualification of his being a *magiſtrate*, to be capable to judge in them. But that the *magiſtrate*, as a *magiſtrate*, is neither proper judge in theſe caſes, nor yet that the capacity ſo to be is requiſite in him as a *magiſtrate*, our adverſaries cannot deny; or elſe they muſt ſay, That all the *heathen magiſtrates* were either no *lawful magiſtrates*, as wanting ſomething eſſential to magiſtracy, and this were contrary to the expreſs doctrine of the apoſtle, *Rom.* xiii. or elſe (which is more abſurd) that thoſe *heathen magiſtrates* were proper judges in matters of *conſcience* among Chriſtians. As for that evaſion that the *magiſtrate* ought to puniſh according to the church cenſure and determination, which is indeed no leſs than to make the

Conſcience the throne of God.

magiſtrate the *church's hangman*, we ſhall have occaſion to ſpeak of it hereafter. But if the chief members of the *church*, tho' ordained to inform, inſtruct, and reprove, are not to have dominion over the *faith* nor *conſciences* of the faithful, as the apoſtle expreſly affirms, 2 *Cor.* i. 24. then far leſs ought they to uſurp this dominion, or ſtir up the magiſtrate to perſecute and murder thoſe who cannot yield to them therein.

Secondly, This pretended power of the *magiſtrate* is both contrary unto, and inconſiſtent with the nature of the *goſpel*, which is a thing altogether extrinſick to the rule and government of *political ſtates*, as Chriſt expreſly ſignified, ſaying, His *kingdom* was *not of this world*; and if the propagating of the *goſpel* had had any neceſſary relation thereunto, then Chriſt had not ſaid ſo. But he abundantly hath ſhewn by his example, whom we are chiefly to imitate in matters of that nature, that it is by *perſuaſion* and the *power of God*, not by *whips*, *impriſonments*, *baniſhments*, and *murderings*, that the goſpel is to be propagated; and that thoſe that are the propagators of it are often to ſuffer by the wicked, but never to cauſe the wicked to ſuffer. When he ſends forth his diſciples, he tells them, he ſends them forth as *lambs*
Mat. 10. 16. *among wolves*, to be willing to be *devoured*, not to *devour*: he tells them of their being *whipped*, *impriſoned*, and *killed* for their conſcience; but never that they ſhall either *whip*, *impriſon*, or *kill*: and indeed if *Chriſtians* muſt be as *lambs*, it is not the nature of *lambs* to deſtroy or devour any. It ſerves nothing to alledge, that in Chriſt's and his apoſtles times the *magiſtrates* were *heathens*, and therefore Chriſt and his apoſtles, nor yet any of the believers, being no *magiſtrates*, could not exerciſe the power; becauſe it cannot be denied but Chriſt, being the *Son of God*, had a true right to
Mat. 28. 18. all *kingdoms*, and was *righteous heir* of the *earth*.

Next,

Next, as to his *power*, it cannot be denied but he could, if he had ſeen meet, have called for *legions of angels* to defend him, and have forced the *princes* and *potentates* of the earth to be ſubject unto him, *Mat.* xxvi. 53. So that it was only becauſe it was contrary to the nature of *Chriſt*'s goſpel and miniſtry to uſe any force or violence in the gathering of ſouls to him. This he abundantly expreſſed in his reproof to the two ſons of *Zebedee*, who would have been calling for *fire from heaven* to burn thoſe that refuſed to receive Chriſt: it is not to be doubted but this was as great a crime as now to be in an error concerning the faith and doctrine of Chriſt. That there was not power wanting to have puniſhed thoſe refuſers of *Chriſt* cannot be doubted; for they that could do other miracles, might have done this alſo. And moreover, they wanted not the precedent of a holy man under the law, as did *Elias*; yet we ſee what *Chriſt* ſaith to them, *Ye know not what ſpirit ye are of*, Luke ix. 55. *For the Son of Man is not come to deſtroy mens lives, but to ſave them.* Here Chriſt ſhews that ſuch kind of *zeal* was no ways approved of him; and ſuch as think to make way for *Chriſt* or his *goſpel* by this means, do not underſtand what *ſpirit they are of.* But if it was not lawful to call for *fire from heaven* to deſtroy ſuch as refuſed to receive Chriſt, it is far leſs lawful to kindle *fire upon earth* to deſtroy thoſe that believe in Chriſt, becauſe they will not believe, nor can believe, as the magiſtrates do, for conſcience ſake. And if it was not lawful for the apoſtles, who had ſo large a meaſure of the Spirit, and were ſo little liable to miſtake, to force others to their judgment, it can be far leſs lawful now for men, who as experience declareth, and many of themſelves confeſs, are fallible, and often miſtaken, to kill and deſtroy all ſuch as cannot, becauſe otherwiſe perſuaded in their minds, judge and believe in matters of conſcience

ſcience juſt as they do. And if it was not according to the wiſdom of *Chriſt*, who was and is *King of kings*, by outward force to conſtrain others to believe him or receive him, as being a thing inconſiſtent with the nature of his *miniſtry* and *ſpiritual government*, do not they groſly offend him, who will needs be wiſer than he, and think to force men againſt their perſuaſion to conform to their doctrine and worſhip? The word of the Lord ſaid, *Not by power and by might, but by the Spirit of the Lord*, Zech. iv. 6. But theſe ſay, *Not by the Spirit of the Lord, but by might and carnal power.* The apoſtle ſaith plainly, *We wreſtle not with fleſh and blood*; and *the weapons of our warfare are not carnal, but ſpiritual:* but theſe men will needs wreſtle with fleſh and blood, when they cannot prevail with the Spirit and the underſtanding; and not having ſpiritual weapons, go about with carnal weapons to eſtabliſh *Chriſt's kingdom*, which they can never do: and therefore when the matter is well ſifted, it is found to be more out of *love to ſelf*, and from a principle of *pride* in man to have all others to bow to him, than from the *love of God.* Chriſt indeed takes another method; for he ſaith, *He will make his people a willing people in the day of his power*; but theſe men labour againſt mens wills and conſciences, not by *Chriſt's power*, but by the *outward ſword*, to make men *the people of Chriſt*, which they never can do, as ſhall hereafter be ſhewn.

2 Cor. 10. 4.

Pſal. 110. 3.

But Thirdly, Chriſt fully and plainly declareth to us his ſenſe in this matter in the parable of the *tares*, Mat. xiii. of which we have himſelf the interpreter, *ver.* 38, 39, 40, 42. where he expounds them to be the *children of the wicked one*, and yet he will not have the ſervants to meddle with them, leſt they pull up the *wheat* therewith. Now it cannot be denied but *hereticks* are here included; and although theſe ſervants ſaw the *tares*,

and had a certain diſcerning of them; yet Chriſt would not they ſhould meddle, leſt they ſhould hurt the *wheat*: thereby intimating, that that capacity in man *to be miſtaken*, ought to be a bridle upon him, to make him wary in ſuch matters; and therefore, to prevent this hurt, he gives a poſitive prohibition, *But he ſaid, Nay*, ver. 29. So that they who will notwithſtanding be pulling up that which they judge is *tares*, do openly declare, that they make no ſcruple to break the *commands of Chriſt*. Miſerable is that evaſion which ſome of our adverſaries uſe here, in alledging theſe *tares* are meant of *hypocrites*, and not of *hereticks!* But how to evince that, ſeeing *hereticks*, as well as *hypocrites*, are *children of the wicked one*, they have not any thing but their own bare affirmation, which is therefore juſtly rejected.

If they ſay, *Becauſe hypocrites cannot be diſcerned, but ſo may hereticks*; Object.

This is both falſe, and a begging of the queſtion. For thoſe that have a *ſpiritual diſcerning*, can diſcern both *hypocrites* and *hereticks*; and thoſe that want it, cannot certainly diſcern either. Seeing the queſtion will ariſe, *Whether that is a hereſy which the magiſtrate ſaith is ſo?* and ſeeing it is both poſſible, and confeſſed by all to have often fallen out, that ſome *magiſtrates* have judged that *hereſy* which was not, puniſhing men accordingly for *truth*, inſtead of *error*; there can be no argument drawn from the obviouſneſs or evidence of *hereſy*, unleſs we ſhould conclude *hereſy* could never be miſtaken for *truth*, nor *truth* for *hereſy*; whereof experience ſhews daily the contrary, even among Chriſtians. But neither is this ſhift applicable to this place; for the ſervants did diſcern the *tares*, and yet were liable to hurt the *wheat*, if they had offered to pull them up. Anſw.

§. III. But they object againſt this *liberty of conſcience*, Deut. xiii. 5. *where falſe prophets are appointed* Object.

to

to be put to death; and accordingly they give example thereof.

Anſw. The caſe no way holds parallel; thoſe particular commands to the *Jews*, and practices following upon them, are not a rule for *Chriſtians*; elſe we might by the ſame rule ſay, It were lawful for us to borrow of our neighbours their goods, and ſo carry them away, becauſe the *Jews* did ſo by *God's command*; or that it is lawful for *Chriſtians* to invade their neighbours kingdoms, and cut them all off without mercy, becauſe the *Jews* did ſo to the *Canaanites*, by the command of God.

Object. If they urge, *That theſe commands ought to ſtand, except they be repealed in the goſpel*;

Anſw. I ſay, The precepts and practices of Chriſt and his apoſtles mentioned are a ſufficient repeal: for if we ſhould plead, that every command given to the *Jews* is binding upon us, except there be a particular repeal; then would it follow, that becauſe it was lawful for the *Jews*, if any man killed one, for the neareſt kindred preſently to kill the murderer, without any order of law, it were lawful for us to do ſo likewiſe. And doth not this command of *Deut.* xiii. 9. openly order him who is enticed by another to forſake the Lord, tho' it were his *brother*, his *ſon*, his *daughter*, or his *wife*, preſently to kill him or her? *Thou ſhalt ſurely kill him, thy hand ſhall be firſt upon him, to put him to death.* If this command were to be followed, there needed neither *inquiſition* nor *magiſtrate* to do the buſineſs; and yet there is no reaſon why they ſhould ſhuffle by this part, and not the other; yea, to argue this way from the practice among the *Jews*, were to overturn the very goſpel, and to ſet up again the carnal ordinances among the *Jews*, to pull down the ſpiritual ones of the *goſpel*. Indeed we can far better argue from the *analogy* betwixt the *figurative* and *carnal* ſtate of the *Jews*, and the *real* and *ſpiritual* one under the goſpel; that *as* Moſes

delivered

delivered the Jews *out of outward* Egypt, *by an outward force, and eſtabliſhed them in an outward kingdom, by deſtroying their outward enemies for them; ſo Chriſt, not by overcoming outwardly, and killing others, but by ſuffering and being killed, doth deliver his choſen ones, the inward* Jews, *out of myſtical* Egypt, *deſtroying their ſpiritual enemies before them, and eſtabliſhing among them his ſpiritual kingdom, which is not of this world.* And as *ſuch as departed from the fellowſhip of outward* Iſrael *were to be cut off by the outward ſword, ſo thoſe that depart from the inward* Iſrael *are to be cut off by the ſword of the Spirit:* For it anſwers very well, That *as the* Jews *were to cut off their enemies outwardly, in order to eſtabliſh their kingdom and outward worſhip, ſo they were to uphold it the ſame way:* but *as the kingdom and goſpel of Chriſt was not to be eſtabliſhed or propagated by cutting off or deſtroying the* Gentiles, *but by perſuading them, ſo neither is it to be upheld otherwiſe.*

But Secondly, they urge *Rom.* xiii. where the *magiſtrate* is ſaid *not to bear the ſword in vain, becauſe he is the miniſter of God, to execute wrath upon ſuch as do evil. But hereſy*, ſay they, *is evil.* Ergo. Object.

But ſo is *hypocriſy* alſo; yet they confeſs he ought not to puniſh that. Therefore this muſt be underſtood of *moral evils*, relative to affairs betwixt man and man, not of matters of *judgment* or *worſhip*; or elſe what great abſurdities would follow, conſidering that *Paul* wrote here to the *church* of *Rome*, which was under the government of *Nero*, an impious *heathen*, and *perſecutor* of the *church?* Now if a power to puniſh in point of *hereſy* be here included, it will neceſſarily follow, that *Nero* had this power; yea, and that he had it of God; for becauſe the *power* was of God, therefore the apoſtle urges their obedience. But can there be any thing more abſurd, than to ſay that *Nero* had power to judge in ſuch caſes? Surely if *Chriſtian magiſtrates* be not to puniſh for *hypocriſy*, Anſw.

criſy, becauſe they cannot outwardly diſcern it; far leſs could *Nero* puniſh any body for *hereſy*, which he was uncapable to diſcern. And if *Nero* had not power to judge or puniſh in point of *hereſy*, then nothing can be urged from this place; ſince all that is ſaid here, is ſpoken as applicable to *Nero*, with a particular relation to whom it was written. And if *Nero* had ſuch a power, ſurely he was to exerciſe it according to his judgment and conſcience, and in doing thereof he was not to be blamed; which is enough to juſtify him in his perſecuting of the apoſtles, and murdering the Chriſtians.

Object. Thirdly, They object that ſaying of the apoſtle to the *Galatians*, v. 12. *I would they were even cut off which trouble you.*

Anſw. But how this imports any more than a *cutting off from the church*, is not, nor can be ſhewn. *Beza* upon the place ſaith, *We cannot underſtand that otherwiſe than of excommunication, ſuch as was that of the inceſtuous* Corinthian. *And indeed it is madneſs to ſuppoſe it otherwiſe; for* Paul *would not have theſe cut off otherwiſe than he did* Hymenæus *and* Philetus, *who were blaſphemers; which was by giving them over to Satan, not by cutting off their heads.*

The ſame way may be anſwered that other argument, drawn from *Rev.* ii. 20. where the *church of* Thyatira *is reproved for ſuffering the woman* Jezabel: which can be no other ways underſtood, than that they did not *excommunicate* her, or cut her off by a *church cenſure*. For as to corporal puniſhment, it is known that at that time the *Chriſtians* had not power to puniſh *hereticks* ſo, if they had had a mind to it.

Object. Fourthly, They alledge, that *hereſies are numbered among the works of the fleſh*, Gal. v. 20. *Ergo*, &c.

Anſw. That *magiſtrates* have power to puniſh all the works of the fleſh is denied, and not yet proved.

Every

Every *evil* is a work of the fleſh, but every *evil* comes not under the magiſtrate's cognizance. Is not *hypocriſy* a work of the fleſh, which our adverſaries confeſs the magiſtrates ought not to puniſh? Yea, are not *hatred* and *envy* there mentioned as works of the *fleſh?* And yet the magiſtrate cannot puniſh them, as they are in themſelves, until they exert themſelves in other acts which come under his power. But ſo long as *hereſy* doth not exert itſelf in any act deſtructive to *human ſociety*, or ſuch like things, but is kept within the ſphere of thoſe duties of *doctrine* or *worſhip* which ſtand betwixt a man and God, they no ways come under the magiſtrate's power.

§. IV. But Secondly; This forcing of mens conſciences is contrary to *ſound reaſon*, and the very *law of nature*. For man's underſtanding cannot be forced by all the bodily ſufferings another man can inflict upon him, eſpecially in matters ſpiritual and ſupernatural: *'Tis argument, and evident demonſtration of reaſon, together with the power of God reaching the heart, that can change a man's mind from one opinion to another, and not knocks and blows, and ſuch like things, which may well deſtroy the body, but never can inform the ſoul, which is a free agent, and muſt either accept or reject matters of opinion as they are borne in upon it by ſomething proportioned to its own nature.* To ſeek to force minds in any other manner, is to deal with men as if they were brutes, void of underſtanding; and at laſt is but to loſe one's labour, and as the proverb is, *To ſeek to waſh the black-moor white.* By that courſe indeed men may be made *hypocrites*, but can never be made *Chriſtians*; and ſurely the products of ſuch *compulſion* (even where the end is obtained, to wit, an ontward aſſent or conformity, whether in *doctrine* or *worſhip*) can be no ways acceptable to God, who deſireth not any ſacrifice, except that which cometh throughly from the heart, and will have

no

no conſtrained ones: ſo that men, by conſtraining force, are ſo far from being members of the *church*, that they are made ten times more the ſervants of Satan than before; in that to their *error* is added *hypocriſy*, the worſt of *evils* in matters of religion, and that which above all things the Lord's ſoul moſt abhors.

Object. But if it be ſaid, *Their error notwithſtanding is thereby ſuppreſſed, and the ſcandal removed*;

Anſw. I anſwer; Beſides that this is a method no ways allowed by Chriſt, as is above proved, ſurely the church can be no ways bettered by the acceſſion of *hypocrites*, but greatly corrupted and endangered; for open *hereſies* men may be aware of, and ſhun ſuch as profeſs them, when they are ſeparated from the church by her cenſures: but ſecret *hypocrites* may putrify the body, and leaven it, ere men be aware. And if the diſſenters prove reſolute, and ſuffer boldly for the opinions they eſteem right, experience ſheweth that ſuch ſufferings often tend to the commendation of the ſufferers, but never of the perſecutors. For ſuch ſuffering ordinarily breeds compaſſion, and begets a curioſity in others to enquire the more diligently into the things for which they ſee men *ſuffer* ſuch great *loſſes* ſo boldly; and is alſo able to beget an opinion, that it is for ſome good they do ſo ſuffer: it being no ways probable that men will venture all merely to acquire fame; which may as well be urged to detract from the reputation of all the *martyrs*, unleſs ſome better arguments be brought againſt it than a *halter* or a *faggot*. But ſuppoſing this principle, *That the magiſtrate hath power to force the conſciences of his ſubjects, and to puniſh them if they will not comply*, very great inconveniences and abſurdities will follow, and even ſuch as are inconſiſtent with the nature of the *Chriſtian religion*.

For Firſt, It will naturally follow that the magiſtrate ought to do it, and ſinneth by omiſſion of his duty,

duty, if he do it not. Will it not then hence be inferred that Chriſt was defective to his church, who having power to force men, and to call for *legions of angels* ſo to do, did notwithſtanding not exert that power, but left his church to the mercy of the wicked, without ſo neceſſary a bulwark?

Secondly, Seeing every magiſtrate is to exerciſe his power according to the beſt underſtanding he hath, being obliged ſo to do, for the promoting of what he in conſcience is perſuaded to be truth, will not this juſtify all the *heathen Emperors* in their perſecutions againſt *Chriſtians?* Will not this juſtify the *Spaniſh inquiſition*, which yet is odious not only to *Proteſtants*, but to many moderate *Papiſts?* How can *Proteſtants* in reaſon condemn the *Papiſts* for perſecuting them, ſeeing they do but exerciſe a *lawful power* according to their *conſcience* and beſt underſtanding, and do no more to them than the ſufferers profeſs they would do to them, if they were in the like capacity? Which takes away all ground of commiſeration from the ſufferers: whereas that was the ground which of old gained reputation to the *Chriſtians*, that they being innocent, *ſuffered*, who neither had, nor by principle could, hurt any. But there is little reaſon to pity one that is but dealt by according as he would deal with others. For to ſay, *They have no reaſon to perſecute us, becauſe they are in the wrong, and we in the right*, is but miſerably to beg the queſtion. Doth not this doctrine ſtrengthen the hands of the perſecutors every where, and that rationally, from a principle of ſelf-preſervation; For who can blame me for deſtroying him that I know waits but for an occaſion to deſtroy me, if he could? Yea, this makes all ſuffering for *religion*, which of old was the glory of *Chriſtians*, to be but of pure neceſſity; whereby they are not led as *lambs to the ſlaughter*, as was the *captain of*

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their ſalvation; but rather as *wolves* catched in the ſnare, who only bite not again becauſe they are not able; but could they get force, would be as ready to lead thoſe the ſame way that led them. Where is the faith and patience of the ſaints? For indeed it is but a ſmall glory to make a virtue of neceſſity, and ſuffer becauſe I cannot help it. Every thief and murderer would be a *martyr* at that rate: experience hath abundantly proved this in theſe laſt *centuries*; for however each party talk of *paſſively* obeying the *magiſtrate* in ſuch caſes, and that the power reſides in him, yet it is apparent, that from this principle it naturally follows, that any party, ſuppoſing themſelves right, ſhould, ſo ſoon as they are able, endeavour at any rate to get uppermoſt, that they might bring under thoſe of another opinion, and force the *magiſtrate* to uphold their way, to the ruin of all others. What engine the *pope* of *Rome* uſed to make of his pretended power in this thing, upon any pretence of diſlike to any prince or ſtate, even for very ſmall hereſies in their own account, to depoſe princes, and ſet up their ſubjects againſt them, and give their dominions to other princes to ſerve his intereſt, they cannot be ignorant who have read the life of *Hildebrand*; and how *Proteſtants* have vindicated the liberty of their conſciences after this ſame manner is apparent. They ſuffered much in *France*, to the great increaſe and advantage of their party; but as ſoon as they found themſelves conſiderable, and had gotten ſome princes upon their ſide, they began to let the king know, that they muſt either have the liberty of their conſciences, or elſe they would purchaſe it; not by ſuffering, but by fighting. And the experience of other *Proteſtant ſtates* ſhews, that if *Henry* the 4th, to pleaſe the *Papiſts*, had not quitted his religion, to get the crown the more peaceably, and ſo the *Proteſtants* had prevailed with the ſword, they

would as well have taught the *Papiſts* with the faggot, and led them to the ſtake: ſo that this principle of *perſecution* on all hands is the ground of all thoſe miſeries and contentions. For ſo long as any party is perſuaded that it is both lawful for them, and their duty, if in power, to deſtroy thoſe that differ from them, it naturally follows they ought to uſe all means poſſible to get that power, whereby they may ſecure themſelves in the ruin of their adverſaries. And that *Papiſts* judge it not unlawful to compel the magiſtrate, if they be ſtrong enough to do it, to effect this, experience ſhews it to be a known *popiſh* principle, That *the Pope may depoſe an heretick prince, and abſolve the people from the oath of fidelity:* And the *Pope*, as is above-ſaid, hath done ſo to divers princes; and this doctrine is defended by *Bellarmine* againſt *Barclay*. The *French* refuſed *Henry* the Fourth till he quitted his religion. And as for *Proteſtants*, many of them ſcruple not to affirm, *That wicked kings and magiſtrates may be depoſed, and killed:* yea, our *Scotch Preſbyterians* are as poſitive in it as any *Jeſuits*, who would not admit king *Charles* the Second, tho' otherwiſe a *Proteſtant prince*, unleſs he would ſwear to renounce *epiſcopacy*; a matter of no great difference, though contrary to his conſcience. Now how little proportion theſe things bear with the primitive Chriſtians, and the religion propagated by Chriſt and his apoſtles, needs no great demonſtration; and it is obſervable, that notwithſtanding many other ſuperſtitions crept into the church very early, yet this of *perſecution* was ſo inconſiſtent with the nature of the goſpel, and liberty of conſcience, as we have aſſerted it, ſuch an innate and natural part of the Chriſtian religion, that almoſt all the *Chriſtian writers*, for the firſt three hundred years, earneſtly contended for it, condemning the contrary opinion.

Athan. in epiſt. ad ſolit. vit. ag. ibid.

§. V. Thus *Athanaſius*; *It is the property of piety not to force, but to perſuade, in imitation of our Lord, who forced no body, but left it to the will of every one to follow him*, &c. *But the devil, becauſe he hath nothing of truth, uſes knocks and axes, to break up the doors of ſuch as receive him not. But our Saviour is meek, teaching the truth; whoſoever will come after me, and whoſoever will be my diſciple*, &c. *but conſtraining none; coming to us, and knocking rather, and ſaying, My ſiſter, my ſpouſe open to me*, &c. *And entereth when he is opened to, and retires if they delay, and will not open unto him; becauſe it is not with ſwords, nor darts, nor ſoldiers, nor armour, that truth is to be declared, but with perſuaſion and counſel.* And it is obſervable, that they were the impious *Arians* who firſt of all brought in this doctrine, to perſecute others among Chriſtians, whoſe ſucceſſors both *Papiſts* and *Proteſtants* are in this matter, whom *Athanaſius* thus reproveth further: *Where* (ſaith he) *have they learned to perſecute? Certainly they cannot ſay they have learned it from the ſaints; but this hath been given them, and taught them of the devil. The Lord commanded indeed ſometimes to flee, and the ſaints ſometimes fled; but to perſecute is the invention aud argument of the devil, which he ſeeks againſt all.* And after he ſaith, *In ſo far as the* Arians *baniſh thoſe that will not ſubſcribe their decrees, they ſhew that they are contrary to Chriſtians, and friends of the devil.*

Athan. apol. 1. de fuga ſua, tom. 1.

Hil. contra Aux.

But now, O lamentable! (ſaith *Hilarius*) *they are the ſuffrages of the earth that recommend the religion of God, and Chriſt is found naked of his virtue, while ambition muſt give credit to his name. The church reproves and fights by baniſhment and priſons, and forceth herſelf to be believed, which once was believed becauſe of the impriſonments and baniſhments herſelf ſuffered. She that once was conſecrated by the terrors of her perſecutors, depends now upon the dignity of thoſe that are in her communion. She that once was propagated by her baniſhed prieſts, now baniſheth the prieſts. And ſhe boaſts*

boaſts now, that ſhe is loved of the world, who would not have been Chriſt's if ſhe had not been hated of the world.

The church (ſaith *Hierom*) *was founded by ſhedding of blood, and by ſuffering, and not in doing of hurt. The church increaſed by perſecutions, and was crowned by martyrdom.* Hieron. epiſt. 62. ad The.

Ambroſe, ſpeaking of *Auxentius*, ſaith thus, *Whom he* (*viz.* Auxentius) *could not deceive by diſcourſe, he thinks ought to be killed with the ſword, making bloody laws with his mouth, writing them with his own hands, and imagining that an edict can command faith.* Amb. epiſt. 32. tom. 3.

And the ſame *Ambroſe* ſaith, *That going into* France, *he would not communicate with thoſe biſhops that required that hereticks ſhould be put to death.* Amb. epiſt. 27.

The emperor *Martianus*, who aſſembled the *council* of *Chalcedon*, proteſts, *That he would not force nor conſtrain any one to ſubſcribe the council of* Chalcedon *againſt his will.* Mart. epiſt. ad Archimand. &c. Mon. Eg. in acta concil. Chalced. tom. 2. conc. gen.

[a] *Hoſius* biſhop of *Corduba* teſtifies, *That the emperor* Conſtans *would not conſtrain any to be orthodox.* [a] Hoſi. epiſt. ad— Conſtit.

[b] *Hilarius* ſaith further, *That God teacheth, rather than exacteth, the knowledge of himſelf, and authorizing his commandments by the miracles of his heavenly works; he wills not that any ſhould confeſs him with a forced will*, &c. *He is the God of the whole univerſe, he needs not a forced obedience, nor requires a conſtrained confeſſion.* apud Ath. in Eph. ad ſolit. vit. tom. 1. [b] Hil. l. 1. ad Conſt.

[c] *Chriſt* (ſaith *Ambroſe*) *ſent his apoſtles to ſow faith; not to conſtrain, but to teach; not to exerciſe coercive power, but to extol the doctrine of humility.* [c] Ambr. comm. in Luc. l. 7.

Hence *Cyprian* [d], comparing the old covenant with the new, ſaith, *Then were they put to death with the outward ſword; but now the proud and contumacious are cut off with the ſpiritual ſword, by being caſt out of the church.* And this anſwers very well that *objection* before obſerved, taken from the practice of the *Jews* under the law. [d] Cypr. epiſt. 62.

[c] Ter ul. Apol. c. 24.

[c] *See* (ſaith *Tertullian* to the *heathens*) *if it be not to contribute to the renown of irreligion, to ſeek to take away the liberty of religion, and to hinder men their choice of God, that I may not be admitted to adore whom I will, but muſt be conſtrained to ſerve him whom I will not. There is none, nay not a man, that deſires to be adored by any againſt their will.* And again, *It is a thing that eaſily appears to be unjuſt, to conſtrain and force men to ſacrifice againſt their wills; ſeeing to do the ſervice of God there is required a willing heart.* And again, *It is an human right and natural power that every one worſhip what he eſteems; and one man's religion doth not profit nor hurt another. Neither is it any piece of religion to enforce religion; which muſt be undertaken by conſent, and not by violence, ſeeing that the ſacrifices themſelves are not required, but from a willing mind.*

Id. Apol. c. 28.

Idem ad Scapul. c. 2.

Now how either *Papiſts* or *Proteſtants*, that boaſt of antiquity, can get by theſe plain teſtimonies, let any rational man judge. And indeed I much queſtion if in any one point owned by them, and denied by us, they can find all the *old fathers* and *writers* ſo exactly unanimous. Which ſhews how contrary all of them judged this to be to the nature of Chriſtianity, and that in the point of *perſecution* lay no ſmall part of the apoſtaſy; which, from little to more, came to that, *that the* pope, *upon every ſmall diſcontent, would excommunicate princes, abſolve their ſubjects from obeying them, and turn them in and out at his pleaſure.* Now if *Proteſtants* do juſtly abhor theſe things among *Papiſts*, is it not ſad that they ſhould do the like themſelves? A thing that at their firſt appearance, when they were in their primitive innocency, they did not think on, as appears by that ſaying of *Luther*; *Neither pope nor biſhop, nor any other man, hath power to oblige a Chriſtian to one ſyllable, except it be by his own conſent.* And again, *I call boldly to all Chriſtians, that neither man nor angel can impoſe any law upon them,*

Luth. lib. de captivitate Babylon.

them, but ſo far as they will; for we are free of all. And when he appeared at the diet of *Spiers*, before the emperor, in a particular conference he had before the archbiſhop of *Triers* and *Joachim* elector of *Brandenburgh*, when there ſeemed no poſſibility of agreeing with his oppoſers, they aſking him, *What remedy ſeemed to him moſt fit?* He anſwered, *The counſel that* Gamaliel *propoſed to the Jews*, to wit, *That if this deſign was of God, it would ſtand; if not, it would vaniſh; which he ſaid ought to content the pope:* he did not ſay, *becauſe he was in the right he ought to be ſpared.* For this *counſel* ſuppoſeth, that thoſe that are tolerated may be wrong; and yet how ſoon did the ſame *Luther*, ere he was well ſecure himſelf, preſs the elector of *Saxony* to baniſh poor *Caroloſtadius*, becauſe he could not in all things ſubmit to his judgment? And certainly it is not without ground reported, that it ſmote *Luther* to the heart; ſo that he needed to be comforted, when he was informed, that *Caroloſtadius*, in his letter to his congregation, ſtiled himſelf *A man baniſhed for conſcience, by the procurement of* Martin Luther. And ſince both the *Lutherans* and *Calviniſts* not admitting one another to worſhip in thoſe reſpective dominions, ſheweth how little better they are than either *Papiſts* or *Arians* in this particular. And yet *Calvin* ſaith, That *the conſcience is free from the power of all men:* if ſo, why then did he cauſe *Caſtellio* to be baniſhed becauſe he could not, for *conſcience ſake*, believe as he did, *That God had ordained men to be damned?* And *Servetus* to be burned for denying the *divinity of Chriſt*, if *Calvin*'s report of him be to be credited? Which opinion, though indeed it was to be abominated, yet no leſs was *Calvin*'s practice in cauſing him to be burned, and afterwards defending that it was lawful to burn *hereticks*; by which he encouraged the *Papiſts* to lead his followers the more confidently to the ſtake, as having for their war-

History of the council of Trent.

Calv. inſt. l. 3. c. 19. ſect. 14.

rant the doctrine of their own *ſect-maſter*; which they omitted not frequently to twit them with, and indeed it was to them unanſwerable. Hence, upon this occaſion, the judicious author of the *Hiſtory of the Council of Trent*, in his *fifth book*, where giving an account of ſeveral *Proteſtants* that were burned for their religion, well and wiſely obſerveth it, *as a matter of aſtoniſhment, that thoſe of the new reformation did offer to puniſh in the caſe of religion.* And afterwards, taking notice that *Calvin* juſtifies the puniſhing of *hereticks*, he adds, *But ſince the name of* hereſy *may be more or leſs reſtricted, yea, or diverſly taken, this doctrine may be likewiſe taken in divers ſenſes, and may at one time hurt thoſe, whom at another time it may have benefited.*

Proteſtant perſecution ſtrengthens the popiſh inquiſition.

So that this doctrine of *perſecution* cannot be maintained by *Proteſtants*, without ſtrengthening the hands of *popiſh inquiſitors*; and indeed in the end lands in direct *popery*; *ſeeing, if I may not profeſs and preach that religion, which I am perſuaded in my own conſcience is true, it is to no purpoſe to ſearch the ſcriptures, or to ſeek to chooſe my own faith by convictions thence derived; ſince whatever I there obſerve, or am perſuaded of, I muſt either ſubject to the judgment of the magiſtrate and church of that place I am in, or elſe reſolve to remove, or die.* Yea, doth not this *heretical* and *antichriſtian doctrine*, both of *Papiſts* and *Proteſtants*, at laſt reſolve into that curſed policy of *Mahomet, who prohibited all reaſon or diſcourſe about religion, as occaſioning factions and diviſions?* And indeed thoſe that preſs *perſecution*, and deny *liberty of conſcience*, do thereby ſhew themſelves more the diſciples of *Mahomet* than of *Chriſt*; and that they are no ways followers of the apoſtle's doctrine, who deſired the *Theſſalonians to prove all things, and hold faſt that which is good*, 1 Theſſ. v. 21. And alſo ſaith, *Unto ſuch as are otherwiſe minded, God ſhall reveal it*, Phil. iii. 15,

not

not that by beatings and baniſhments it muſt be knocked into them.

§. VI. Now the *ground* of *perſecution*, as hath been above ſhewn, is an *unwillingneſs to ſuffer*; for no man, that will perſecute another for his *conſcience*, would ſuffer for his own, if he could avoid it, ſeeing his principle obliges him, if he had power, by force to eſtabliſh that which he judges is the *truth*, and ſo to force others to it. Therefore I judge it meet, for the information of the nations, briefly to add ſomething in this place concerning the *nature of true Chriſtian ſufferings*, whereunto a very faithful teſtimony hath been borne by *God's witneſſes*, which he hath raiſed up in this age, beyond what hath been generally known or practiſed for theſe many generations, yea, ſince the apoſtaſy took place. Yet it is not my deſign here in any wiſe to derogate from the ſufferings of the *Proteſtant martyrs*, whom I believe to have walked in faithfulneſs towards God, according to the diſpenſation of *light* in that day appearing, and of which many were utter enemies to *perſecution*, as by their teſtimonies againſt it might be made appear. The ground of perſecution.

But the true, faithful and Chriſtian ſuffering is *for men to profeſs what they are perſuaded is right, and ſo practiſe and perform their worſhip towards God, as being their true right ſo to do; and neither to do more in that, becauſe of outward encouragement from men; nor any whit leſs, becauſe of the fear of their laws and acts againſt it.* Thus for a Chriſtian man to vindicate his juſt liberty with ſo much boldneſs, and yet innocency, will in due time, though through blood, purchaſe peace, as this age hath in ſome meaſure experienced, and many are witneſſes of it; which yet ſhall be more apparent to the world, as *truth* takes place in the earth. But they greatly ſin againſt this excellent rule, that in time of *perſecution* do not profeſs their own way ſo much as they would if it were otherwiſe; and yet, when they What true ſuffering is.

can

can get the magiſtrate upon their ſide, not only ſtretch their own liberty to the utmoſt, but ſeek to eſtabliſh the ſame by denying it to others.

The innocent ſufferings of the people called Quakers.

But of this excellent patience and ſufferings, the witneſſes of God, in ſcorn called *Quakers*, have given a manifeſt proof: for ſo ſoon as God revealed his *truth* among them, without regard to any oppoſition whatſoever, or what they might meet with, they went up and down, as they were moved of the Lord, preaching and propagating the *truth* in market-places, highways, ſtreets, and publick temples, though daily beaten, whipped, bruiſed, haled, and impriſoned therefore. And when there was any where a church or aſſembly gathered, they taught them to keep their meetings openly, and not to ſhut the door, nor do it by ſtealth, that all might know it, and thoſe who would might enter. And as hereby all juſt occaſion of fear of plotting againſt the government was fully removed, ſo this their courage and faithfulneſs in not giving over their meeting together (but more eſpecially the preſence and glory of God manifeſted in the meeting being terrible to the conſciences of the perſecutors) did ſo weary out the malice of their adverſaries, that oftentimes they were forced to leave their work undone. For when they came to break up a meeting, they were obliged to take every individual out by force, they not being free to give up their liberty by diſſolving at their command: and when they were haled out, unleſs they were kept forth by violence, they preſently returned peaceably to their place. Yea, when ſometimes the magiſtrates have pulled down their meeting-houſes, they have met the next day openly upon the rubbiſh, and ſo by innocency kept their poſſeſſion and ground, being properly their own, and their right to meet and worſhip God being not forfeited to any. So that when armed men have come to diſſolve them, it was impoſſible

impoſſible for them to do it, unleſs they had killed every one; for they ſtood ſo cloſe together, that no force could move any one to ſtir, until violently pulled thence: ſo that when the malice of their oppoſers ſtirred them to take ſhovels, and throw the rubbiſh upon them, there they ſtood unmoved, being willing, if the Lord ſhould ſo permit, to have been there buried alive, witneſſing for him. As this patient but yet courageous way of ſuffering made the perſecutors work very heavy and wearifome unto them, ſo the courage and patience of the ſufferers, uſing no reſiſtance, nor bringing any weapons to defend themſelves, nor ſeeking any ways revenge upon ſuch occaſions, did ſecretly ſmite the hearts of the perſecutors, and made their chariot-wheels go on heavily. Thus after much and many kind of ſufferings thus patiently borne, which to rehearſe would make a volume of itſelf, which may in due time be publiſhed to the nations (for we have them upon record) a kind of *negative liberty* has been obtained; ſo that at preſent for the moſt part we meet together without diſturbance from the magiſtrate. But on the contrary, moſt *Proteſtants*, when they have not the allowance and toleration of the magiſtrate, meet only in ſecret, and hide their teſtimony; and if they be diſcovered, if there be any probability of making their eſcape by force (or ſuppoſe it were by cutting off thoſe that ſeek them out) they will do it; whereby they loſe the glory of their ſufferings, by not appearing as the innocent followers of Chriſt, nor having a teſtimony of their harmleſneſs in the hearts of their purſuers, their fury, by ſuch reſiſtance, is the more kindled againſt them. As to this laſt part, of reſiſting ſuch as perſecute them, they can lay claim to no precept from Chriſt, nor any example of him or his apoſtles approved.

But

Object. But as to the first part, for fleeing and meeting secretly, and not openly testifying for the truth, they usually object that saying of Christ, Mat. x. 23. *When they persecute you in this city, flee ye into another.* And *Acts* ix. 4. *That the disciples met secretly for fear of the Jews.* And *Acts* ix. 25. *That* Paul *was let out of* Damascus *in a basket down by the wall.*

Answ. To all which I answer, First, As to that saying of Christ, it is a question if it had any further relation than to that particular message with which he sent them to the *Jews*; yea, the latter end of the words seems expresly to hold forth so much; *For ye shall not have gone over the cities of* Israel *till the Son of man be come.* Now a particular practice or command for a particular time will not serve for a precedent to any at this day to shun the cross of Christ. But supposing this precept to reach farther, it must be so understood to be made use of only according as the Spirit giveth liberty, else no man that could flee might suffer persecution. How then did not the apostles *John* and *Peter* flee, when they were the first time persecuted at *Jerusalem?* But, on the contrary, went the next day, after they were discharged by the council, and preached boldly to the people. But indeed many are but too capable to stretch such sayings as these for self-preservation, and therefore have great ground to fear, when they interpret them, that they shun to witness for Christ, for fear of hurt to themselves, lest they mistake them. As for that private meeting of the disciples, we have only an account of the matter of fact, but that suffices not to make of it a precedent for us; and mens aptness to imitate them in that (which, for aught we know, might have been an act of weakness) and not in other things of a contrary nature, shews that it is not a true zeal to be like those disciples, but indeed a desire to preserve themselves, which moves

Fleeing in time of persecution not allowed.

moves them ſo to do. Laſtly, As to that of *Paul*'s being conveyed out of *Damaſcus*, the caſe was ſingular, and is not to be doubted but it was done by a ſpecial allowance from God, who having deſigned him to be a principal miniſter of his goſpel, ſaw meet in his wiſdom to diſappoint the wicked counſel of the *Jews*. But our adverſaries have no ſuch pretext for *fleeing*, whoſe *fleeing* proceeds from ſelf-preſervation, not from immediate revelation. And that *Paul* made not this the method of his procedure, appears, in that at another time, notwithſtanding the perſuaſion of his friends, and certain prophecies of his ſufferings to come, he would not be diſſuaded from going up to *Jeruſalem*, which according to the forementioned rule he ſhould have done.

But Laſtly, To conclude this matter, glory to God, and our Lord Jeſus Chriſt, that now theſe *twenty-five years*, ſince we were known to be a diſtinct and ſeparate people, hath given us faithfully to ſuffer for his *name*, without ſhrinking or fleeing the croſs; and what liberty we now enjoy, it is by his mercy, and not by any outward working or procuring of our own, but it is He has wrought upon the hearts of our oppoſers. Nor was it any outward intereſt hath procured it unto us, but the teſtimony of our harmleſneſs in the hearts of our ſuperiors: for God hath preſerved us hitherto in the *patient ſuffering of Jeſus*, that we have not given away our cauſe by perſecuting any, which few if any Chriſtians that I know can ſay. Now againſt our unparalleled yet innocent and Chriſtian cauſe our malicious enemies have nothing to ſay, but that if we had power, we would do ſo likewiſe. This is a piece of mere unreaſonable malice, and a privilege they take to judge of things to come, which they have not by immediate revelation; and ſurely it is the greateſt height of harſh judgment to ſay men would do contrary to their *profeſſed prin-*

ciple if they could, who have from their practice hitherto given no ground for it, and wherein they only judge others by themſelves: ſuch conjectures cannot militate againſt us, ſo long as we are innocent. And if ever we prove guilty of *perſecution*, by forcing other men by corporal puniſhment to our way, then let us be judged the greateſt of *hypocrites*, and let not any ſpare to *perſecute* us. *Amen, ſaith my ſoul.*

PROPOSITION XV.

Concerning SALUTATIONS and RECREATIONS, &c.

Epheſ. 5. 11. 1 Pet. 1. 14. John 5. 44. Jer. 10. 3. Acts 10. 26. Mat. 15. 13. Col. 2. 8.

Seeing the chief end of all *religion* is to redeem men from the ſpirit and vain converſation of this world, and to lead into inward communion with God, before whom if we *fear always* we are accounted happy; therefore all the vain cuſtoms and habits thereof, both in word and deed, are to be rejected and forſaken by thoſe who come to this *fear*; ſuch as taking off the *hat* to a man, the bowings and cringings of the body, and ſuch other ſalutations of that kind, with all the fooliſh and ſuperſtitious formalities attending them; all which man hath invented in his degenerate ſtate, to feed his pride in the vain pomp and glory of this world: as alſo the unprofitable plays, frivolous recreations, ſportings, and gamings, which are invented to paſs away the precious time, and divert the mind from the *witneſs of God* in the heart, and from the *living ſenſe* of his *fear*, and from that *evangelical Spirit* wherewith Chriſtians ought to be leavened, and which leads into ſobriety, gravity, and godly fear; in which as we abide, the bleſſing of the Lord is felt to attend us in thoſe actions in which we are neceſſarily engaged, in order to the taking care for the ſuſtenance of the outward man.

§. I.

§. I. HAVING hitherto treated of the principles of religion, both relating to *doctrine* and *worſhip*, I am now to ſpeak of ſome practices which have been the product of this *principle*, in thoſe witneſſes whom God hath raiſed up in this day to teſtify for his *truth*. It will not a little commend them, I ſuppoſe, in the judgment of ſober and judicious men, that taking them generally, even by the confeſſion of their adverſaries, they are found to be free of thoſe abominations which abound among other profeſſors, ſuch as are *ſwearing*, *drunkenneſs*, *whoredom*, *rioutouſneſs*, &c. and that generally the very coming among thoſe people doth naturally work ſuch a change, ſo that many vicious and profane perſons have been known, by coming to this *truth*, to become ſober and virtuous; and many light, vain, and wanton ones to become grave and ſerious, as our adverſaries dare not deny: * Yet that they may not want ſomething to detract us for, ceaſe not to accuſe us for thoſe things which, when found among themſelves, they highly commend; thus our *gravity* they call *ſullenneſs*, our *ſeriouſneſs melancholy*, our *ſilence ſottiſhneſs*. Such as have been vicious and profane among them, but by coming to us have left off thoſe evils, leſt they ſhould commend the truth of our profeſſion, they ſay, that whereas they were profane before, they are become worſe, *in being hypocritical and ſpiritually proud*. If any before *diſſolute* and *profane* among them, by coming to the truth with us, become *frugal* and *diligent*, then they will charge them with *covetouſneſs*: and if any *eminent* among them for *ſeriouſneſs*, *piety*, and *diſcoveries of God*, come unto us, then they will ſay, they were

* After this manner the *Papiſts* uſed to diſapprove the ſobriety of the *Waldenſes*, of whom *Reinerus*, a Popiſh author, ſo writeth. "But this Sect "of the *Leoniſts* hath a great ſhew of truth; for that they live righteouſly "before men, and believe all things well of God, and all the articles "which are contained in the Creed; only they blaſpheme and hate the "church of *Rome*."

always

always ſubject to *melancholy* and to *enthuſiaſm*; tho' before, when among them, it was eſteemed neither *melancholy* nor *enthuſiaſm* in an evil ſenſe, but *Chriſtian gravity* and *divine revelation*. Our *boldneſs* and *Chriſtian ſuffering* they call *obſtinacy* and *pertinacy*; though half as much, if among themſelves, they would account *Chriſtian courage* and *nobility*. And though thus by their envy they ſtrive to read all relating to us backwards, counting thoſe things vices in us, which in themſelves they would extol as virtues, yet hath the ſtrength of truth extorted this confeſſion often from them, *That we are generally a pure and clean people, as to the outward converſation.*

But this, they ſay, *is but in policy to commend our hereſy.*

But ſuch policy it is, ſay I, as Chriſt and his apoſtles made uſe of, and all good Chriſtians ought to do; yea, ſo far hath truth prevailed by the purity of its followers, that if one that is called a *Quaker* do but that which is common among them, as to *laugh* and be *wanton*, *ſpeak at large*, and keep not his *word* punctually, or be overtaken with *haſtineſs* or *anger*, they preſently ſay, *O this is againſt your profeſſion!* As if indeed ſo to do were very conſiſtent with theirs; wherein though they ſpeak the truth, yet they give away their cauſe. But if they can find any under our name in any of thoſe evils common among themſelves (as who can imagine but among ſo many thouſands there will be ſome chaff, ſince of twelve apoſtles one was found to be a devil) O how will they inſult, and make more noiſe of the eſcape of one *Quaker*, than of an hundred among themſelves!

§. II. But there are ſome ſingular things, which moſt of all our adverſaries plead for the lawfulneſs of, and allow themſelves in, as no ways inconſiſtent with the *Chriſtian religion*, which we have found to be no ways lawful unto us, and have been commanded

of

of the Lord to lay them aſide; tho' the doing thereof hath occaſioned no ſmall ſufferings and buffetings, and hath procured us much hatred and malice from the world. And becauſe the nature of theſe things is ſuch, that they do upon the very ſight diſtinguiſh us, and make us known, ſo that we cannot hide ourſelves from any, without proving unfaithful to our teſtimony; our trials and exerciſes have herethrough proved the more numerous and difficult, as will after appear. Theſe I have laboured briefly to comprehend in this propoſition; but they may more largely be exhibited in theſe ſix following propoſitions.

I. *That it is not lawful to give to men ſuch flattering titles, as Your Holineſs, Your Majeſty, Your Eminency, Your Excellency, Your Grace, Your Lordſhip, Your Honour*, &c. *nor uſe thoſe flattering words, commonly called* [COMPLIMENTS.] Flattering titles.

II. *That it is not lawful for Chriſtians to kneel, or proſtrate themſelves to any man, or to bow the body, or to uncover the head to them.* Hat and knee.

III. *That it is not lawful for a Chriſtian to uſe ſuperfluities in apparel, as are of no uſe, ſave for ornament and vanity.* Apparel.

IV. *That it is not lawful to uſe games, ſports, plays, nor among other things comedies among Chriſtians, under the notion of recreations, which do not agree with Chriſtian ſilence, gravity, and ſobriety: for laughing, ſporting, gaming, mocking, jeſting, vain talking*, &c. *is not Chriſtian liberty, nor harmleſs mirth.* Gaming.

V. *That it is not lawful for Chriſtians to ſwear at all under the goſpel, not only not vainly, and in their common diſcourſe, which was alſo forbidden under the* Moſaical *law, but even not in judgment before the magiſtrate.* Swearing.

VI. *That it is not lawful for Chriſtians to reſiſt evil, or to war or fight in any caſe.* Fighting.

Degrees of dignity and precedency allowed.

Before I enter upon a particular diſquiſition of theſe things, I ſhall firſt premiſe ſome general conſiderations, to prevent all miſtakes; and next add ſome general conſiderations, which equally reſpect all of them. I would not have any judge, that hereby we intend to deſtroy the *mutual relation* that either is betwixt *prince* and *people*, *maſter* and *ſervants*, *parents* and *children*; nay, not at all: we ſhall evidence, that our principle in theſe things hath no ſuch tendency, and that theſe natural relations are rather better eſtabliſhed, than any ways hurt by it. Next, Let not any judge, that from our opinion in theſe things, any neceſſity of *levelling* will follow, or that all men muſt have things in *common*. Our principle leaves every man to enjoy that peaceably, which either his own induſtry, or his parents, have purchaſed to him; only he is thereby inſtructed to uſe it aright, both for his own good, and that of his brethren; and all to the glory of God: in which alſo his acts are to be *voluntary*, and no ways *conſtrained*. And further, we ſay not hereby, that no man may uſe the creation more or leſs than another: for we know, that as it hath pleaſed God to diſpenſe it diverſly, giving to ſome more, and ſome leſs, ſo they may uſe it accordingly. The ſeveral conditions, under which men are diverſly ſtated, together with their educations anſwering thereunto, do ſufficiently ſhew this: the *ſervant* is not the ſame way educated as the *maſter*; nor the *tenant* as the *landlord*; nor the *rich* as the *poor*; nor the *prince* as the *peaſant*. Now, tho' it be not lawful for any, however great abundance they may have, or whatever their education may be, to uſe that which is merely ſuperfluous; yet ſeeing their education has accuſtomed them thereunto, and their capacity enables them ſo to do, without being profuſe or extravagant, they may uſe things better in their kind, than ſuch whoſe *education* hath neither accuſtomed them to ſuch things,

Education differs accordingly.

things, nor their capacity will reach to compaſs them. For it is beyond queſtion, that whatever thing the *creation* affords is for the uſe of man, and the moderate uſe of them is lawful; yet, *per accidens*, they may be unlawful to ſome, and not to others. As for inſtance, he that by reaſon of his eſtate and education hath been uſed to eat *fleſh* and drink *wine*, and to be cloathed with the *fineſt wool*, if his eſtate will bear it, and he uſe it neither in ſuperfluity, nor immoderately, he may do it; and perhaps, if he ſhould apply himſelf to feed, or be cloathed as are the peaſants, it might prejudice the health of his body, and nothing advance his ſoul. But if a man, whoſe eſtate and education had accuſtomed him to both *coarſer food* and *raiment*, ſhould ſtretch himſelf beyond what he had, or were uſed to, to the manifeſt prejudice of his family and children, no doubt it would be unlawful to him, even ſo to eat or be cloathed as another, in whom it is lawful; for that the other may be as much mortified, and have denied himſelf as much in coming down to that, which this aſpires to, as he, in willing to be like him, aſpires beyond what he either is able, or hath accuſtomed to do. The ſafe place then is, for ſuch as have fulneſs, to watch over themſelves, that they uſe it moderately, and reſcind all ſuperfluities; being willing, as far as they can, to help the need of thoſe to whom Providence hath allotted a ſmaller allowance. *Let the brother of high degree rejoice, in that he is abaſed; and ſuch as God calls in a low degree, be content with their condition, not envying thoſe brethren who have greater abundance*, knowing *they have received abundance, as to the inward man*; which is chiefly to be regarded. And therefore beware of ſuch a temptation, as to uſe their calling as an engine to be *richer*, knowing, they have this advantage beyond the *rich* and *noble* that are called, that the truth doth not any ways abaſe them, nay, not in the

The lawful or unlawful uſe of the creation.

The rich to help the poor.

eſteem of the world, as it doth in the other; but that they are rather exalted thereby, in that as to the inward and ſpiritual fellowſhip of the ſaints, they become the brethren and companions of the greateſt and richeſt; and in this reſpect, *Let him of low degree rejoice that he is exalted.*

Theſe things premiſed, I would ſeriouſly propoſe unto all ſuch, as chooſe to be *Chriſtians* indeed, and that in *nature*, and not in *name* only, whether it were not deſirable, and would not greatly contribute to the commendation of *Chriſtianity*, and to the increaſe of the life and virtue of Chriſt, if *all ſuperfluous titles of honour, profuſeneſs and prodigality in meat and apparel, gaming, ſporting and playing*, were laid aſide and forborn? And whether ſuch as lay them aſide, in ſo doing, walk not more like the diſciples of Chriſt and his apoſtles, and are therein nearer their example, than ſuch as uſe them? Whether the laying them aſide would hinder any from being good Chriſtians? Or if Chriſtians might not be better without them, than with them? Certainly the *ſober* and *ſerious* among all ſorts will ſay, *Yea.* Then ſurely ſuch as lay them aſide, as reckoning them unſuitable for Chriſtians, are not to be blamed, but rather commended for ſo doing: becauſe that in principle and practice they effectually advance that, which others acknowledge were deſirable, but can never make effectual, ſo long as they allow the uſe of them as lawful. And God hath made it manifeſt in this age, that by diſcovering the evil of ſuch things, and leading his witneſſes out of them, and to teſtify againſt them, he hath produced effectually in many that *mortification* and *abſtraction* from the *love and cares of this world*, who daily are converſing in the world (but inwardly redeemed out of it) both in *wedlock*, and in their lawful employments, which was judged could only be obtained by ſuch as were ſhut up in *cloiſters* and *monaſteries.* Thus much in general.

§. III.

§. III. As to the first we affirm positively, That *it is not lawful for Christians either to give or receive these titles of honour*, as, *Your Holiness*, *Your Majesty*, *Your Excellency*, *Your Eminency*, &c.

Titles. First, Because these *titles* are no part of that obedience which is due to *magistrates* or *superiors*; neither doth the giving them add to or diminish from that subjection we owe to them, which consists *in obeying their just and lawful commands*, not in *titles* and *designations*.

Under the law and gospel. Secondly, We find not that in the scripture any such *titles* are used, either under the *law* or the *gospel*: but that in the speaking to *kings*, *princes*, or *nobles*, they used only a simple compellation, as *O King!* and that without any further designation, save perhaps the name of the person, as, *O King* Agrippa, *&c.*

Lying titles. Thirdly, It lays a necessity upon *Christians* most frequently to *lie*; because the persons obtaining these *titles*, either by election or hereditarily, may frequently be found to have nothing really in them deserving them, or answering to them: as some, to whom it is said, *Your Excellency*, having nothing of *excellency in them*; and he who is called, *Your Grace*, appears to be an enemy to *grace*; and he who is called, *Your Honour*, is known to be base and ignoble. I wonder what law of man, or what patent ought to oblige me to make a lie, in calling *good*, *evil*; and *evil*, *good?* I wonder what law of man can secure me, in so doing, from the just judgment of God, that will make me account for *every idle word?* And to *lie* is something more. Surely Christians should be ashamed that such laws, manifestly crossing the law of God, should be among them.

Patents do not oblige to a lie.

Object. If it be said, *We ought in charity to suppose that they have these virtues, because the king has bestowed those titles upon them, or that they are descended of such as deserved them*;

Anſw. I anſwer, *Charity* deſtroys not *knowledge*: I am not obliged by *charity*, either to believe or ſpeak a *lie*. Now it is apparent, and cannot be denied by any, but that thoſe virtues are not in many of the perſons expreſſed by the *titles* they bear; neither will they allow to ſpeak ſo to ſuch, in whom theſe virtues are, unleſs they be ſo dignified by outward princes. So that ſuch as are truly virtuous, muſt not be ſtiled by their virtues, becauſe not privileged by the princes of this world; and ſuch as have them not, muſt be ſo called, becauſe they have obtained a patent ſo to be: and all this is done by thoſe, who pretend to be his followers, that commanded his diſciples, *Not to be called of men, Maſter*; and told them, ſuch could *not believe, as received honour one from another, and ſought not the honour which cometh from God only*. This is ſo plain, to ſuch as will indeed be *Chriſtians*, that it needs no conſequence.

Your Holineſs, Your Grace, &c.

Fourthly, As to thoſe titles of *Holineſs*, *Eminency* and *Excellency*, uſed among the *Papiſts* to the *Pope* and *Cardinals*, &c. and *Grace*, *Lordſhip*, and *Worſhip*, uſed to the *Clergy* among the *Proteſtants*, it is a moſt blaſphemous uſurpation. For if they uſe *Holineſs* and *Grace*, becauſe theſe things ought to be in a *Pope*, or in a *Biſhop*, how come they to uſurp that peculiarly to themſelves? Ought not *holineſs* and *grace* to be in every Chriſtian? And ſo every Chriſtian ſhould ſay, *Your Holineſs*, and *Your Grace*, one to another. Next, how can they in reaſon claim any more *titles*, than were practiſed and received by the apoſtles and primitive Chriſtians, whoſe ſucceſſors they pretend they are, and as whoſe ſucceſſors (and no otherwiſe) themſelves, I judge, will confeſs any honour they ſeek is due to them? Now if they neither ſought, received, nor admitted ſuch *honour* nor *titles*, how came theſe by them? If they ſay they did, let them prove it if they can: we find no ſuch thing

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in the ſcriptnre. The Chriſtians ſpeak to the apoſtles without any ſuch denomination, neither ſaying, *If it pleaſe Your Grace, Your Holineſs, Your Lordſhip*, nor *Your Worſhip*; they are neither called, *My Lord* Peter, nor *My Lord* Paul; nor yet *Maſter* Peter, nor *Maſter* Paul; nor *Doctor* Peter, nor *Doctor* Paul; but ſingly *Peter* and *Paul*; and that not only in the ſcripture, but for ſome hundreds of years after: ſo that this appears to be a manifeſt fruit of the apoſtaſy. For if theſe *titles* ariſe either from the *office* or *worth* of the perſons, it will not be denied, but the apoſtles deſerved them better than any now that call for them. But the caſe is plain, the apoſtles had the *holineſs*, the *excellency*, the *grace*; and becauſe they were *holy*, *excellent*, and *gracious*, they neither uſed, nor admitted of ſuch *titles:* but theſe having neither *holineſs*, *excellency*, nor *grace*, will needs be ſo called, to ſatisfy their ambitious and oſtentatious minds, which is a manifeſt token of their *hypocriſy*. Hypocrites want titles.

Fifthly, As to that title of *Majeſty*, uſually aſcribed to princes, we do not find it given to any ſuch in the holy ſcripture; but that it is ſpecially and peculiarly aſcribed unto God, as 1 *Chron.* xxix. 11. *Job* xxxvii. 22. *Pſal.* xxi. 5. and xxix. 4. and xlv. 3. and cxiii. 1. and cxvi. 6. *Iſa.* ii. 10. and xxiv. 14. and xxvi. 10. *Heb.* i. 3. 2 *Pet.* i. 16. and many more places. Hence ſaith *Jude*, ver. 25. *To the only wiſe God our Saviour, be glory and majeſty*, &c. not to men. We find in ſcripture the proud king *Nebuchadnezzar* aſſuming this *title* to himſelf, *Dan.* iv. 30. who at that time received a ſufficient reproof, by a ſudden judgment which came upon him. Therefore in all the compellations uſed to princes in the *Old Teſtament*, it is not to be found, nor yet in the *New*. *Paul* was very civil to *Agrippa*, yet he gives him no ſuch *title:* neither was this *title* uſed among Chriſtians in the primitive times. Hence the *Eccleſiaſtical Hiſtory* of the Reformation of *France*, relating

lating the ſpeech of the Lord *Rochefort*, at the aſſembly of the eſtates of *France*, held under *Charles* the Ninth, in the year 1560, ſaith, *That this harangue was well remarked, in that he uſed not the word* [Majeſty] *invented by flatterers of late years.* And yet this author minded not how his maſter *Calvin* uſed this *flattering title* to *Francis* the Firſt, King of *France*; and not only ſo, but calls him *Moſt Chriſtian King*, in the epiſtle to his *Inſtitutions*; though by his daily perſecuting of the *reformers*, it was apparent, he was far from being ſuch, even in *Calvin*'s own eſteem. Surely the complying with ſuch vain *titles*, impoſed and introduced by *antichriſt*, greatly tended to ſtain the *reformation*, and to render it defective in many things.

Eccleſ. Hiſt. l. 4. p. 445.

Your Majeſty not uſed; how taken notice of in 1560.

Laſtly, All theſe *titles* and *ſtiles* of *honour* are to be rejected by *Chriſtians*, becauſe they are to ſeek the *honour that comes from above*, and not the *honour* that is from *below*: but theſe honours are not that honour that comes from above, but are from below. For we know well enough what induſtry, and what pains men are at to get theſe things, and what part it is that ſeeks after them, to wit, the *proud*, *inſolent*, *haughty*, *aſpiring mind*. For judge, Is it the *meek* and *innocent Spirit of Chriſt* that covets that honour? Is it that Spirit that muſt be of *no reputation in this world*, that has its *converſation in heaven*, that comes to have *fellowſhip with the ſons of God?* Is it that Spirit, I ſay, that loves that honour, that ſeeks after that honour, that pleads for the upholding of that honour, that frets, and rages, and fumes, when it is denied that honour? Or is it not rather the lordly inſulting ſpirit of *Lucifer*, the *prince of this world*, he that of old affected and ſought after this honour, and loved not to abide in the ſubmiſſive low place? And ſo all his children are poſſeſſed with the ſame ambitious proud mind, ſeeking and coveting *titles* of *honour*, which indeed belong not to them. For let

The proud mind loves titles.

Phil. 3. 20.

Lucifer's ſpirit.

let us examine, * *Who they are that are honourable indeed?* Is it not the *righteous man?* Is it not the *holy man?* Is it not the *humble-hearted man*, the *meek-ſpirited man?* And are not ſuch thoſe that ought to be *honoured* among *Chriſtians?* Now of theſe, may there not be poor Men, Labourers, ſilly Fiſhermen? And if ſo, how comes it that the *titles* of *honour* are not beſtowed upon ſuch? But who are they that generally receive and look for this honour? Are they not the rich ones, ſuch as have abundance of the earth, as be like the rich glutton, ſuch as are proud and ambitious, ſuch as are oppreſſors of the poor, ſuch as ſwell with luſt and vanity, and all *ſuperfluity of naughtineſs*, who are the very abomination and plague of the nations? Are not theſe they that are accounted honourable, that require and receive the titles of honour, proud *Hamans?* Now whether is this the honour that comes from God, or the honour from below? Doth God honour ſuch as daily diſhonour him, and diſobey him? And if this be not the honour that comes from God, but the honour of this world, which the children of this world give and receive one from another; how can the children of God, ſuch as are Chriſtians indeed, give or receive that honour among themſelves, without coming under the reproof of Chriſt, who ſaith, that *ſuch as do cannot believe?* But further, if we reſpect the cauſe that moſt frequently procures to men theſe *titles* of *honour*, there is not one of a thouſand that ſhall be found to be, becauſe of any Chriſtian virtue; but rather for things to be diſcommended among *Chriſtians:* as by the favour of *princes*, procured by flattering, and often

1 Sam. 2. 30.

* *Hierom*, in his epiſtle to *Celant*, admoniſheth her, That ſhe was to be preferred to none for her *nobility*, for the Chriſtian religion admits not of reſpect of perſons; neither are men to be eſteemed becauſe of their outward condition, but according to the diſpoſition of the mind to be eſteemed either noble or baſe; he that obeyeth not ſin, is free; who is ſtrong in virtue, is noble. *Let the Epiſtle of* James *be read.*

by

by worſe means. Yea, the moſt frequent, and accounted among men moſt honourable, is *fighting*, or ſome great *martial exploit*, which can add nothing to a Chriſtian's worth: ſince, ſure it is, it were deſirable there were no *fightings* among Chriſtians at all; and in ſo far as there are, it ſhews they are not right Chriſtians. And *James* tells us, that *fighting proceeds from the luſts*. So that it were fitter for Chriſtians, by the *Sword of God's Spirit*, to fight againſt their luſts, than by the prevalency of their luſts to deſtroy one another. Whatever honour any might have attained of old under the *Law* this way, we find under the *Goſpel* Chriſtians commended for *ſuffering*, not for *fighting*; neither did any of Chriſt's diſciples, ſave one, offer outward violence by the ſword, in cutting off *Malchus*'s ear; for which he received no title of honour, but a juſt reproof. Finally, if we look either to the *nature* of this *honour*, the *cauſe* of it, the *ways* it is conveyed, the *terms* in which it is delivered, it cannot be uſed by ſuch as deſire to be *Chriſtians* in good earneſt.

§. IV. Now beſides theſe general *titles* of *honour*, what groſs abuſes are crept in among ſuch as are called *Chriſtians* in the uſe of *compliments*, wherein not ſervants to maſters, or others, with reſpect to any ſuch kind of relations, do ſay and write to one another at every turn, *Your humble ſervant*, *Your moſt obedient ſervant*, &c. Such wicked cuſtoms have, to the great prejudice of ſouls, accuſtomed Chriſtians to lye; and to uſe lying is now come to be accounted civility. O horrid apoſtaſy! for it is notoriouſly known, that the uſe of theſe *compliments* imports not any deſign of ſervice, neither are any ſuch fools to think ſo; for if we ſhould put them to it that ſay ſo, they would not doubt to think we abuſed them; and would let us know they gave us words in courſe, and no more. It is ſtrange, that ſuch as pretend to *ſcripture* as the rule ſhould not be aſhamed to uſe ſuch things; ſince *Elihu*, that had

had not the ſcriptures, could by the *Light within him* (which theſe men think inſufficient) ſay, *Job* xxxii. 21, 22. *Let me not accept any man's perſon, neither let me give flattering titles unto men. For I know not to give flattering titles; in ſo doing my Maker would ſoon take me away.* A certain ancient devout man, in the primitive time, ſubſcribed himſelf to a biſhop, *Your humble ſervant*; wherein I doubt not but he was more real than our uſual *complimenters*; and yet he was ſharply reproved for it *.

But they uſually object, to defend themſelves, *That* Luke *ſaith, Moſt Excellent* Theophilus; *and* Paul, *Moſt Noble* Feſtus.

I anſwer; Since *Luke* wrote that by the dictates of the *Infallible Spirit of God*, I think it will not be doubted but *Theophilus* did deſerve it, as being really endued with that virtue: in which caſe we ſhall not condemn thoſe that do it by the ſame rule. But it is not proved that *Luke* gave *Theophilus* this title, as that which was inherent to him, either by his Father, or by any patent *Theophilus* had obtained from any of the princes of the earth; or that he would have given it him, in caſe he had not been truly *excellent*: and without this be proved (which never can) there can nothing hence be deduced againſt us. The like may be ſaid of that of *Paul* to *Feſtus*, whom he would not have called ſuch, if he had not been truly *noble*; as indeed he was, in that he ſuffered him to be heard in his own cauſe, and would not give way to the fury of the *Jews* againſt him; it was not becauſe of any outward title beſtowed upon *Feſtus*, that he ſo called him, elſe he would have

Concerning the title Paul gave to Feſtus.

* This hiſtory is reported by *Caſaubonus*, in his book of *Manners* and *Cuſtoms*, p. 160. In this laſt age he is eſteemed an uncivil man, who will not either to his inferior or equal ſubſcribe himſelf *Servant*. But *Sulpitius Severus* was heretofore ſharply reproved by *Paulinus*, biſhop of *Nola*, becauſe in his epiſtle he had ſubſcribed himſelf his *Servant*, ſaying, *Beware thou ſubſcribe not thyſelf* his Servant, *who is* thy Brother; *for flattery is ſinful, not a teſtimony of humility to give thoſe honours to men, which are only due to the One Lord, Maſter, and GOD.*

have given the ſame appellation to his predeceſſor *Felix*, who had the ſame office; but being a covetous man, we find he gives him no ſuch *ſtile*.

The ſingular number to one perſon uſed in the Latin.

§. V. It will not be unfit in this place to ſay ſomething concerning the uſing of the *ſingular number* to one perſon; of this there is no controverſy in the *Latin*. For when we ſpeak to one, we always uſe the *pronoun* [TU,] and he that would do otherwiſe, would break the rules of *grammar*. For what boy, learning his rudiments, is ignorant, that it is incongruous to ſay [*vos amas*, *vos legis*,] that is [*you loveſt*, *you readeſt*] ſpeaking to one? But the pride of man, that hath corrupted many things, refuſes alſo to uſe this *ſimplicity* of ſpeaking in the vulgar languages. For being puffed up with a vain opinion of themſelves, as if the *ſingular number* were not ſufficient for them, they will have others to ſpeak to them in the *plural*. Hence *Luther*, in his *plays*, reproves and mocks this manner of ſpeaking, ſaying, *Magiſter*, *vos es iratus*: which corruption *Eraſmus* ſufficiently refutes in his book of *writing epiſtles*: concerning which likewiſe *James Howel*, in his epiſtle to the *nobility* of *England*, before the *French* and *Engliſh Dictionary*, takes notice, *That both in* France, *and in other nations*, *the word* [THOU] *was uſed in ſpeaking to one*; *but by ſucceſſion of time*, *when the* Roman *commonwealth grew into an empire*, *the courtiers began to magnify the emperor*, *(as being furniſhed with power to confer dignities and offices) uſing the word* [You,] *yea*, *and deifying him with more remarkable titles*; *concerning which matter*, *we read in the epiſtles of* Symmachus *to the emperors* Theodoſius *and* Valentinianus, *where he uſeth theſe forms of ſpeaking*, Veſtra Æternitas, *Your Eternity*; Veſtrum Numen, *Your Godhead*; Veſtra Serenitas, *Your Serenity*; Veſtra Clementia, *Your Clemency*. *So that the word* [You] *in the plural number*, *together with the other titles and compella-*

How the word You came to be uſed to a ſingle perſon.

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tions of honour, ſeem to have taken their riſe from monarchical government; *which afterwards, by degrees, came to be derived to private perſons.*

The ſame is witneſſed by *John Mareſius*, of the *French academy*, in the preface of his *Clovis*: *Let none wonder*, ſaith he, *that the word* [Thou] *is uſed in this work to* Princes *and* Princeſſes; *for we uſe the ſame to God: and of old the ſame was uſed to* Alexanders, Cæſars, Queens *and* Empreſſes. *The uſe of the word* [You,] *when one perſon is ſpoken to, was only introduced by theſe baſe flatteries of men of latter ages, to whom it ſeemed good to uſe the plural number to one perſon, that he may imagine himſelf alone to be equal to many others in dignity and worth; from whence at laſt it came to perſons of lower quality.*

To the ſame purpoſe ſpeaketh alſo *M. Godeau*, in his preface to the New Teſtament tranſlation: *I had rather*, ſaith he, *faithfully keep to the expreſs words of* Paul, *than exactly follow the poliſhed ſtile of our tongue; therefore I always uſe that form of calling God in the* ſingular number, *not in the* plural; *and therefore I ſay rather* [Thou] *than* [You.] *I confeſs indeed, that the civility and cuſtom of this world requires him to be honoured after that manner; but it is likewiſe on the contrary true, that the original tongue of the New Teſtament hath nothing common with ſuch manners and civility; ſo that not one of theſe many old verſions we have doth obſerve it. Let not men believe, that we give not reſpect enough to God, in that we call him by the word* [Thou] *which is nevertheleſs far otherwiſe; for I ſeem to myſelf (may be by the effect of cuſtom) more to honour his Divine Majeſty, in calling him after this manner, than if I ſhould call him after the manner of men, who are ſo delicate in their forms of ſpeech.*

The word Thou, a greater honour to One than You.

See how clearly and evidently theſe men witneſs, that this form of ſpeaking, and theſe profane titles, derive their origin from the baſe flattery of theſe laſt ages, and from the delicate

haughtineſs of *worldly men*, who have invented theſe *novelties*, that thereby they might honour one another, under I know not what pretence of *civility* and *reſpect*. From whence many of the preſent *Chriſtians* (ſo accounted) are become ſo perverſe, in commending moſt wicked men, and wicked cuſtoms, that the *ſimplicity* of the *Goſpel* is wholly loſt; ſo that the giving of men and things their own names is not only worn out of cuſtom, but the doing thereof is accounted abſurd and rude by ſuch kind of *delicate paraſites*, who deſire to aſcribe to this flattery, and abuſe the name of *civility*. Moreover, that this way of ſpeaking proceeds from an high and proud mind, hence appears; becauſe that men commonly uſe the *ſingular number* to *beggars*, and to their *ſervants*; yea, and in their *prayers to God*. Thus the *ſuperior* will ſpeak to his *inferior*, who yet will not bear that the *inferior* ſo ſpeak to him, as judging it a kind of reproach unto him. So hath the pride of men placed *God* and the *beggar* in the ſame *category*. I think I need not uſe arguments to prove to ſuch as know congruous language, that we ought to uſe the *ſingular number* ſpeaking to one; which is the common dialect of the whole ſcripture, as alſo the moſt interpreters do tranſlate it. Seeing therefore it is manifeſt to us, that this form of ſpeaking to men in the *plural number* doth proceed from *pride*, as well as that it is in itſelf a *lye*, we found a neceſſity upon us to teſtify againſt this corruption, by uſing the *ſingular* equally unto *all*. And although no reaſon can be given why we ſhould be perſecuted upon this account, eſpecially by *Chriſtians*, who profeſs to follow the rule of ſcripture, whoſe dialect this is; yet it would perhaps ſeem incredible if I ſhould relate how much we have ſuffered for this thing, and how theſe proud ones have *fumed*, *fretted*, and *gnaſhed* their *teeth*, frequently *beating* and *ſtriking* us, when we have ſpoken

Who?

Scripture dialect the plain language.

to

to them thus in the *ſingular number*: whereby we are the more confirmed in our judgment, as ſeeing that this *teſtimony of truth*, which God hath given us to bear in all things, doth ſo vex the ſerpentine nature in the *children of darkneſs*.

§. VI. Secondly, Next unto this of *titles*, the other part of *honour* uſed among *Chriſtians* is the *kneeling*, *bowing*, and *uncovering of the head* to one another. I know nothing our adverſaries have to plead for them in this matter, ſave ſome few inſtances of the *Old Teſtament*, and the *cuſtom* of the country. Bowing to men, &c.

The firſt are, ſuch as *Abram's bowing himſelf to the children of* Heth, *and* Lot *to the two angels*, &c.

But the practice of theſe *patriarchs*, related as matter of fact, are not to be a rule to *Chriſtians* now; neither are we to imitate them in every practice, which has not a particular reproof added to it: for we find not *Abraham* reproved for taking *Hagar*, &c. And indeed to ſay all things were lawful for us which they practiſed, would produce great inconveniences obvious enough to all. And as to the *cuſtoms of the nations*, it is a very ill argument for a Chriſtian's practice: we ſhould have a better rule to walk by than the *cuſtom* of the *Gentiles*; the apoſtles deſire us not to be *conformed to this world*, &c. We ſee how little they have to ſay for themſelves in this matter. Let it be obſerved then, whether our reaſons for laying aſide theſe things be not conſiderable and weighty enough to uphold us in ſo doing. The cuſtom of the nations no rule to Chriſtians. Rom. 12. 2.

Firſt, We ſay, *That God, who is the Creator of man, and he to whom he oweth the dedication both of ſoul and body, is over all to be worſhipped and adored, and that not only by the ſpirit, but alſo with the proſtration of body.* Now *kneeling*, *bowing*, and *uncovering of the head*, is the alone outward ſignification of our *adoration* towards God, *and therefore* Bowing is adoring, and is only due to God.

it

it is not lawful to give it unto man. He that kneeleth, or proſtrates himſelf to man, what doth he more to God? He that boweth, and uncovereth his head to the *creature*, what hath he reſerved to the *Creator?* Now the apoſtle ſhews us, that the *uncovering of the head* is that which God requires of us in our worſhipping of him, 1 *Cor.* xi. 14. But if we make our addreſs to men in the ſame manner, where lieth the difference? Not in the outward *ſignification*, but merely in the *intention*; which opens a door for the *Popiſh veneration* of *images*, which hereby is neceſſarily excluded.

Secondly, *Men being alike by creation* (though their being ſtated under their ſeveral relations requires from them mutual ſervices according to thoſe reſpective relations) *owe not worſhip one to another, but all equally are to return it to God: becauſe it is to him, and his name alone, that every knee muſt bow, and before whoſe throne the four and twenty elders proſtrate themſelves.* Therefore for men to take this one from another, is to rob God of his glory: ſince all the duties of relations may be performed one to another without theſe kind of bowings, which therefore are no eſſential part of our duty to man, but to God. All men, by an inward inſtinct, in all nations have been led to proſtrate and bow themſelves to God. And it is plain that this bowing to men took place from a *ſlaviſh fear* poſſeſſing ſome, which led them to ſet up others as gods; when alſo an ambitious proud ſpirit got up in thoſe others, to uſurp the place of God over their brethren.

Thirdly, *We ſee that* Peter *refuſed it from* Cornelius, *ſaying, He was a man.* Are then the *popes* more, or more excellent than *Peter*, who ſuffer men daily to fall down at their feet, and kiſs them? This reproof of *Peter* to *Cornelius* doth abundantly ſhew, that ſuch manners were not to be admitted among Chriſtians. Yea, we ſee, that the *angel*

Peter and the angel refuſed bowing.

twice

twice refuſed this kind of *bowing* from *John*, Rev. xix. 10. and xxii. 9. for this reaſon, *Becauſe I am thy fellow-ſervant, and of thy brethren*; abundantly intimating that it is *not lawful* for *fellow-ſervants* thus to proſtrate themſelves one to another: and in this reſpect all men are *fellow-ſervants*.

If it be ſaid, John *intended here a religious worſhip, and not a civil:* Object.

I anſwer; This is to ſay, not to prove: neither can we ſuppoſe *John*, at that time of the day, ſo ill-inſtructed as not to know it was unlawful to worſhip *angels*; only it ſhould ſeem, becauſe of thoſe great and myſterious things revealed to him by that *angel*, he was willing to ſignify ſome more than ordinary teſtimony of reſpect, for which he was reproved. Theſe things being thus conſidered, it is remitted to the judgment of ſuch as are deſirous to be found *Chriſtians* indeed, whether we are worthy of blame for waving it to men. Let thoſe then that will blame us conſider whether they might not as well accuſe *Mordecai* of incivility, who was no leſs ſingular than we in this matter. Anſw.

And foraſmuch as they accuſe us herein of *rudeneſs* and *pride*, though the teſtimony of our conſciences in the ſight of God be a ſufficient guard againſt ſuch calumnies, yet there are of us known to be men of ſuch education, as forbear not theſe things for want of that they call *good breeding*; and we ſhould be very void of reaſon, to purchaſe that *pride* at ſo dear a rate, as many have done the exerciſe of their conſcience in this matter; many of us having been *ſorely beaten* and *buffeted*, yea, and ſeveral months *impriſoned*, for no other reaſon but becauſe we could not ſo ſatisfy the *proud unreaſonable humours of proud men*, as to *uncover our heads*, and *bow our bodies*. Nor doth our innocent practice, in ſtanding ſtill, though upright, not putting off our *hats*, any more than our *ſhoes*, the one being the covering of our *heads*,

To forbear bowing to man is no incivility, nor pride, nor rudeneſs.

as well as the other of our *feet*, ſhew ſo much rudeneſs, as their beating and knocking us, &c. becauſe we cannot *bow* to them, contrary to our conſciences: which certainly ſhews leſs *meekneſs* and *humility* upon their part, than it doth of *rudeneſs* or *pride* upon ours. Now ſuppoſe it were our weakneſs, and we really under a miſtake in this thing, ſince it is not alledged to be the breach of any *Chriſtian precept*, are we not to be indulged, as the apoſtle commanded ſhould be done to ſuch as ſcrupled to *eat fleſh?* And do not perſecuting and reviling us upon this account ſhew them to be more like unto proud *Haman*, than the diſciples or followers of the *meek*, *ſelf-denying Jeſus?* And this I can ſay boldly, in the ſight of God, from my own experience, and that of many thouſands more, that however ſmall or fooliſh this may ſeem, yet we behoved to chooſe death rather than do it, and that for conſcience ſake: and that in its being ſo contrary to our natural ſpirits, there are many of us, to whom the forſaking of theſe bowings and ceremonies was as death itſelf; which we could never have left, if we could have enjoyed our peace with God in the uſe of them. *Though it be far from us to judge all thoſe to whom God hath not ſhewn the evil of them, under the like hazard*; yet nevertheleſs we doubt not but to ſuch as would prove *faithful witneſſes* to *Chriſt's divine light* in their *conſciences*, God will alſo ſhew the evil of theſe things.

Apparel in its vanity and ſuperfluity diſallowed.

§. VII. The *third* thing to be treated of, is the *vanity and ſuperfluity of apparel.* In which, *firſt*, two things are to be conſidered, the *condition of the perſon*, and the *country he lives in.* We ſhall not ſay that all perſons are to be cloathed alike, becauſe it will perhaps neither ſuit their bodies nor their eſtates. And if a man be cloathed *ſoberly*, and without *ſuperfluity*, tho' they may be *finer* than that which his ſervant is cloathed with, we ſhall

not blame him for it: the abſtaining from *ſuperfluities*, which his condition and education have accuſtomed him to, may be in him a greater act of mortification than the abſtaining from *finer cloaths* in the ſervant, who never was accuſtomed to them. As to the *country*, what it naturally produces may be no vanity to the inhabitants to uſe, or what is commonly imparted to them by way of exchange, ſeeing it is without doubt that the creation is for the uſe of man. So where *ſilk* abounds, it may be worn as well as *wool*; and were we in thoſe countries, or near unto them, where *gold* or *ſilver* were as common as *iron* or *braſs*, the one might be uſed as well as the other. The iniquity lies then here, Firſt, When from a luſt of vanity, and a deſire to adorn themſelves, men and women, not content with what their condition can bear, or their country eaſily affords, do ſtretch to have things, that from their rarity, and the price that is put upon them, ſeem to be precious, and ſo feed their luſt the more; and this all ſober men of all ſorts will readily grant to be evil.

Secondly, When men are not content to make a true uſe of the creation, whether the things be *fine* or *coarſe*, and do not ſatisfy themſelves with what need and conveniency call for, but add thereunto things merely *ſuperfluous*, ſuch as is the uſe of *ribbands* and *lace*, and much more of that kind of ſtuff, as *painting the face, and plaiting the hair*, which are the fruits of the *fallen, luſtful*, and *corrupt nature*, and not of the *new creation*, as all will acknowledge. And though *ſober men* among all ſorts will ſay, that it were better theſe things were not, yet will they not reckon them unlawful, and therefore do admit the uſe of them among their church-members: but we do account them altogether unlawful, and unſuitable to *Chriſtians*, and that for theſe reaſons:

The proper uſe of cloaths.

Firſt, *The uſe of cloaths came originally from the fall.* If man had not fallen, it appears he would not have needed them; but this miſerable ſtate made them neceſſary in two reſpects: 1. *To cover his nakedneſs*; 2. *To keep him from the cold*; which are both the proper and principal uſe of them. Now for man to delight himſelf in that which is the fruit of his iniquity, and the conſequence of his ſin, can be no ways lawful for him: ſo to extend things beyond their real uſe, or to ſuperadd things wholly ſuperfluous, is a manifeſt abuſe of the *creation*, and therefore not lawful to Chriſtians.

Not to pleaſe their luſts.

Secondly, Thoſe that will needs ſo adorn themſelves in the uſe of their cloaths, as to beſet them with things having no real uſe or neceſſity, but merely for ornament ſake, do openly declare, that the end of it is either to pleaſe their *luſt* (for which end theſe things are chiefly invented and contrived) or otherwiſe to gratify a *vain, proud, and oſtentatious mind*; and it is obvious theſe are their general ends in ſo doing. Yea, we ſee how eaſily men are puffed up with their garments, and how proud and vain they are, when adorned to their mind. Now how far theſe things are below a true *Chriſtian*, and how unſuitable, needs very little proof. Hereby thoſe who love to be *gaudy* and *ſuperfluous* in their cloaths, ſhew they concern themſelves little with *mortification* and *ſelf-denial*, and that they ſtudy to beautify their bodies more than their ſouls; which proves they think little upon *mortality*, and ſo certainly are more *nominal* than *real* Chriſtians.

Contrary to ſcripture.

Thirdly, The ſcripture ſeverely reproves ſuch practices, both commending and commanding the contrary; as *Iſa.* iii. how ſeverely doth the prophet reprove the daughters of *Iſrael* for their *tinkling ornaments*, their *cauls*, and their *round tires*, their *chains* and *bracelets*, &c. and yet is it not ſtrange to ſee Chriſtians allow themſelves

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in theſe things, from whom a more ſtrict and exemplary converſation is required? Chriſt deſires us not to be *anxious* about our cloathing, *Mat.* vi. 25. and to ſhew the vanity of ſuch as glory in the ſplendor of their cloathing, tells them, *That even* Solomon, *in all his glory, was not to be compared to the lily of the field, which to-day is, and to-morrow is caſt into the oven.* But ſurely they make ſmall reckoning of Chriſt's words and doctrine that are ſo curious in their cloathing, and ſo induſtrious to deck themſelves, and ſo earneſt to juſtify it, and ſo enraged when they are reproved for it. The apoſtle *Paul* is very poſitive in this reſpect, 1 *Tim.* ii. 9, 10. *I will therefore in like manner alſo that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety, and not with broidered hair, or gold, or pearls, or coſtly aray, but (which becometh women profeſſing godlineſs) with good works.* To the ſame purpoſe ſaith *Peter*, 1 Pet. iii. 3, 4. *Whoſe adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel*; *but* let it be *the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit*, &c. Here both the apoſtles do very poſitively and expreſly aſſert two things. *Firſt*, That the *adorning* of *Chriſtian women* (of whom it is particularly ſpoken, I judge, becauſe this ſex is moſt naturally inclined to that vanity, and that it ſeems that *Chriſtian men* in thoſe days deſerved not in this reſpect ſo much to be reproved) ought not to be outward, nor conſiſt in the apparel. *Secondly*, That they ought not to uſe the *plaiting of the hair*, or *ornaments*, &c. which was at that time the cuſtom of the nations. But is it not ſtrange, that ſuch as make the ſcripture their rule, and pretend they are guided by it, ſhould not only be ſo generally in the uſe of theſe things, which the ſcripture ſo plainly condemns, but alſo ſhould attempt to juſtify themſelves

Plaiting the hair, &c.

ſelves in ſo doing? For the apoſtles not only commend the forbearance of theſe things, as an attainment commendable in Chriſtians, but condemn the uſe of them as unlawful; and yet may it not ſeem more ſtrange, that in contradiction to the apoſtles doctrine, as if they had reſolved to ſlight their teſtimony, they ſhould condemn thoſe that out of conſcience apply themſelves ſeriouſly to follow it, as if in ſo doing they were *ſingular*, *proud*, or *ſuperſtitious?* This certainly betokens a ſad *apoſtaſy* in thoſe that will be accounted Chriſtians, that they are ſo offended with thoſe who love to follow Chriſt and his apoſtles, in denying of, and departing from, the lying vanities of this periſhing world; and ſo doth much evidence their affinity with thoſe who *hate to be reproved*, and *neither will enter themſelves, nor ſuffer thoſe that would.*

Sports, &c. inconſiſtent with the goſpel.

§. VIII. Fourthly, Let us conſider the uſe of *games*, *ſports*, *comedies*, and other ſuch things, commonly and indifferently uſed by all the ſeveral ſorts of Chriſtians, under the notion of *divertiſement* and *recreation*, and ſee whether theſe things can conſiſt with the *ſeriouſneſs*, *gravity*, and *Godly fear*, which the goſpel calls for. Let us but view and look over the notions of them that call themſelves Chriſtians, whether *Papiſts* or *Proteſtants*, and ſee if generally there be any difference, ſave in mere name and profeſſion, from the *heathen?* Doth not the ſame *folly*, the ſame *vanity*, the ſame *abuſe* of *precious* and *irrevocable time* abound? The ſame *gaming*, *ſporting*, *playing*, and from thence *quarrelling*, *fighting*, *ſwearing*, *ranting*, *revelling?* Now how can theſe things be remedied, ſo long as the *preachers* and *profeſſors*, and thoſe who are the *leaders* of the people, do allow theſe things, and account them not inconſiſtent with the profeſſion of Chriſtianity? And it is ſtrange to ſee that theſe things are tolerated every where; the inquiſition lays no hold on them, neither at *Rome*, nor

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in *Spain*, where in their *maſquerades* all manner of *obſcenity*, *folly*, yea, and *Atheiſm* is generally practiſed in the face of the world, to the great ſcandal of the *Chriſtian name:* but if any man reprove them in theſe things, and forſake their ſuperſtitions, and come ſeriouſly to *ſerve God*, and *worſhip him in the Spirit*, he becomes their prey, and is immediately expoſed to cruel ſufferings. Doth this bear any relation to Chriſtianity? Do theſe things look any thing like the churches of the primitive Chriſtians? Surely not at all. I ſhall firſt cite ſome few *ſcripture teſtimonies*, being very poſitive precepts to Chriſtians, and then ſee whether ſuch as obey them can admit of theſe forementioned things. The apoſtle commands us, That *whether we eat or drink, or whatever we do, we do it all to the glory of God.* But I judge none will be ſo impudent as to affirm, That in the uſe of theſe *ſports* and *games* God is glorified: if any ſhould ſo ſay, they would declare they neither knew God nor his glory. And experience abundantly proves, that in the practice of theſe things men mind nothing leſs than the *glory of God*, and nothing more than the ſatisfaction of their own *carnal luſts*, *wills*, and *appetites*. The apoſtle deſires us, 1 *Cor.* vii. 29. 31. *Becauſe the time is ſhort, that they that buy ſhould be as though they poſſeſſed not; and they that uſe this world, as not abuſing it*, &c. But how can they be found in the obedience of this precept that plead for the uſe of theſe *games* and *ſports*, who, it ſeems, think the time ſo long, that they cannot find occaſion enough to enjoy it, neither in taking care for their ſouls, nor yet in the neceſſary care for their bodies; but invent theſe *games* and *ſports* to paſs it away, as if they wanted other work to ſerve God in, or be uſeful to the creation? The apoſtle *Peter* deſires us, *To paſs the time of our ſojourning here in fear*, 1 Pet. i. 17. But will any ſay, That ſuch as uſe *dancing* and *comedies*, *carding* and *dicing*,

By ſports and games God is not glorified.

dicing, do ſo much as mind this precept in the uſe of theſe things? Where there is nothing to be ſeen but *lightneſs* and *vanity*, *wantonneſs* and *obſcenity*, contrived to hinder men from *fear* or being *ſerious*, and therefore no doubt calculated for the ſervice of the devil. There is no duty more frequently commanded, nor more incumbent upon Chriſtians, than the *fear of the Lord*, to *ſtand in awe before him*, to *walk as in his preſence*; but if ſuch as uſe theſe games and ſports will ſpeak from their conſciences, they can, I doubt not, experimentally declare, that this *fear* is forgotten in their gaming: and if God by this *light* ſecretly touch them, or mind them of the *vanity* of their way, they ſtrive to ſhut it out, and uſe their gaming as an engine to put away from them that troubleſome gueſt; and thus *make merry over the Juſt One, whom they have ſlain and crucified in themſelves*. But further, if Chriſt's reaſoning be to be heeded, who ſaith, *Mat.* xii. 35, 36. That *the good man, out of the good treaſure of the heart, bringeth forth good things; and an evil man, out of the evil treaſure, bringeth forth evil things*, and that *of every idle word we ſhall give an account in the day of judgment*, it may be eaſily gathered from what *treaſure* theſe inventions come; and it may be eaſily proved, that it is from the *evil*, and not the *good*. How many *idle words* do they neceſſarily produce? Yea, what are *comedies* but a *ſtudied complex of idle and lying words?* Let men that believe their *ſouls* are *immortal*, and that there will be a *day of judgment*, in which theſe words of Chriſt will be accompliſhed, anſwer me, how all theſe will make account in that *great* and *terrible day*, of all theſe *idle words* that are neceſſarily made uſe of about *dancing*, *gaming*, *carding*, and *comedies acting?* And yet how is it that by Chriſtians not condemning theſe things, but allowing of them, many that are accounted *Chriſtians* take up their whole time in them,

Comedies a ſtudied complex of idle lying words.

them, yea make it their trade and employment? Such as the *dancing-maſters* and *comedians*, &c. whoſe helliſh converſations do ſufficiently declare what maſter they ſerve, and to what end theſe things contribute. And it cannot be denied, as being obviouſly manifeſt by experience, that ſuch as are maſters of theſe occupations, and are moſt delighted in them, if they be not open *Atheiſts* and *profligates*, are ſuch at beſt as make religion or the care of their ſouls their leaſt buſineſs. Now if theſe things were diſcountenanced by *Chriſtians*, as inconſiſtent with their profeſſion, it would remove theſe things; for theſe wretches would be neceſſitated then to betake themſelves to ſome honeſt livelihood, if they were not fed and upholden by theſe. And as hereby a great ſcandal and ſtumbling-block would be removed from off the *Chriſtian name*, ſo alſo would that in part be taken out of the way which provokes the Lord to with-hold his *bleſſing*, and by occaſion of which things the minds of many remain chained in *darkneſs*, and drowned in *luſt*, *ſenſuality*, and *worldly pleaſures*, without any ſenſe of God's fear, or their own ſoul's ſalvation. Many of thoſe called *fathers of the church*, and other ſerious perſons, have ſignified their regret for theſe things, and their deſires they might be remedied; of whom many citations might be alledged, which for brevity's ſake I have omitted.

§. IX. But they object, *That men's ſpirits could not ſubſiſt, if they were always intent upon ſerious and ſpiritual matters, and that therefore there is need of ſome divertiſement to recreate the mind a little, whereby it being refreſhed, is able with great vigour to apply itſelf to theſe things.* Object.

I anſwer; Though all this were granted, it would no ways militate againſt us, neither plead the uſe of theſe things, which we would have wholly laid aſide. For that men ſhould be always in the ſame inten- Anſw.

intentiveneſs of mind, we do not plead, knowing how impoſſible it is, ſo long as we are cloathed with this tabernacle of clay. But this will not allow us at any time to recede from the remembrance of God, and of our ſouls chief concern, as not ſtill to retain a certain ſenſe of his *fear*; which cannot be ſo much as rationally ſuppoſed to be in the uſe of theſe things which we condemn. Now the neceſſary occaſions in which all are involved, in order to the care and ſuſtentation of the outward man, are a relaxation of the mind from the more ſerious duties; and thoſe are performed in the bleſſing, as the mind is ſo leavened with the love of God, and the ſenſe of his preſence, that even in doing theſe things the ſoul carrieth with it that *divine influence* and *ſpiritual habit*, whereby though theſe acts, as of *eating*, *drinking*, *ſleeping*, *working*, be upon the matter one with what the wicked do, yet they are done in another Spirit; and in doing of them we pleaſe the Lord, ſerve him, and anſwer our end in the creation, and ſo feel and are ſenſible of his *bleſſing*: whereas the wicked and profane, being not come to this place, are in whatſoever they do *curſed*, and their *ploughing* as well as *praying* is *ſin*. Now if any will plead, that for relaxation of mind, there may be a liberty allowed beyond theſe things, which are of abſolute need to the ſuſtenance of the outward man, I ſhall not much contend againſt it; provided theſe things be not ſuch as are wholly ſuperfluous, or in their proper nature and tendency lead the mind into *luſt*, *vanity*, and *wantonneſs*, as being chiefly contrived and framed for that end, or generally experienced to produce theſe effects, or being the common engines of ſuch as are ſo minded to feed one another therein, and to propagate their wickedneſs, to the impoiſoning of others; ſeeing there are other innocent divertiſements which may ſufficiently ſerve for relaxation of the mind, ſuch as for *friends to viſit one another*;

The fear of God the beſt recreation in the world.

to hear or read hiſtory; *to ſpeak ſoberly of the preſent or paſt tranſactions*; *to follow after gardening*; *to uſe geometrical and mathematical experiments*, and ſuch other things of this nature. In all which things we are not to forget God, *in whom we both live, and are moved*, Acts xvii. 28. as not to have always ſome *ſecret reſerve* to him, and ſenſe of his fear and preſence; which alſo frequently exerts itſelf in the midſt of theſe things by ſome ſhort aſpiration and breathings. And that this may neither ſeem *ſtrange* nor *troubleſome*, I ſhall clear it by one manifeſt inſtance, anſwerable to the experience of all men. It will not be denied but that men ought to be more in the love of God than of any other thing; for we ought to *love God above all things*. Now it is plain, that men that are taken with love, whether it be of women, or of any other thing, if it hath taken a deep place in the heart, and poſſeſs the mind, it will be hard for the man ſo in love to drive out of his mind the perſon or thing ſo loved; yea, in his eating, drinking, and ſleeping, his mind will always have a tendency that way; and in buſineſs or recreations, however intent he be in it, there will but a very ſhort time be permitted to paſs, but the mind will let ſome ejaculation forth towards its beloved. And albeit ſuch a one muſt be converſant in thoſe things that the care of this body and ſuch like things call for; yet will he avoid as death itſelf to do thoſe things that may offend the party ſo beloved, or croſs his deſign in obtaining the thing ſo earneſtly deſired: though there may be ſome ſmall uſe in them, the great deſign, which is chiefly in his eye, will ſo balance him, that he will eaſily look over and diſpenſe with ſuch petty neceſſities, rather than endanger the loſs of the greater by them. Now that men ought to be thus *in love with God*, and the *life to come*, none will deny; and the thing is apparent from theſe ſcriptures, *Mat.* vi. 20. *But lay up*

Lawful diverſiſements.

The love towards its beloved ſhuns its offence.

up for yourſelves treaſures in heaven. Col. iii. 2. *Set your affection on things above*, &c. And that this hath been the experience and attainment of ſome, the ſcripture alſo declares, *Pſalm* lxiii. 1. 8. 2 *Cor.* v. 4.

Sports and plays draw men from the fear of God.

And again, That theſe *games*, *ſports*, *plays*, *dancing*, *comedies*, &c. do naturally tend to draw men from *God's fear*, to make them forget *heaven*, *death*, and *judgment*, to foſter *luſt*, *vanity*, and *wantonneſs*, and therefore are moſt *loved*, as well as *uſed*, by ſuch kind of perſons, experience abundantly ſhews, and the moſt ſerious and conſcientious among all will ſcarcely deny; which if it be ſo, the application is eaſy.

§. X. Fifthly, The uſe of *ſwearing* is to be conſidered, which is ſo frequently practiſed almoſt among all Chriſtians; not only *profane oaths* among the *profane*, in their common diſcourſes, whereby the *Moſt HOLY NAME of GOD* is in a horrible manner daily blaſphemed; but alſo *ſolemn oaths*, with thoſe that have ſome ſhew of *piety*, whereof the moſt part do defend *ſwearing* before the magiſtrate with ſo great zeal, that not only they are ready themſelves to do it upon every occaſion, but alſo have ſtirred up the magiſtrates to perſecute thoſe, who, out of obedience to *Chriſt*, their Lord and maſter, judge it unlawful to *ſwear*; upon which account not a few have ſuffered impriſonment, and the ſpoiling of their goods.

All ſwearing is forbidden—

But conſidering theſe clear words of our Saviour, *Mat.* v. 33, 34. *Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths. But I ſay unto you,* SWEAR NOT AT ALL, *neither by heaven*, &c. *But let your communication be yea, yea; nay, nay; for whatſoever is more than theſe cometh of evil.* As alſo the words of the apoſtle *James*, v. 12. *But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither*

neither by any other oath; but let your yea be yea, and your nay, nay, leſt ye fall into condemnation. I ſay, conſidering theſe clear words, it is admirable how any one that profeſſeth the *name of Chriſt* can pronounce any *oath* with a quiet conſcience, far leſs to perſecute other Chriſtians, that dare not *ſwear*, becauſe of their maſter *Chriſt*'s authority. For did any one purpoſe ſeriouſly, and in the moſt rigid manner, to forbid any thing comprehended under any general, can they uſe a more full and general prohibition, and that without any exception? I think not. For Chriſt, *Firſt*, propoſeth it to us negatively, *Swear not at all, neither by heaven, nor by the earth, nor by* Jeruſalem, *nor by thy head*, &c. And again, *Swear not by heaven, nor by earth, nor by any other oath. Secondly*, he preſſeth it affirmatively, *But let your communication be yea, yea, and nay, nay; for whatſoever is more than theſe, cometh of evil.* And ſaith *James*, *Leſt ye fall into condemnation.*

Which words both all and every one of them do make ſuch a full prohibition, and ſo free of all exception, that it is ſtrange how men that boaſt the ſcripture is the *rule* of their *faith* and *life*, can counterfeit any exception! Certainly *reaſon* ought to teach every one, that it is not lawful to make void a general prohibition coming from God by ſuch oppoſition, unleſs the exception be as clearly and evidently expreſſed as the prohibition: neither is it enough to endeavour to confirm it by conſequences and probabilities, which are obſcure and uncertain, and not ſufficient to bring quiet to the *conſcience*. For if they ſay, that there is therefore an exception and limitation in the words, becauſe there are found exceptions in the other general prohibition of this *fifth chapter*, as in the forbidding of *divorcement*, where Chriſt ſaith, *It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement: but I ſay unto*

Without exception.

unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery; if, I ſay, they plead this, they not only labour in vain, but alſo fight againſt themſelves, becauſe they can produce no exception of this general command of *not ſwearing*, expreſſed by God to any under the *new covenant*, after *Chriſt* gave this prohibition ſo clear as that which is made in the prohibition itſelf. Moreover, if *Chriſt* would have excepted *oaths* made before magiſtrates, certainly he had then expreſſed, adding, *except in judgment, before the magiſtrate*, or the like; as he did in that of *divorcement* by theſe words, *ſaving for the cauſe of fornication:* which being ſo, it is not lawful for us to *except* or *diſtinguiſh*, or, which is all one, *make void* this general prohibition of Chriſt; it would be far leſs agreeable to *Chriſtian holineſs* to bring upon our heads the crimes of ſo many *oaths*, which by reaſon of this corruption and exception are ſo frequent among Chriſtians.

Alſo oaths before a magiſtrate.

Neither is it to be omitted that without doubt the moſt *learned doctors* of each ſect know, that theſe fore-mentioned words were underſtood by the *ancient fathers* of the *firſt three hundred years* after Chriſt to be a prohibition of all ſorts of *oaths*. It is not then without reaſon that we wonder that the *Popiſh doctors* and *prieſts* bind themſelves by an *oath* to interpret the *holy ſcriptures* according to the univerſal expoſition of the *holy fathers*; who nevertheleſs underſtood thoſe controverted texts quite contrary to what theſe *modern doctors* do. And from thence alſo do clearly appear the vanity and fooliſh certainty (ſo to ſpeak) of *Popiſh traditions*; for if by the writings of the *fathers*, ſo called, the faith of the church of thoſe ages may be demonſtrated, it is clear they have departed from the faith of the church of the *firſt three ages* in the point of *ſwearing*. Moreover, becauſe not only *Papiſts*, but alſo

The concurrence of the ancient fathers therein.

alſo *Lutherans* and *Calviniſts*, and ſome others, do reſtrict the words of *Chriſt* and *James*, I think it needful to make manifeſt the vain foundation upon which that preſumption in this matter is built.

§. XI. Firſt, They object, *That Chriſt only forbids theſe oaths that are made by creatures, and things created*; and they prove it thence, becauſe he numbers ſome of theſe things. Object.

Secondly, *All raſh and vain oaths in familiar diſcourſes*; *becauſe he ſaith*, *Let your communication be yea, yea, and nay, nay.*

To which I anſwer, Firſt, That the *law* did forbid all *oaths* made by the creatures, as alſo all vain and raſh *oaths* in our common diſcourſes, commanding, That men ſhould only *ſwear* by the name of God, and that neither falſely nor raſhly; for that is to take his name in vain. Anſ. 1.

Secondly, It is moſt evident that Chriſt forbids ſomewhat that was permitted under the *law*, to wit, to *ſwear by the name of God*, becauſe it was not lawful for any man to *ſwear* but by God himſelf. And becauſe he ſaith, *Neither by heaven, becauſe it is the throne of God*; therefore he excludes all other *oaths*, even thoſe which are made by God; for he ſaith, chap. xxiii. 22. *He that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon*: which is alſo to be underſtood of the reſt. Anſ. 2. To ſwear by God himſelf forbidden by Chriſt.

Laſtly, That he might put the matter beyond all controverſy, he adds, *Neither by any other oath*: therefore ſeeing to *ſwear* before the magiſtrate by God is an *oath*, it is here without doubt forbidden. Anſ. 3.

Secondly, They object, *That by theſe words oaths by God's name cannot be forbidden, becauſe the Heavenly Father hath commanded them*; *for the Father and the Son are one, which could not be, if the Son had forbid that which the Father commanded.* Object.

I anſwer,

Anſw. I anſwer, They are indeed one, and cannot contradict one another: nevertheleſs the Father gave many things to the Jews for a time, becauſe of their infirmity under the *old covenant*, which had only a ſhadow of good things to come, not the very ſubſtance of things, until Chriſt ſhould come, who was the ſubſtance, and by whoſe coming all theſe things vaniſhed, to wit, *ſabbaths*, *circumciſion*, the *paſchal lamb:* men uſed then ſacrifices, who lived in controverſies with God, and one with another, which all are abrogated in the coming of the Son, who is the Subſtance, Eternal Word, and Eſſential Oath and Amen, in whom the *promiſes of God are Yea and Amen:* who came that men might be redeemed out of ſtrife, and might make an end of controverſy.

Oaths under the old covenant.

Object. Thirdly, They object, *But all oaths are not ceremonies, nor any part of the ceremonial law.*

Anſw. I anſwer, Except it be ſhewn to be an eternal, immutable, and moral precept, it withſtands not; neither are they of ſo old an original as *tithes*, and the offering of the *firſt fruits* of the ground, which by *Abel* and *Cain* were offered long before the *ceremonial law*, or the uſe of *oaths*; which, whatever may be alledged againſt it, were no doubt *ceremonies*, and therefore no doubt unlawful now to be practiſed.

Tithes, &c. unlawful now.

Object. Fourthly, They object, *That to ſwear by the name of God is a moral precept of continual duration, becauſe it is marked with his eſſential and moral worſhip*, Deut. vi. 12. and x. 22. *Thou ſhalt fear the Lord thy God, and ſerve him alone: thou ſhalt cleave to him, and ſwear by his name.*

Anſw. I anſwer, This proves not that it is a moral and eternal precept; for *Moſes* adds that to all the precepts and ceremonies in ſeveral places; as *Deut.* x. 12, 13. ſaying, *And now*, Iſrael, *what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and*

to ſerve the Lord thy God with all thy heart, and with all thy ſoul; to keep the commandments of the Lord, and his ſtatutes, which I command thee this day? And *chap.* xiv. 23. the *fear of the Lord* is mentioned together with the *tithes*. And ſo alſo *Levit.* xix. 2, 3, 6. the *ſabbaths* and regard to *parents* are mentioned with *ſwearing*.

Fifthly, They object, *That ſolemn oaths, which God commanded, cannot be here forbidden by Chriſt; for he ſaith, that they come from evil: but theſe did not come from evil; for God never commanded any thing that was evil, or came from evil.* Object.

I anſwer, There are things which are *good* becauſe *commanded*, and *evil* becauſe *forbidden*; other things are *commanded* becauſe *good*, and *forbidden* becauſe *evil*. As *circumciſion* and *oaths*, which were *good*, when and becauſe they were *commanded*, and in no other reſpect; and again, when and becauſe prohibited under the goſpel, they are *evil*. Anſw. Oaths are evil, becauſe forbidden.

And in all theſe *Jewiſh conſtitutions*, however ceremonial, there was ſomething of good, to wit, in their ſeaſon, as prefiguring ſome good: as by *circumciſion*, the *purifications*, and other things, the holineſs of God was typified, and that the *Iſraelites* ought to be *holy, as their God was holy*. In the like manner *oaths*, under the *ſhadows* and *ceremonies*, ſignified the *verity of God*, his faithfulneſs and certainty; and therefore that we ought in all things to ſpeak and witneſs the truth. But the *witneſs of truth* was before all *oaths*, and remains when all *oaths* are aboliſhed; and this is the morality of all *oaths*; and ſo long as men abide therein, there is no neceſſity nor place for *oaths*, as *Polybius* witneſſed, who ſaid, *The uſe of* oaths *in judgment was rare among the ancients; but by the growing of* perfidiouſneſs, *ſo grew alſo the uſe of* oaths. To which agreeth *Grotius*, ſaying, *An oath is only to be uſed as a medicine, in caſe of neceſſity: a ſolemn* Truth was before all oaths.

Oaths ſupply preſuppoſed defects of mens inconſtancy.

oath is not uſed but to ſupply defect. The lightneſs of men, and their inconſtancy, begot diffidence; for which ſwearing was ſought out as a remedy. *Baſil* the Great ſaith, That *ſwearing is the effect of ſin.* And *Ambroſe*, That *oaths are only a condeſcendency for defect.* *Chryſoſtom* ſaith, That *an oath entered when evil grew, when men exerciſed their frauds, when all foundations were overturned: that oaths took their beginning from the want of truth.* Theſe and the like are witneſſed by many others with the fore-mentioned authors. But what need of teſtimonies, where the evidence of things ſpeaks itſelf? For who will force another to *ſwear*, of whom he is certainly perſuaded that he abhors to *lye* in his words? And again, as *Chryſoſtom* and others ſay, *For what end wilt thou force him to ſwear, whom thou believeſt not that he will ſpeak the truth.*

§. XII. That then which was not from the *beginning*, which was of no uſe in the *beginning*, which had not its *beginning* firſt from the will of God, but from the work of the devil, occaſioned from evil, to wit, from *unfaithfulneſs*, *lying*, *deceit*; and which was at firſt only invented by man, as a mutual remedy of this evil, in which they called upon the names of their *idols*; yea, that which, as *Hieron*, *Chryſoſtom*, and others teſtify, was given to the *Iſraelites* by God, as unto children, that they might abſtain from the *idolatrous oaths* of the *heathens*, Jer. xii. 16. whatſoever is ſo, is far from being a moral and eternal precept. And *laſtly*, whatſoever by its profanation and abuſe is polluted with ſin, ſuch as are abundantly the *oaths* of theſe times, by ſo often *ſwearing* and *forſwearing*, far differs from any neceſſary and perpetual duty of a Chriſtian: but *oaths* are ſo; therefore, *&c.*

Sixthly, They object, *That God ſwore*, therefore *to ſwear is* good.

I anſwer,

I anſwer with *Athanaſius*; *Seeing it is certain it is proper in ſwearing to ſwear by another, thence it appears, that God, to ſpeak properly, did never ſwear but* only *improperly: whence, ſpeaking to men, he is ſaid to ſwear, becauſe thoſe things which he ſpeaks, becauſe of the certainty and immutability of his will, are to be eſteemed for oaths.* Compare *Pſalm* cx. 4. where it is ſaid, *The Lord did ſwear, and it did not repent him,* &c. And *I ſwore* (ſaith he) *by myſelf: and this is not an oath; for he did not ſwear by another, which is the property of an oath, but by himſelf. Therefore God ſwears not according to the manner of men, neither can we be induced from thence to ſwear. But let us ſo do and ſay, and ſhew ourſelves ſuch by ſpeaking and acting, that we need not an oath with thoſe who hear us; and let our words of themſelves have the teſtimony of truth: for ſo we ſhall plainly imitate God.* Anſw. Athan. in paſſ. & cruc. Dom. God ſwears not by another, but by himſelf.

Seventhly, They object, *Chriſt did ſwear, and we ought to imitate him.* Object.

I anſwer, That Chriſt did not ſwear; and albeit he had ſworn, being yet under the law, this would no ways oblige us under the goſpel; as neither *circumciſion*, or the celebration of the *paſchal lamb.* Concerning which *Hierom* ſaith, *All things agree not unto us, who are ſervants, that agreed unto our Lord,* &c. *The Lord ſwore as Lord, whom no man did forbid to ſwear; but unto us, that are ſervants, it is not lawful to ſwear, becauſe we are forbidden by the law of our Lord. Yet, leſt we ſhould ſuffer ſcandal by his example, he hath not ſworn, ſince he commanded us not to ſwear.* Anſw. Hier. lib. Ep. part. 3. tract. 1. Ep. 2.

Eighthly, They object, *That* Paul *ſwore, and that often,* Rom. i. 9. Phil. i. 8. ſaying, *For God is my record.* 2 Cor. ix. 10. *As the truth of Chriſt is in me.* 2 Cor. i. 23. *I call God for a record upon my ſoul. I ſpeak the truth in Chriſt, I lye not,* Rom. ix. 1. *Behold, before God I lye not,* Gal. i. 20. *and ſo requires oaths of others. I obteſt thee* (ſaith he) Object.

before God and our Lord Jeſus Chriſt. 1 Theſſ. v. 27. *I charge you by the Lord, that this epiſtle be read to all the brethren. But* Paul *would not have done ſo, if all manner of oaths had been forbidden by Chriſt, whoſe apoſtle he was.*

Anſw. To all which I anſwer, *Firſt*, That the uſing of ſuch forms of ſpeaking is neither *ſwearing*, nor ſo eſteemed by our adverſaries. For when upon occaſion, in matters of great moment, we have ſaid, *We ſpeak the truth in the fear of God, and before him, who is our witneſs, and the ſearcher of our hearts*, adding ſuch kind of ſerious atteſtations, which we never refuſed in matters of conſequence; nevertheleſs an *oath* hath moreover been required of us, with the ceremony of putting our hands upon the book, the kiſſing of it, the lifting up of the hand or fingers, together with this common form of imprecation, *So help me God*; or, *ſo truly let the Lord God Almighty help me. Secondly*, This contradicts the opinion of our adverſaries, becauſe that *Paul* was neither before a magiſtrate that was requiring an oath of him, nor did he himſelf adminiſter the office of a magiſtrate, as offering an *oath* to any other. *Thirdly*, The queſtion is not what *Paul* or *Peter* did, but what their and our Maſter taught to be done; and if *Paul* did *ſwear* (which we believe not) he had ſinned againſt the command of Chriſt, even according to their own opinion, becauſe he *ſwore* not before a *magiſtrate*, but in an *epiſtle* to his brethren.

The ceremonies of an oath.

Object. Ninthly, They object, *Iſa.* lxv. 16. where, ſpeaking of the evangelical times, he ſaith, *That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes. For behold I create new heavens,*

and

and a new earth. Therefore in theſe times we ought to ſwear by the name of the Lord.

I anſwer, It is ordinary for the prophets to expreſs the greateſt duties of *evangelical times* in *moſaical* terms, as appears among others from *Jer.* xxxi. 38, 39, 40. *Ezek.* xxxvi. 25, and 40. and *Iſa.* xlv. 23. *I have ſworn by myſelf, that unto me every knee ſhall bow, every tongue ſhall ſwear.* Where the righteouſneſs of the *new Jeruſalem*, the purity of the *goſpel*, with its *ſpiritual worſhip*, and the profeſſion of the *name of Chriſt*, are expreſſed under forms of ſpeaking uſed to the *old Jeruſalem* under the waſhings of the law, under the names of ceremonies, the temple, ſervices, ſacrifices, oaths, *&c.* Yea, that which the prophet ſpeaks here of *ſwearing*, the apoſtle *Paul* interprets expreſly of *confeſſing*, ſaying, *Rom.* xiv. 11. *For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God:* which being rightly conſidered, none can be ignorant but theſe words which the prophet writes under the law, when the ceremonial oaths were in uſe, to wit, *Every tongue ſhall ſwear*, were by the apoſtle, being under the goſpel, when thoſe *oaths* became aboliſhed, expreſſed by *Every tongue ſhall confeſs.* Anſw. Swearing is expreſſed by confeſſing under the goſpel.

Tenthly, They object, *But the apoſtle* Paul *approves oaths uſed among men, when he writes*, Heb. vi. 16. *For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife. But there are as many conteſts, fallacies, and differences at this time as there ever were; therefore the neceſſity of oaths doth yet remain.* Object.

I anſwer; The apoſtle tells indeed in this place what men at that time did, who lived in controverſies and incredulity; not what they ought to have done, nor what the ſaints did, who were redeemed from ſtrife and incredulity, and Anſw.

had come to Chriſt, the Truth and Amen of God. Moreover, he only alludes to a certain cuſtom uſual among men, that he might expreſs the firmneſs of the *divine promiſe*, in order to excite in the ſaints ſo much the more *confidence* in God promiſing to them; not that he might inſtigate them to *ſwear* againſt the law of God, or confirm them in that; no, not at all: for neither doth 1 *Cor.* ix. 24. teach Chriſtians the vain races, whereby men oftentimes, even to the deſtruction of their bodies, are wearied to obtain a corruptible prize; ſo neither doth Chriſt, who is the *Prince of Peace*, teach his diſciples to fight, albeit he takes notice, *Luke* xiv. 31. what it behoveth ſuch kings to do who are accuſtomed to fight, as prudent warriors therein. *Secondly*, as to what pertains to *conteſts*, *perfidies*, and *diffidences* among men, which our adverſaries affirm to have grown to ſuch an height, that *ſwearing* is at preſent as neceſſary as ever, that we deny not at all: for we ſee, and daily experience teacheth us, that all manner of deceit and malice doth increaſe among worldly men and falſe Chriſtians; but not among true Chriſtians. But becauſe men cannot truſt one another, and therefore require *oaths* one of another, it will not therefore follow that true Chriſtians ought to do ſo, whom Chriſt has brought to faithfulneſs and honeſty, as well towards God as one towards another, and therefore has delivered them from *conteſts*, *perfidies*, and conſequently from *oaths*.

Deceit among the falſe, not the true Chriſtians.

Object. Eleventhly, They object, *We grant, that among true Chriſtians there is not need of oaths; but by what means ſhall we infallibly know them? It will follow then that oaths are at preſent needful, and that it is lawful for Chriſtians to ſwear; to wit, that ſuch may be ſatisfied who will not acknowledge this and the other man to be a Chriſtian.*

I anſwer,

I anſwer, It is no ways lawful for a Chriſtian to *ſwear*, whom Chriſt has called to his eſſential truth, which was before all *oaths*, forbidding him to *ſwear*; and on the contrary, commanding him to ſpeak the truth in all things, to the honour of Chriſt who called him; that it may appear that the *words* of his diſciples may be as truly believed as the *oaths* of all the worldly men. Neither is it lawful for them to be unfaithful in this, that they may pleaſe others, or that they may avoid their hurt: for thus the primitive Chriſtians for ſome ages remained faithful, who being required to *ſwear*, did unanimouſly anſwer, *I am a Chriſtian, I do not ſwear.* What ſhall I ſay of the *heathens*, ſome of whom arrived to that degree? For *Diodorus Siculus* relates, lib. 16. That *the giving of the Right-hand was, among the* Perſians, *a ſign of ſpeaking the truth.* And the *Scythians*, as *Qu. Curtius* relates, ſaid, in their conferences with *Alexander* the Great, *Think not that the* Scythians *confirm their friendſhip by ſwearing; they ſwear by keeping their promiſes. Stobæus, Serm.* 3. relates, That *Solon* ſaid, *A good man ought to be in that eſtimation that he need not an oath; becauſe it is to be reputed a leſſening of his honour if he be forced to ſwear. Pythagoras*, in his oration, among other things hath this maxim, as that which concerns the adminiſtration of the commonwealth: *Let no man call God to witneſs by an oath, no not in judgment; but let every man ſo accuſtom himſelf to ſpeak, that he may become worthy to be truſted even without an oath. Baſil* the Great commends *Clinias* an heathen, *That he had rather pay three talents, which are about* three thouſand pounds, *than ſwear. Socrates*, as *Stobæus* relates, *Serm.* 14. had this ſentence, *The duty of good men requires that they ſhew to the world that their manners and actions*

Anſw.

Truth was before oaths.

Heathen teſtimonies againſt oaths.

are more firm than oaths, The ſame was the judgment of *Iſocrates*. *Plato* alſo ſtood againſt *oaths* in his judgment *de Leg.* 12. *Quintilianus* takes notice, *That it was of old a kind of infamy, if any was deſired to ſwear; but to require an oath of a nobleman, was like an examining him by the hangman.* The Emperor *Marcus Aurelius Antoninus* ſaith, in his deſcription of a good man, *Such is his integrity, that he needs not an oath.* So alſo ſome *Jews* did witneſs, as *Grotius* relates out of *Maimonides*, *It is beſt for a man to abſtain from all oaths.* The *Eſſenes*, as *Philo Judæus* relates, *did eſteem their words more firm than oaths; and oaths were eſteemed among them as needleſs things.* And *Philo* himſelf, ſpeaking of the third commandment, explains his mind thus, *viz. It were better altogether not to ſwear, but to be accuſtomed always to ſpeak the truth, that naked words might have the ſtrength of an oath.* And elſewhere he ſaith, *It is more agreeable to natural reaſon altogether to abſtain from ſwearing*; perſuading, *That whatſoever a good man ſaith may be equivalent with an oath.*

Oaths abrogated by Chriſt.

Who then needs further to doubt, but that ſince Chriſt would have his diſciples attain the higheſt pitch of perfection, he abrogated *oaths*, as a rudiment of infirmity, and in place thereof eſtabliſhed the uſe of *truth?* Who can now any more think that the *holy martyrs* and *ancient fathers* of the firſt three hundred years, and many others ſince that time, have ſo oppoſed themſelves to *oaths*, that they might only rebuke vain and raſh *oaths* by the creatures, or heathen idols, which were alſo prohibited under the *moſaical law*; and not alſo *ſwearing* by the true God, in truth and righteouſneſs, which was there commanded? as *Polycarpus*, *Juſtin Martyr*, Apolog. 2. and many *martyrs*, as *Euſebius* relates. *Tertullian*, in

in his Apol. cap. 32. ad *Scap.* cap. 1. of Idolatry, cap. 11. *Clem. Alexandrinus*, Strom. lib. 7. *Origen*, in Mat. Tract. 25. *Cyprianus*, lib. 3. *Athanaſius*, in paſſ. & cruc. Domini Chriſti. *Hilarius* in Mat. v. 34. *Baſilius Magn.* in Pſalm xiv. *Greg. Nyſſenus* in Cant. Orat. 13. *Greg. Nazianzenus* in dialog. contra juramenta. *Epiphanius* adverſus hereſ. lib. 1. *Ambroſ.* de Virg. lib. 3. Idem in Mat. v. *Cryſoſtom* in Geneſ. homil. 15. Idem homil. in Act. Apoſt. cap. 3. *Hieronimus* Epiſtol. lib. part 3. Ep. 2. Idem in Zech. lib. 2. cap. 8. Idem in Mat. lib. 1. cap. 5. *Auguſtinus* de ſerm. Dom. ſerm. 28. *Cyrillus* in Jer. iv. *Theodoretus* in Deut. vi. *Iſidorus Peluſiota* Ep. lib. 1. Epiſt, 155. *Chromatius* in Mat. v. *Johannes Damaſcenus*, lib. 3. cap. 16. *Caſſiodorus* in Pſalm xciv. *Iſidorus Hiſpalenſis*, cap. 31. *Antiochus* in Pandect. ſcript. hom. 62. *Beda* in Jac. v. *Haimo* in Apoc. *Ambroſius Anſbertus* in Apoc. *Theophylactus* in Mat. v. *Paſchaſius Radbertus* in Mat. v. *Otho Brunsfelſius* in Mat. v. *Druthmarus* in Mat. v. *Euthymius Eugubinus* Bibliotheca vet. patr. in Mat. v. *OEcumenius* in Jac. cap. v. ver. 12. *Anſelmus* in Mat. v. the *Waldenſes*, *Wickliff*, *Eraſmus*, in Mat. v. and in Jac. v. Who can read theſe places and doubt of their ſenſe in this matter? And who, believing that they were againſt all *oaths*, can bring ſo great an indignity to the name of Chriſt, as to ſeek to ſubject again his followers to ſo great an indignity? Is it not rather time that all good men ſhould labour to remove this abuſe and infamy from the *Chriſtians?*

The teſtimonies of the fathers againſt oaths and ſwearing.

Laſtly, They object, *This will bring in fraud and confuſion; for impoſtors will counterfeit probity, and under the benefit of this diſpenſation will lye without fear of puniſhment.* Object.

I anſwer, There are two things which oblige a man to ſpeak the truth: *Firſt*, Either the fear Anſw.

fear of God in his heart, and love of truth; for where this is, there is no need of *oaths* to ſpeak the truth; or, *Secondly*, The fear of puniſhment from the judge. Therefore let there be the ſame, or rather greater puniſhment appointed to thoſe who pretend ſo great truth in words, and ſo great ſimplicity in heart that they cannot lye, and ſo great reverence towards the law of Chriſt, that for conſcience ſake they deny to *ſwear* in any wiſe, if they fail; and ſo there ſhall be the ſame good order, yea, greater ſecurity againſt deceivers, as if *oaths* were continued; and alſo, by that more ſevere puniſhment, to which theſe falſe diſſemblers ſhall be liable. Hence wicked men ſhall be more terrified, and good men delivered from all oppreſſion, both in their liberty and goods: for which reſpect to tender *conſciences*, God hath often a regard to magiſtrates and their ſtate, as a thing moſt acceptable to him. But if any can further doubt of this thing, to wit, if without confuſion it can be practiſed in the commonwealth, let him conſider the ſtate of the *United Netherlands*, and he ſhall ſee the good effect of it: for there, becauſe of the great number of merchants more than in any other place, there is moſt frequent occaſion for this thing; and though the number of thoſe that are of this mind be conſiderable, to whom the ſtates theſe hundred years have condeſcended, and yet daily condeſcend, yet nevertheleſs there has nothing of prejudice followed thereupon to the commonwealth, government, or good order; but rather great advantage to *trade*, and ſo to the commonwealth.

The puniſhment of lyars.

The United Netherlands inſtanced.

§. XIII. Sixthly, The laſt thing to be conſidered, is *revenge* and *war*, an evil as oppoſite and contrary to the Spirit and doctrine of Chriſt as

light

light to *darkneſs*. For, as is manifeſt by what is ſaid, through contempt of Chriſt's law the whole world is filled with various *oaths*, *curſings*, *blaſphemous profanations*, and *horrid perjuries*; ſo likewiſe, through contempt of the ſame law, the world is filled with *violence*, *oppreſſion*, *murders*, *raviſhing of women* and *virgins*, *ſpoilings*, *depredations*, *burnings*, *devaſtations*, and all manner of *laſciviouſneſs* and *cruelty*: ſo that it is ſtrange that men, made after the image of God, ſhould have ſo much degenerated, that they rather bear the image and nature of roaring lions, tearing tigers, devouring wolves, and raging boars, than of rational creatures endued with reaſon. And is it not yet much more admirable, that this *horrid monſter* ſhould find place, and be fomented, among thoſe men that profeſs themſelves *diſciples* of our *peaceable Lord* and *maſter* Jeſus Chriſt, who by *excellency* is called the *Prince of Peace*, and hath expreſly prohibited his children *all* violence; and on the contrary, commanded them, that, according to his example, they ſhould follow patience, charity, forbearance, and other virtues worthy of a Chriſtian?

Revenge and war contrary to Chriſt.

Hear then what this great prophet ſaith, whom every ſoul is commanded to hear, under the pain of being cut off, *Mat.* v. from verſe 38. to the end of the chapter. For thus he ſaith: *Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth: But I ſay unto you, That ye reſiſt not evil; but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo. And whoſoever ſhall compel thee to go a mile, go with him twain. Give to him that aſketh thee; and from him that would borrow of thee, turn not thou away. Ye have*

Revenge forbidden by Chriſt.

have heard that it has been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy: but I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you, that ye may be the children of your Father which is in heaven. For he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt. For if ye love them which love you, what reward have ye? Do not even the Publicans *the ſame? And if ye ſalute your brethren only, what do you more than* others? *Do not even the* Publicans *ſo? Be ye therefore perfect, even as your Father which is in heaven is perfect.*

The law of Chriſt more perfect than that of Moſes.

Theſe words, with reſpect to *revenge*, as the former in the caſe of *ſwearing*, do forbid ſome things, which in time paſt were lawful to the *Jews*, conſidering their condition and diſpenſation; and command unto ſuch as will be the diſciples of Chriſt, a more perfect, eminent, and full ſignification of charity, as alſo patience and ſuffering, than was required of them in that time, ſtate, and diſpenſation by the law of *Moſes*. This is not only the judgment of moſt, if not all, the *ancient fathers*, ſo called, of the firſt three hundred years after Chriſt, but alſo of many others, and in general of all thoſe who have rightly underſtood and propagated the law of Chriſt concerning *ſwearing*, as appears from *Juſtin Martyr* in Dialog. cum Tryph. ejuſdemque Apolog. 2. Item ad Zenam. *Tertul.* de Corona Militis. It. Apolog. cap. 21. and 37. It. lib. de Idolol. cap. 17, 18, 19. It. ad Scapulam. cap. 1. It. adverſus Jud. cap. 7, and 9. It. adv. Gnoſt. cap. 13. It. ad Marc. cap. 4. It. lib. de Patientia c. 6, 10. *Orig.* cont. Celſum, lib. 3, 5, 8. It. in Joſuam hom. 12. cap. 9. It. in Mat. cap. 26. Tract. 35. *Cyp.* Epiſt. 56. It. ad Cornel. Lactan. de juſt. lib. 5. c. 18.

Teſtimonies of the fathers againſt fighting.

c. 18. lib. 6. c. 20. *Ambr.* in Luc. xxii. *Chryſoſt.* in Mat. v. hom. 18. It. in Mat. xxvi. hom. 85. It. lib. 2. de Sacerdotio. It. in 1 Cor. xiii. *Chromat.* in Mat. v. *Hierom.* ad Ocean. It. lib. Epiſt. p. 3. Tom. 1. Ep. 2. *Athan.* de Inc. Verb. Dei. *Cyrill. Alex.* lib. 11. in Johan. cap. xxv. 26. Yea, *Auguſtine*, altho' he vary much in this matter, notwithſtanding in theſe places he did condemn *fighting*, Epiſt. 158, 159, 160. It. ad Judices, Epiſt. 203. It. ad Darium, & lib. 21. It. ad Fauſtum. cap. 76. lib. 22. de Civit. ad Marc. cap. 6. as *Sylburgius* relates. *Euthym.* in Mat. xxvi. and many others of this age. *Eraſmus* in Luc. cap 3. & 22. *Ludov. Vives* in Introduc. ad Sap. *J. Ferus*, lib. 4. Comment. in Mat. vii. & Luc. xxii.

The laws of Chriſt in the New Teſtament are irreconcileable to perſecution, wars, and fighting.

From hence it appears, that there is ſo great a connexion betwixt theſe two precepts of *Chriſt*, that as they were uttered and commanded by him at one and the ſame time, ſo the ſame way they were received by men of all ages, not only in the firſt promulgation by the little number of the diſciples, but alſo after the Chriſtians increaſed in the firſt three hundred years. Even ſo in the *apoſtaſy*, the one was not left and rejected without the other; and now again in the *reſtitution*, and renewed preaching of the *eternal goſpel*, they are acknowledged as eternal and unchangeable laws, properly belonging to the *evangelical ſtate* and *perfection* thereof; from which if any withdraw, he falls ſhort of the perfection of a *Chriſtian man*.

And truly the words are ſo clear in themſelves, that, in my judgment, they need no illuſtration to explain their ſenſe: for it is as eaſy to reconcile the greateſt contradictions, as theſe laws of our Lord Jeſus Chriſt with the wicked practices of *wars*; for they are plainly inconſiſtent. Whoever can reconcile this, *Reſiſt not*

evil, with *reſiſt violence by force:* again, *Give alſo thy other cheek*, with *ſtrike again*; alſo *Love thine enemies*, with *ſpoil them, make a prey of them, purſue them with fire and ſword*; or, *Pray for thoſe that perſecute you, and thoſe that calumniate you*, with *perſecute them by fines, impriſonments, and death itſelf*; and not only ſuch as do not *perſecute you*, but *who heartily ſeek and deſire your eternal and temporal welfare:* whoever, I ſay, can find a means to reconcile theſe things, may be ſuppoſed alſo to have found a way to reconcile *God* with the *devil*, *Chriſt* with *Antichriſt*, *light* with *darkneſs*, and *good* with *evil.* But if this be impoſſible, as indeed it is, ſo will alſo the other be impoſſible; and men do but deceive themſelves and others, while they boldly adventure to eſtabliſh ſuch abſurd and impoſſible things.

§. XIV. Neverthelefs becauſe ſome, perhaps through *inadvertency*, and by the force of *cuſtom* and *tradition*, do tranſgreſs this *command of Chriſt*, I ſhall briefly ſhew how much *war* doth contradict this precept, and how much they are inconſiſtent with one another; and conſequently, that *war is no ways lawful to ſuch as will be the diſciples of Chriſt.* For,

Mat. 5. 43. Firſt, Chriſt commands, That *we ſhould love our enemies*; but war, on the contrary, teacheth us to hate and deſtroy them.

Eph. 6. 12. Secondly, The apoſtle ſaith, That *we war not after the fleſh*, and that *we fight not with fleſh and blood*; but outward war is according to the fleſh, and againſt fleſh and blood; for the ſhedding of the one, and deſtroying of the other.

1 Cor. 10. 4. Thirdly, The apoſtle ſaith, That *the weapons of our warfare are not carnal, but ſpiritual*; but the weapons of outward warfare are carnal, ſuch as cannon, muſkets, ſpears, ſwords, *&c.* of which there

there is no mention in the armour deſcribed by *Paul*.

Fourthly, Becauſe *James* teſtifies, That *wars and ſtrifes come from the luſts, which war in the members of carnal men*; but Chriſtians, that is, thoſe that are truly ſaints, *have crucified the fleſh, with its affections and luſts*; therefore they cannot indulge them by waging war. James 4. 1. Gal. 5. 24.

Fifthly, Becauſe the prophets *Iſaiah* and *Micah* have expreſly propheſied, That *in the mountain of the houſe of the Lord Chriſt ſhall judge the nations*, and then *they ſhall beat their ſwords into ploughſhares*, &c. And the *ancient fathers* of the firſt three hundred years after Chriſt did affirm theſe prophecies to be fulfilled in the Chriſtians of their times, who were moſt averſe from *war*; concerning which *Juſtin Martyr*, *Tertullian*, and others may be ſeen: which need not ſeem ſtrange to any, ſince *Philo Judæus* abundantly teſtifies of the *Eſſenes*, That *there was none found among them that would make inſtruments of war*. But how much more did Jeſus come, *that he might keep his followers from fighting, and might bring them to patience and charity?* Iſa. 2. 4. Mic. 4. 3. Primitive Chriſtians moſt averſe from war.

Sixthly, Becauſe the prophet foretold, That *there ſhould none hurt nor kill in all the holy mountain of the Lord*; but outward war is appointed for killing and deſtroying. Iſa. 65. 24.

Seventhly, Becauſe Chriſt ſaid, That *his kingdom is not of this world*, and therefore that *his ſervants ſhall not fight*; therefore thoſe that fight *are not his diſciples nor ſervants*. John 18. 46.

Eighthly, Becauſe he reproved *Peter* for the uſe of the ſword, ſaying, *Put up again thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword*. Concerning which *Tertullian* ſpeaks well, lib. de Idol. *How ſhall he fight in peace without a ſword, which the Lord did take away? For altho' ſoldiers came to* John, *and received a form* Mat. 26. 52.

of

of obſervation; *if alſo the centurion believed afterwards, he diſarmed every ſoldier in diſarming of* Peter. Idem. de *Coron. Mil.* aſketh, *Shall it be lawful to uſe the ſword, the Lord ſaying, That he that uſeth the ſword, ſhall periſh by the ſword?*

Rom. 12. 19. Ninthly, Becauſe the apoſtle admoniſheth Chriſtians, *That they defend not themſelves, neither revenge by rendering evil for evil; but give place unto wrath, becauſe vengeance is the Lord's. Be not overcome of evil, but overcome evil with good. If thine enemy hunger, feed him; if he thirſt, give him drink.* But war throughout teacheth and enjoineth the quite contrary.

Mark 8.54. Tenthly, Becauſe *Chriſt calls his children to bear his croſs, not to crucify or kill others*; to *patience*, not to *revenge*; to *truth and ſimplicity*, not to *fraudulent ſtratagems of war*, or to *play the ſycophant*, which *John* himſelf forbids; to *flee the glory of this world*, not to *acquire it by warlike endeavours*; therefore war is altogether contrary unto the law and Spirit of Chriſt.

Obj. 4. §. XV. But they object, *That it is lawful to war, becauſe* Abraham *did war before the giving of the law, and the* Iſraelites *after the giving of the law.*

Anſw. I anſwer as before, 1. That *Abraham* offered ſacrifices at that time, and circumciſed the males; which nevertheleſs are not lawful for us under the goſpel.

Iſraelites going to war enquired of the oracle of God. 2. That neither defenſive nor offenſive war was lawful to the *Iſraelites* of their own will, or by their own counſel or conduct; but they were obliged at all times, if they would be ſucceſsful, firſt to enquire of the *oracle of God.*

3. That their wars againſt the wicked nations were a figure of the inward war of the true Chriſtians againſt their ſpiritual enemies, in which we overcome the devil, the world, and the fleſh.

4. Some-

4. Something is expreſly forbidden by Chriſt, *Mat.* v. 38, *&c.* which was ganted to the *Jews* in their time, becauſe of their hardneſs; and on the contrary, we are commanded that ſingular patience and exerciſe of love which *Moſes* commanded not to his diſciples. From whence *Tertullian* ſaith well againſt *Marc. Chriſt truly teacheth a new patience, even forbidding the revenge of an injury, which was permitted by the Creator.* And lib. de patien. *The law finds more than it loſt, by Chriſt's ſaying, Love your enemies.* And in the time of *Clem. Alex.* Chriſtians were ſo far from wars, that he teſtified that they had no marks or ſigns of violence among them, ſaying, *Neither are the faces of idols to be painted, to which ſo much as to regard is forbidden: neither ſword nor bow to them that follow peace; nor cups to them who are moderate and temperate, as* Sylvius Diſc. de Rev. Belg.

Some things permitted in the Old Teſtament, becauſe of hardneſs of heart.

Secondly, They object, *That defence is of natural right, and that religion deſtroys not nature.* Object.

I anſwer, Be it ſo; but to obey God, and commend ourſelves to him in faith and patience, is not to deſtroy nature, but to exalt and perfect it; to wit, to elevate it from the natural to the ſupernatural life, by Chriſt living therein, and comforting it, that it may do all things, and be rendered more than conqueror. Anſw.

Thirdly, They object, *That* John *did not abrogate or condemn* war, *when the ſoldiers came unto him.* Object.

I anſwer, What then? The queſtion is not concerning *John*'s doctrine, but *Chriſt*'s, whoſe diſciples we are, not *John*'s: for *Chriſt*, and not *John*, is that prophet whom we ought all to hear. And although Chriſt ſaid, *That a greater than* John *the baptiſt was not among men born of women*, yet he adds, *That the leaſt in the kingdom* Anſw. Luke 7. 28.

of God is greater than he. But what was *John*'s anſwer, that we may ſee if it can juſtify the ſoldiers of this time? For if it be narrowly obſerved, it will appear, that what he propoſeth to ſoldiers doth manifeſtly forbid them that employment; for he commands them *not to do violence to any man, nor to defraud any man*; but that they *be content with their wages.* Conſider then what he diſchargeth to ſoldiers, *viz.* Not to uſe violence or deceit againſt any; which being removed, let any tell how ſoldiers can war? For are not *craft*, *violence*, and *injuſtice* three properties of *war*, and the natural conſequences of *battles?*

Luke 3. 14.

Object. Fourthly, They object, *That* Cornelius, *and that centurion of whom there is mention made* Mat. viii. 5. *were ſoldiers, and there is no mention that they laid down their military employments.*

Anſw. I anſwer, Neither read we that they continued in them. But it is moſt probable that if they continued in the doctrine of Chriſt (and we read not any where of their falling from the faith) that they did not continue in them; eſpecially if we conſider, that two or three ages afterwards *Chriſtians* altogether rejected war, or at leaſt a long while after that time, if the emperor *Marc. Aurel. Anton.* be to be credited, who writes thus: —*I prayed to my country gods; but when I was neglected by them, and obſerved myſelf preſſed by the enemy, conſidering the fewneſs of my forces, I called to one, and intreated thoſe who with us are called* Chriſtians, *and I found a great number of them; and I forced them with threats, which ought not to have been, becauſe afterwards I knew their ſtrength and force:* therefore they betook themſelves neither to the uſe of darts nor trumpets, *for they uſe not ſo to do, for the cauſe and name of their God, which they bear in their conſciences:* and this was done about an hundred and ſixty

Chriſtians inſtanced that did not war.

years

years after Chriſt. To this add thoſe words, which in *Juſtin Martyr* the Chriſtians anſwer, οὐ πολεμοῦμεν τοῖς ἐχθροῖς, that is, *We fight not with our enemies.* And moreover the anſwer of *Martin* to *Julian* the apoſtate, related by *Sulpitius Severus*, *I am a ſoldier of Chriſt, therefore I cannot fight*; which was three hundred years after *Chriſt.* It is not therefore probable that they continued in warlike employments. How then are *Vincentius Lyrinenſis* and the *Papiſts* conſiſtent with their maxim, *That which always, every where, and by all was received*, &c. And what becomes of the *prieſts*, with their oath, *That they neither ought nor will interpret the ſcripture but according to the univerſal conſent of the fathers*, ſo called? *For it is as eaſy to obſcure the ſun at mid-day, as to deny that the* primitive Chriſtians *renounced all revenge and war.*

And although this thing be ſo much known, yet it is as well known that almoſt all the modern ſects live in the neglect and contempt of this law of Chriſt, and likewiſe oppreſs others, who in this agree not with them for conſcience ſake towards God: even as we have ſuffered much in our country, becauſe *we neither could ourſelves bear arms, nor ſend others in our place, nor give our money for the buying of drums, ſtandards, and other military attire.* And laſtly, *Becauſe we could not hold our doors, windows, and ſhops cloſe, for conſcience ſake, upon ſuch days as faſts and prayers were appointed, to deſire a bleſſing upon, and ſucceſs for, the arms of the kingdom or commonwealth under which we live; neither give thanks for the victories acquired by the effuſion of much blood.* By which forcing of the conſcience, they would have conſtrained our brethren, living in divers kingdoms at war together, to have implored our God for contrary and contradictory things, and conſequently impoſſible; for it is impoſſible that two par-

Perſecution for not bearing arms, and not faſting and praying for victory.

ties fighting together, ſhould both obtain the victory. And becauſe we cannot concur with them in this confuſion, therefore we are ſubject to *perſecution.* Yea and others, who with us do witneſs that the uſe of arms is unlawful to *Chriſtians*, do look aſquint upon us: but which of us two do moſt faithfully obſerve this teſtimony againſt arms? Either they, who at certain times, at the magiſtrate's order, do cloſe up their ſhops and houſes, and meet in their aſſembly, praying for the proſperity of their arms, or giving thanks for ſome victory or other, whereby they make themſelves like to thoſe that approve wars and fighting; or we, who cannot do theſe things for the ſame cauſe of conſcience, leſt we ſhould deſtroy, by our works, what we eſtabliſh in words, we ſhall leave to the judgment of all prudent men.

Object. Fifthly, They object, *That Chriſt*, Luke xxii. 36. *ſpeaking to his diſciples, commands them, That he that then had not a ſword, ſhould ſell his coat, and buy a ſword*; *therefore*, ſay they, *arms are lawful.*

Anſw. I anſwer, Some indeed underſtand this of the *outward ſword*, nevertheleſs regarding only that occaſion; otherwiſe judging, that Chriſtians are prohibited wars under the goſpel. Among which is *Ambroſe*, who upon this place ſpeaks thus: *O Lord! why commandeſt thou me to buy a ſword, who forbiddeſt me to ſmite with it? Why commandeſt thou me to have it, whom thou prohibiteſt to draw it? Unleſs perhaps a defence be prepared, not a neceſſary revenge*; *and that I may ſeem to have been able to revenge, but that I would not. For the law forbids me to ſmite again*; *and therefore perhaps he ſaid to* Peter, *offering two ſwords*, [It is enough] *as if it had been lawful until the goſpel-times, that in the law there might be a learning of equity, but in the goſpel a perfection of goodneſs.* Others judge Chriſt to have ſpoken here myſtically, and not according to the letter; as *Origen* upon *Mat.* xix. ſaying, *If any*

Peter offered two ſwords.

looking to the letter, and not underſtanding the will of the words, ſhall ſell his bodily garment, and buy a ſword, taking the words of Chriſt contrary to his will, he ſhall periſh; but concerning which ſword he ſpeaks, is not proper here to mention. And truly when we conſider the anſwer of the diſciples, *Maſter, behold here are two ſwords*; underſtanding it of outward ſwords; and again Chriſt's anſwer, *It is enough*; it ſeems that Chriſt would not that the reſt, who had not ſwords (for they had only two ſwords) ſhould ſell their coats, and buy an outward ſword. Who can think that, matters ſtanding thus, he ſhould have ſaid, *Two was enough?* But however it is ſufficient that the uſe of arms is unlawful under the goſpel.

Sixthly, They object, *That the ſcriptures and old fathers*, ſo called, *did only prohibit private revenge, not the uſe of arms for the defence of our country, body, wives, children, and goods, when the magiſtrate commands it, ſeeing the magiſtrate ought to be obeyed; therefore although it be not lawful for private men to do it of themſelves, nevertheleſs they are bound to do it by the command of the magiſtrate.* Object.

I anſwer, If the magiſtrate be truly a Chriſtian, or deſires to be ſo, he ought himſelf, in the firſt place, to obey the command of his maſter, ſaying, *Love your enemies*, &c. and then he could not command us to kill them; but if he be not a true Chriſtian, then ought we to obey our *Lord* and *King*, *Jeſus Chriſt*, whom he ought alſo to obey: for in the kingdom of Chriſt all ought to ſubmit to his laws, from the higheſt to the loweſt, that is, from the *king* to the *beggar*, and from *Cæſar* to the *clown*. But alas! where ſhall we find ſuch an obedience? O deſperate fall! concerning which *Ludov. Viv.* writes well, *lib. de con. vit. Chriſt. ſub Turc.* by relation of *Fredericus Sylvius*, Diſc. de Revol. *Belg.* p. 85. *The prince entered into the church, not as a true and plain Chriſtian, which had indeed been moſt happy and* Anſw. Chriſtian magiſtrates ought to obey the command of their maſter Chriſt. Lud. Vives againſt arms.

deſirable; *but he brought in with him his nobility, his honours, his* ARMS, *his enſigns, his triumphs, his haughtineſs, his pride, his ſuperciliouſneſs*; that is, *he came into the houſe of Chriſt, accompanied with the devil*; *and which could no ways be done, he would have joined two houſes and two cities together, God's and the devil's, which could not more be done than* Rome *and* Conſtantinople, *which are diſtant by ſo long a tract both of ſea and land.* (What communion, *ſaith* Paul, is there betwixt Chriſt and Belial?) *Their zeal cooled by degrees, their faith decreaſed, their whole piety degenerated*; *inſtead* whereof *we make now uſe of ſhadows and images, and*, as he ſaith, *I would we could but retain theſe.* Thus far *Vives.* But laſtly, as to what relates to this thing, ſince nothing ſeems more contrary to man's nature, and ſeeing of all things the defence of one's ſelf ſeems moſt tolerable, as it is moſt hard to men, ſo it is the moſt perfect part of the Chriſtian religion, as that wherein the *denial of ſelf* and *intire confidence in God* doth moſt appear; and therefore Chriſt and his apoſtles left us hereof a moſt perfect example.

Concerning the preſent magiſtrates of the Chriſtian world.

As to what relates to the preſent magiſtrates of the *Chriſtian world*, albeit we deny them not altogether the name of *Chriſtians*, becauſe of the publick profeſſion they make of *Chriſt's name*, yet we may boldly affirm, that they are far from the perfection of the *Chriſtian religion*; becauſe in the ſtate in which they are (as in many places before I have largely obſerved) they have not come to the pure diſpenſation of the goſpel. And therefore, while they are in that condition, we ſhall not ſay, That *war*, undertaken upon a juſt occaſion, is altogether unlawful to them. For even as circumciſion and the other ceremonies were for a ſeaſon permitted to the *Jews*, not becauſe they were either neceſſary of themſelves, or lawful at that time, after the reſurrection of Chriſt, but becauſe that Spirit was not yet raiſed up in them, whereby they could be delivered from

from ſuch rudiments; ſo the preſent confeſſors of the *Chriſtian name*, who are yet in the mixture, and not in the patient ſuffering ſpirit, are not yet fitted for this form of Chriſtianity, and therefore cannot be undefending themſelves until they attain that perfection. But for ſuch whom Chriſt has brought hither, it is not lawful to defend themſelves by *arms*, but they ought over all to truſt to the Lord.

§ XVI. But Laſtly, to conclude, If to give and receive flattering titles, which are not uſed becauſe of the virtues inherent in the perſons, but are for moſt part beſtowed by wicked men upon ſuch as themſelves; if to bow, ſcrape, and cringe to one another; if at every time to call one another *humble ſervant*, and that moſt frequently without any deſign of real ſervice; if this be the honour that comes from God, and not the honour that is from below, then indeed our adverſaries may be ſaid to be believers, and we condemned as proud and ſtubborn, in denying all theſe things. The concluſion.

But if with *Mordecai*, to refuſe to bow to proud *Haman*, and with *Elihu* not to give *flattering titles to men, leſt we ſhould be reproved of our Maker*; and if, according to *Peter*'s example and the angel's advice, to bow only to God, and not to our fellow-ſervants; and if to call no man *lord* nor *maſter*, except under particular relations, according to Chriſt's command; I ſay, if theſe things are not to be reproved, then are we not blameworthy in ſo doing. Eſther 3. 5. Job 32. 21, 22.

If to be vain and gaudy in apparel; if to paint the face and plait the hair; if to be cloathed with gold and ſilver, and precious ſtones; and if to be filled with ribbands and lace be to be cloathed in modeſt apparel; and if theſe be the ornaments of Chriſtians; and if that be to be humble, meek, and mortified, then are our adverſaries good Chriſtians indeed, and we proud, ſingular, and conceited

ceited, in contenting ourſelves with what need and conveniency calls for, and condemning what is more as ſuperfluous; but not otherwiſe.

If to uſe games, ſports, plays; if to card, dice, and dance; if to ſing, fiddle, and pipe; if to uſe ſtage-plays and comedies, and to lye, counterfeit, and diſſemble, be to fear always; and if that be to do all things to the glory of God; and if that be to paſs our ſojourning here in fear; and if that be to uſe this world as if we did not uſe it; and if that be not to faſhion ourſelves according to our former luſts; to be not conformable to the ſpirit and vain converſation of this world; then are our adverſaries, notwithſtanding they uſe theſe things, and plead for them, very good, ſober, mortified, and ſelf-denying Chriſtians, and we juſtly to be blamed for judging them; but not otherwiſe.

If the profanation of the holy name of God; if to exact oaths one from another upon every light occaſion; if to call God to witneſs in things of ſuch a nature, in which no earthly king would think himſelf lawfully and honourably to be a witneſs, be the duties of a Chriſtian man, I ſhall confeſs that our adverſaries are excellent good Chriſtians, and we wanting in our duty: but if the contrary be true, of neceſſity our obedience to God in this thing muſt be acceptable.

If to revenge ourſelves, or to render injury, evil for evil, wound for wound, to take eye for eye, tooth for tooth; if to fight for outward and periſhing things, to go a warring one againſt another, whom we never ſaw, nor with whom we never had any conteſt, nor any thing to do; being moreover altogether ignorant of the cauſe of the war, but only that the magiſtrates of the nations foment quarrels one againſt another, the cauſes whereof are for the moſt part unknown to the ſoldiers that fight, as well as upon whoſe ſide

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the right or wrong is; and yet to be ſo furious, and rage one againſt another, to deſtroy and ſpoil all, that this or the other worſhip may be received or aboliſhed; if to do this, and much more of this kind, be to fulfil the law of Chriſt, then are our adverſaries indeed true *Chriſtians*, and we miſerable *Hereticks*, that ſuffer ourſelves to be ſpoiled, taken, impriſoned, baniſhed, beaten, and evilly entreated, without any reſiſtance, *placing our truſt only in GOD*, that he may defend us, and lead us by the way of the *Croſs* unto his *kingdom*. But if it be otherways, we ſhall certainly receive the *reward* which the Lord hath promiſed to thoſe that *cleave to him*, and, in denying themſelves, *confide in him*.

And to ſum up all, if to uſe all theſe things, and many more that might be inſtanced, be to *walk in the ſtrait way that leads to life*, be to *take up the Croſs of Chriſt*, be to *die with him to the luſts and periſhing vanities of this world*, and to *ariſe with him in newneſs of life*, and *ſit down with him in the heavenly places*, then our adverſaries may be accounted ſuch, and they need not fear they are in the *broad way that leads to deſtruction*, and we are greatly miſtaken, that have laid aſide all theſe things for Chriſt's ſake, to the crucifying of our own luſts, and to the procuring to ourſelves ſhame, reproach, hatred, and ill-will from the men of this world: not as if by ſo doing we judged to merit heaven, but as knowing they are contrary to the will of Him who redeems his children from the love of this world, and its luſts, and leads them in the ways of *truth* and *holineſs*, in which they take delight to walk.

THE

THE CONCLUSION.

IF in God's fear, *candid reader*, thou applieſt thyſelf to conſider this ſyſtem of religion here delivered, with its conſiſtency and harmony, as well in itſelf as with the ſcriptures of truth, I doubt not but thou wilt ſay with me and many more, that this is the ſpiritual day of Chriſt's appearance, wherein he is again revealing the ancient paths of truth and righteouſneſs. For thou mayeſt obſerve here the *Chriſtian religion* in all its parts truly eſtabliſhed and vindicated, as it is a living, inward, ſpiritual, pure, and ſubſtantial thing, and not a mere form, ſhew, ſhadow, notion, and opinion, as too many have hitherto held it, whoſe fruits declare they wanted that which they bear the name of; and yet many of thoſe are ſo in love with their empty forms and ſhadows, that they ceaſe not to calumniate us for commending and calling them to the ſubſtance, as if we therefore denied or neglected the true form and outward part of Chriſtianity, which indeed is, as God the ſearcher of hearts knows, a very great ſlander. Thus, becauſe we have deſired people earneſtly to feel after God *near* and *in themſelves*, telling them that their notions of God, as he is beyond the clouds, will little avail them, if they do not feel him near; hence they have ſought maliciouſly to infer that we deny any God except that which is within us. Becauſe we tell people, that it is the *light* and *law within*, and not the *letter without*, that can truly tell them their condition, and lead them out of all evil; hence they ſay, we vilify the ſcriptures, and ſet up our own imaginations above them.

them. Becauſe we tell them, that it is not their talking or believing of Chriſt's outward life, ſufferings, death, and reſurrection, no more than the *Jews* crying, *the temple of the Lord, the temple of the Lord*, that will ſerve their turn, or juſtify them in the ſight of God; but that they muſt know *Chriſt in them*, whom they have crucified, to be raiſed, and to juſtify them, and redeem them from their iniquities: hence they ſay, we deny the life, death, and ſufferings of Chriſt, juſtification by his blood, and remiſſion of ſins through him. Becauſe we tell them, while they are talking and determining about the *reſurrection*, that they have more need to know the *Juſt One*, whom they have ſlain, *raiſed in themſelves*, and to be ſure they are partakers of the *firſt reſurrection*; and that if this be, they will be the more capable to judge of the *ſecond:* hence they ſay, that we deny the reſurrection of the body. Becauſe when we hear them talk fooliſhly of heaven and hell, and the laſt judgment, we exhort them to come out of that helliſh condition they are in, and come down to the judgment of Chriſt *in their own hearts*, and believe in the light, and follow it, that ſo they may come to ſit in the heavenly places that are in Chriſt Jeſus: hence they maliciouſly ſay, that we deny any heaven or hell but that which is within us, and that we deny any general judgment; which *ſlanders* the Lord knows are foully caſt upon us, whom God hath raiſed for this end, and gathered us, that by us he might confound the wiſdom of the wiſe, and bring to nought the underſtanding of the prudent; and might, in and by his own Spirit and power in a deſpiſed people (that no fleſh might glory in his preſence) pull down that dead, dark, corrupt image, and mere ſhadow and ſhell of Chriſtiany wherewith Antichriſt hath deceived the nations: for which end he hath called us to be a firſt-fruits of thoſe that ſerve him, and worſhip

worſhip him no more in the oldneſs of the letter, but in the newneſs of the Spirit. And though we be few in number, in reſpect of others, and weak as to outward ſtrength, which we alſo altogether reject, and fooliſh if compared with the wiſe ones of this world; yet as God hath proſpered us, notwithſtanding much oppoſition, ſo will he yet do, that neither the art, wiſdom, nor violence of men or devils ſhall be able to quench that *little ſpark* that hath appeared; but it ſhall grow to the conſuming of whatſoever ſhall ſtand up to oppoſe it. The *mouth of the Lord* hath ſpoken it! yea, he that hath ariſen in a ſmall remnant ſhall ariſe and go on by the ſame arm of power in his ſpiritual manifeſtation, until he hath conquered all his enemies, until all the kingdoms of the earth become the kingdom of Chriſt Jeſus.

Unto Him that hath begun this work, not among the rich or great ones, but among the poor and ſmall, and hath revealed it not to the wiſe and learned, but unto the poor, unto babes and ſucklings; even to him, the Only-wiſe and Omnipotent GOD, be Honour, Glory, Thankſgiving, and renown, from henceforth and for ever. Amen, Hallelu-JAH.

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ERRATA.

Page 136.	Line 24.	for *of controversy* read *of* the *controversy*.
255.	2.	for *this grievous* read *this* man *grievous*.
	28.	for Heb. xi. read Heb. xii.
258.	20.	for Rom. viii. read Rom. vii.
272.	1.	for *fand* read *and*.
	2.	for *o* read *of*.
315.	28.	for *in effectual* read *ineffectual*.
323.	11.	for *hat* read *that*.
481.	last but two,	for *to take* it *away* read *to take away*.
492.	34.	for 42 read 41.
540.	4.	for *time to recede* read *time* so *to recede*.
546	31.	for 12 read 13. and for 22 read 20.
549.	35.	for Cor. ix. read Cor. xi.
555.	32.	for *the* Christians read *Christians*.

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